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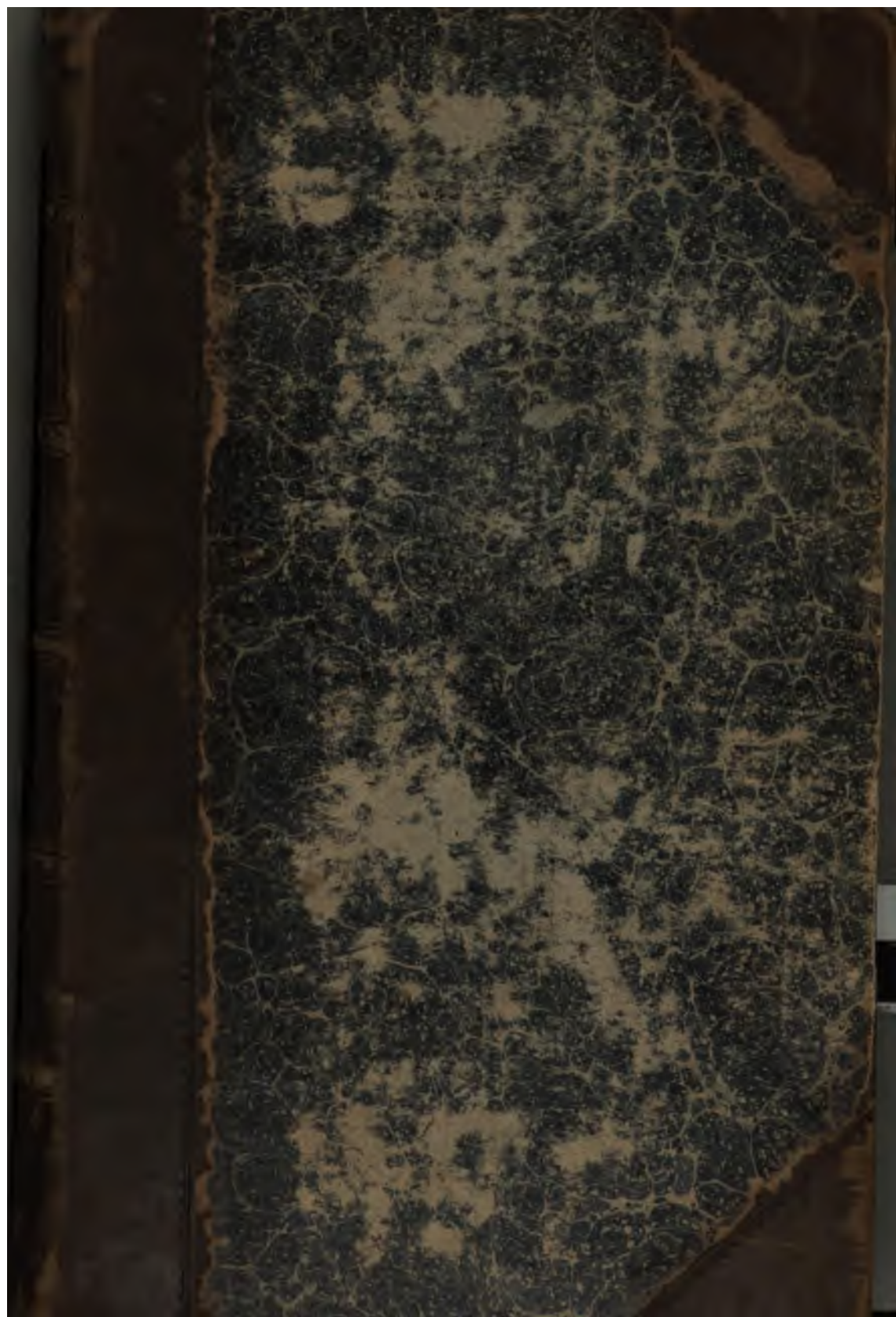
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KAINH ΔΙΑΘΗΚΗ.

THE
GREEK TESTAMENT,
WITH
ENGLISH NOTES,
CRITICAL, PHILOLOGICAL, AND EXEGETICAL.

BY
THE REV. S. T. BLOOMFIELD, D.D. F.S.A.

VICAR OF BISBROOKE, RUTLAND.

AUTHOR OF THE RECENSIO SYNOPTICA ANNOTATIONIS SACRÆ,
AND OF THE NEW TRANSLATION AND THE NEW EDITION OF THUCYDIDES
WITH NOTES.

IN TWO VOLUMES.

VOL. I.

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731.

TO HIS GRACE

WILLIAM

LORD ARCHBISHOP OF CANTERBURY

PRIMATE OF ALL ENGLAND

FOR CONSTANT ENCOURAGEMENT AND FAVOUR OF

THAT THEOLOGICAL TEACHING

OF WHICH HE REMAINS IN POSSESSION

SO DISTINGUISHED AN EMINENCE

THE PRESENT WORK

IS THE FIRST OF THE SERIES

WHICH THAT LEARNED



OF THE HISTORY OF THE

OF THE BISHOPRIC OF

OF HIS GRACE'S PERMISSIONS DESCRIBED

WITH THE MOST PROFOUND RESPECT

FOR HIS PATENT

OF THE MOST EMINENT REVEREND FOR

THE BISHOPRIC OF CANTERBURY

OF HIS GRACE

WILLIAM

AND HIS MOST EMINENT REVEREND

OF THE BISHOPRIC OF CANTERBURY

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THAT THEOLOGICAL LEARNING,
OF WHICH HE EXHIBITS IN HIMSELF
SO DISTINGUISHED AN EXEMPLAR,
THE PRESENT WORK,
INTENDED, UNDER THE DIVINE BLESSING,
TO PROMOTE THAT LEARNING,
AND ESPECIALLY
TO CONTRIBUTE TO THE CORRECT INTERPRETATION
OF THE NEW TESTAMENT,
IS (BY HIS GRACE'S PERMISSION) INSCRIBED,
WITH THE MOST PROFOUND RESPECT
FOR HIS TALENTS,
AND THE DEEPEST VENERATION FOR
THE PRIVATE VIRTUES WHICH ADORN THOSE TALENTS,
BY HIS GRACE'S
VERY FAITHFUL, AND
MOST ATTACHED HUMBLE SERVANT,
SAMUEL THOMAS BLOOMFIELD.

PREFACE.

IN laying before the Public a *fourth* Work not less elaborate than any of those in which he has been previously engaged, the Author feels that the approbation with which his *former* labours have been received may well remove from his mind much of that anxiety, which he would otherwise have felt as to the reception of the *present*.

It is obviously proper, in sending forth a new Edition of the New Testament, as it would be in editing *any other* antient writings, as well to point out to the reader the principal *deficiencies*, which such Edition is intended to supply, as to state the particular *purposes* which it is intended to answer.

As far as regards the *Text* of the New Testament, the Editor is not disposed to deny, that amongst the various Editions hitherto published, sufficient evidence is afforded to enable any person competently imbued with Learning and Criticism to ascertain the true reading. Yet what are called the *Standard Texts* differ considerably; especially that of Griesbach and Knapp, as compared with the *textus receptus*, and even with that of Matthæi, or of Scholz. And it is not to be supposed that Students, or indeed readers of the New Testament in general, have at command all the chief Standard Texts, or ordinarily possess the ability to decide between their diversities. It, therefore, seemed desirable that such persons should be supplied with a Text so constructed, that the variations from the *textus receptus* should be distinctly marked in the Text itself; and, as much as possible, not left to be learned from the Notes; and further, that the state of the evidence, in all important cases, should be laid before the reader, together with the reasons which induced the Editor to adopt any variation from the *textus receptus*; so that the

Student might thus learn to judge for himself; for, as Seneca justly observes, “longum iter, test per præcepta, breve et efficax per exempla.” But a new recension of the text, formed on this plan, however desirable, and even necessary, was not to be found in this country; nor, indeed, in any other, based on sound principles of Criticism; the Texts for Academical and general use being little more than reprints of that of Griesbach, of which the imperfections (as will appear from what is said in these pages, and in the course of the following work) are very considerable. And if thus great was the want of a *Text*, fitted for such uses, how much greater was that of a consistent and suitable body of *Annotation*! The earliest modern Commentaries on the New Testament were little more than unconnected *Scholia* on passages where there seemed a “dignus vindice nodus.” And no wonder: since they were formed chiefly on the model of the *Scholasts* on the Classical writers; whose labours, at the revival of literature, were the only aids to the understanding of those writings. This method was, in many respects, convenient to the earlier Commentators on the Scriptures, who, not intending to form what is now called a *perpetual Commentary*, proposed merely to explain or illustrate such points as especially needed it; and such as they felt most able to explain. And not unfrequently the passages which they chose to discuss were made rather the means of displaying their own learning or reading, than of explaining the sense of their author. Indeed, even those Theologians who most successfully cultivated this branch of learning (as Valla, Vatablus, Luther, Calvin, Beza, Erasmus, Strigelius, Lucas Brugensis, Zegerus, Drusius, Castalio, Scaliger, Casaubon, Capellus, Grotius, Catechetus, and Priceus) and who in general interpreted the New Testament in a Grammatical and Critical manner, without introducing doctrinal discussions, fell, in different degrees, into the error of only explaining what it was convenient for them to explain, and did not aim at forming a regular Commentary. This system, if system it may be called, continued to a late period, and may be traced, more or less, in almost all the Commentators of the seventeenth century, even in Grotius himself. There were, indeed, not

few exceptions, but in those cases the Commentaries were extended to so immoderate a length, as effectually to preclude their being read; and to this day they are only used for reference. The very same error was committed, though by a different process, towards the close of the seventeenth century, by Coecejus and others of his School, as Lampe, Wesselius, and many Dutch Theologians, in whose hands the *Analytical* method became as pernicious, and unfavourable to the discovery of truth, as had been the *Logical* and *Grammatical* in the hands of Crellius, Schliting, and others of that School; in whose writings may be discovered the very same *abuse*, from excess, of what is good in itself, as that which is justly complained of in the Heterodox class of the Foreign Expositors of the present age. The Commentaries of our own countrymen, during the seventeenth century, (though masterly in themselves, and of perpetual importance) partake of the same fault as those of Grotius and others in the *Critici Sacri*, in being too prolix and desultory in some parts, and unsatisfactorily brief in others; no approach being made to any thing like a connected Commentary. This state of things also long continued; and the first attempt at any thing like a regular and connected Grammatical Commentary formed to be *read through*, and not to be used for *reference* only;—for Academical and general use, and not for that of the learned only;—was made by the erudite and acute Koppe, who in 1778 commenced an Edition of the New Testament with a corrected text, short Critical Notes, and rather copious philological and exegetical Annotations, serving to establish the literal and grammatical sense; all doctrinal discussions being excluded. The learned Editor only lived to publish two Volumes, containing the Epistles to the Romans, Galatians, Ephesians, and Thessalonians; and after his death the work was continued by Heinrichs and Pott; who, however, so altered the original plan, (which was excellent) as to spoil it for the purposes especially had in view by Koppe. In fact, the principles maintained by those Editors are so heterodox, that, whatever may be the learning and ability occasionally displayed, their interpretations ought to be received with the greatest distrust and caution.

Koppe himself, indeed, was not wholly free from that leaven of heterodoxy, which has worked so extensively and perniciously in the greater part of the German Commentators for the last half century, from Semler downwards. As to the literary merits and defects of Koppe's work, the Editor cannot better express his opinion than in the words of the learned and judicious Pelt, *Proleg. on Thess.* p. 47, "*jejunam haud raro simplicitatem nimis coëmit pretio, profundioribus scilicet cogitationum rejectis rationibus; in multis tamen præclare sensum attingit, quamquam philologicæ etiam subtilitati non semper, ut decebat, operam dederit.*" To omit such heterodox works as are better passed over in silence, the Commentaries of Rosenmüller and Kuinoel have, (especially the latter) much valuable matter. The work of the former, however, (besides that the principles are very objectionable) is almost wholly a compilation. Far more valuable is that of the latter; its principles too are better, though what are called Neologian views not unfrequently discover themselves; and the work, being too often interlarded with some of the most pestilent dogmas of Semler, Paulus, and others, though accompanied with refutations by the Editor, is very unfit to come into the hands of Students. *Both* the foregoing works are, moreover, somewhat faulty in the Critical and Philological departments; being occasionally deficient in accuracy, and in an acquaintance with the principles of the great Critics of the illustrious School of Bentley, Hemsterhusius, Porson, and Hermann. In Fritzche, indeed, we see a disciple worthy of his master, the great Hermann, and an accomplished Philologist; but besides that the prolixity and excursiveness of his Commentary render it unfit for Academical or general use, we may say of this, as of the foregoing works, and also of Dindorf's and Morus's Annotations and Iaspis's Version (or rather Paraphrase) with Notes, *πολλὰ μὲν ἐσθλὰ μειγμένα, πολλὰ δὲ λυγρά.*¹ In the exegetical works of Ernesti, Storr, Carpzov, Staudlin, Knapp, Borger, Tittmann, Winer, Heydenreich, Laur-

¹ How can we fail to lament that while we see Fritzche acknowledging freely the sense which the immutable laws of Verbal Criticism compel us to assign to Scripture, we should also see him caught in the toils of that miserable sophistry which entangles the ordinary and half learned sciolists and sceptics of his country!

mann, Tholuck, Emmerling, Bornemann, and Pelt, there is, for the most part, little which is really objectionable in *principle*; but they are more or less characterised by prolixity, obscurity, and the want of a clear and well-digested arrangement. In short, as it has been truly observed by the learned Pelt, (on Thessalonians, Præf.) “Quis neget, omnes fere N. T. libros novâ indigere eaque accuratiore, et ad nostri temporis necessitates accommodatâ expositione, quæ grammaticis, historicis, Criticis, aliisque rationibus quæ in commentario conficiendo in censum venire solet, satisfaciat²?”

Hence it is abundantly apparent, that an Edition of the New Testament formed with a due regard to the advanced state of Biblical science at the present day, and in other respects adapted for Academical and general use as a Manual, is still a *Desideratum*. The older exegetical Works of the English School are confessedly insufficient of themselves for the purposes which they were originally intended to serve; and the later and elementary Works (besides being for the most part very superficial and unscientific) are so modelled on the older ones, as to be little promotive of their professed object. In fact, in *all* didactic works intended for Academical and general use, it is now indispensable, that the matter contained in them should not only be as complete as possible in itself, but should fully attain to the standard of knowledge actually reached in the works of those who have most advanced the science therein treated of³.

This acknowledged want it has been the endeavour of the present Editor to supply; with what degree of success, he leaves to the learned and candid reader to determine.

The Editor will now proceed to unfold the plan of the present Work, to state the principles of Criticism and Interpretation

² The same want had been before perceived by the acute and learned Winer, as may be seen in his *Oratio de Emendandâ interpretatione Nov. Test.* Lips. 1823. 8vo, and in his preface to an useful Edition of the Epistle to the Galatians, intended to be a specimen of what he thought was proper to be done on the whole of the New Testament.

³ See “Remarks on Clerical Education,” by the Rev. H. Raikes, in which is contained an admirable Chapter on Helps in the Interpretation of Scripture, wherein is satisfactorily evinced the necessity of raising the standard of Biblical Study.

Middleton to be by far the best yet seen), and in a great measure with those of the learned and indefatigable Scholz. Further, the present Editor has so constructed his Text, that the reader will possess the advantage of having before him both the Stephanic text and also the corrected text formed on the best MS. antient Versions and early Editions, and thus constituting, as the Editor apprehended, the true *Greek Vulgate*, on which the learned Dr. Nolan has so ably treated. To advert to the various kinds of alterations of the common text, as they arise from the omission, or the insertion of words, or from a change of one word into another, nothing whatever has been omitted, which has a place in the Stephanic Text; such words only as are, by the almost universal consent of Editors and Critics, regarded as *interpolations*, being here placed within *brackets*, more or less inclusive, according to the degree of suspicion attached to them. Nothing has been inserted but on the same weighty authority; and even these words are pointed out as insertions by being expressed in a smaller character. All altered readings have asterisks prefixed, the old ones being invariably indicated in the Notes. And such readings as, though left untouched, are by eminent Critics thought to need alteration, have a † prefixed. As to *Various Readings*, the most important are noticed; chiefly those which, though not admitted into the text of the present Edition, have been adopted by one or more of the four Editors above mentioned, or are found in the *Editio Princeps*; or those wherein the common Text differs from that of Stephens. In such cases, the *reasons* for non-adoption are usually given. And this has always been done in the case of *alterations* of the Text, however minute. The *Critical Notes* are almost entirely original, and chiefly serve to give reasons for the methods pursued in forming the Text. Such Notes would have been introduced more frequently, had not their introduction been forbidden by the brevity necessary to be preserved in a work of this nature. It also seemed to the Editor more advisable to write fully and satisfactorily on a comparatively small number of controverted passages, than to introduce frequent, though brief, and therefore unsatisfactory, Critical remarks.

The division of the Text, not into *verses*, (though these are expressed in the inner margin) but *paragraphs*, is agreeable to the custom of the most eminent Editors, and can need no justification. Certain it is that scarcely any thing could have had a more unfavourable effect on the interpretation of the New Test. than H. Stephens's breaking up the whole into verses; thus, occasionally dissevering clauses which are closely connected in sense.

The *Punctuation* has been throughout most carefully corrected and adjusted, from a comparison of all the best Editions, from the Editio Princeps to that of Scholz. To each verse is subjoined, in the outer margin, a select body of the most apposite *Parallel References*, as adopted by Bp. Lloyd from Curcellæus. The citations from the Old Testament are expressed as such by being *spaced out*; and the words of any speaker are indicated by an appropriate mode of punctuation, and by the use of a Capital letter to designate the commencement of those words.

To pass from the Text to the *Annotations*:—These are, for the most part, of the kind found in the best Critical Editions of the Greek Classical writers; being intended to comprise whatever respects the *interpretation*, and tends to the establishment of the *Grammatical sense*: and in order thereto, great pains have been uniformly taken to trace the connexion and scope of the passage under discussion⁶. And here, together with the greatest *comprehensiveness*, there has been adopted the utmost *compression* consistent with perspicuity; so as to form an *Epitome of exegetical and philological annotation*. The method systematically adopted by the present Annotator, in order to ascertain the sense of passages of very doubtful or disputed meaning, has been this; to seek their illustration 1. From parallel passages of the N. T., or passages where the same, or a similar phrase, occurs either in the

⁶ In this department of his labours the Editor has availed himself of the valuable assistance (though that not unfrequently failed him) of Chrysostom, Theophylact, Euthymius, and Theodoret; Grotius, Crellius, Carpzov, Koppe, Pott, Heinrichs, Kuinoel, and others of the more recent Foreign Commentators; as also, of our own divines, Hammond, Whitby, Locke, Peirce, Benson, Doddridge, Chandler, and finally Mr. Scott, to the various merits and general excellence of whose elaborate Commentary the Editor (widely as he differs from that pious writer on certain points of doctrine, and others of doubtful disputation) bears most decided testimony.

writer himself, or in the other writers of the N. T.; thus making Scripture its own Interpreter. 2. From passages of the Septuagint (including the Apocrypha) Josephus, and Philo. 3. From the Apostolical Fathers. 4. From Apocryphal writings of undoubted antiquity, and which, whatever may be their claims to inspiration, are, at least, of considerable utility, as indicating the Theological opinions of the times when they were written, whatever those might be, whether *earlier* or *later* than the N. T.; in the former case, showing the opinions of the Jews previous to the promulgation of the Gospel; in the latter, contributing in various ways, to the interpretation of the N. T., and often establishing its authenticity and uncorrupted preservation. 5. From Rabbinical writers of unquestionable antiquity. 6. From the Fathers in general, Greek and Latin, of the first four centuries, including the Greek Commentators, Theodoret, Theophylact, Euthymius, and Œcumenius. 7. From the Greek Classical writers, especially those who lived *after* the formation of the Alexandrian and Hellenistic, common or popular dialect. The illustrations derived from this source are generally original, and when not specifically ascribed to any commentator or critic, may, in almost all cases, be so considered.

The Annotations have been partly derived, with due acknowledgement, wherever practicable, from the most eminent Commentators, antient and modern; but they are *in a very considerable degree* original. In their general character, they are elementary and introductory to the larger Commentaries; and they especially and systematically indicate and establish what the Editor conceives to be the *true* interpretation of disputed passages.

In the present work, the Editor has, as in his *Recensio Synoptica*, seen reason continually to search out the fountain-heads of interpretation as found in Chrysostom, and other eminent Greek Fathers, Commentators, Scholiasts, and Glossographers. And if he be thought by some to have employed unnecessary pains in ascertaining the antiquity of interpretations, he would beg them to ponder the weighty observation of Bp. Middleton, who remarks that "Theologians would do well to notice the *antiquity* of the opinions which they defend, because that antiquity is sometimes

no inconsiderable evidence of truth.¹ He has, however, carefully repressed any undue prepossession either in favour of *antiquity*, or of *novelty*, and may say, in the words of Strabo, βούλομαι τῇ πλῆθει, ἅτε παλαιῶν, ἅτε νέων. He has every where endeavoured to combine simple and solid *old* views with ingenious and learned *new* ones; ever bearing in mind (with due restriction) the profound remark of Thucydides, when speaking of the union of youth with age in deliberation and counsel, νομίσαστε νεότητᾳ μὲν καὶ γῆρας ἄνευ ἀλλήλων μηδὲν δύνασθαι; ὁμοῦ δὲ τό τε φαῦλον καὶ τὸ μέσον καὶ τὸ πάντᾳ ἀκριβὲς ἂν συγκαθὲν μάλιστα ἂν ἐσχύειν.

In ascertaining the true interpretation, the Editor has always aimed especially at settling the Grammatical and the literal sense of any disputed passage, mindful of the pithy dictum of the great Scaliger² that all controversies in Theology arose from mistakes in Grammar; meaning thereby, in an extended sense, *Philology in general*. Thus the immortal Luther (as appears from Tittmann de Synonymis p. 41.) was accustomed to assert “optimum Grammaticum, eum etiam optimum Theologum esse.” In fact, the necessity of Verbal Criticism (of which Longinus justly remarks ἡ λόγων κρισις πολλῆς πείρας τελευταῖον ἐπεγένημα ἐστίν) must be apparent to all who are qualified to judge. Indeed, as Bp. Middleton well observes, “when we consider how many there are who seek to warp the Scriptures to their own views and prepossessions, it seems to be the *only* barrier that can be opposed successfully against heresy and schism.”

The present Annotator has, moreover, especially kept in view *simplicity* of sense, in opposition to contort, however erudite, interpretations. On which subject it was well observed by Maldonati:

Thus it is profoundly observed by the illustrious BACON, Nov. Org. l. 56. “Reperiuntur ingenia alia in admirationem Antiquitatis, alia in amorem et amplexum Novitatis effusa. Præterea vero ejus temperamenti sunt, ut modum tenere possint, quin aut quæ rectè posita sunt ab Antiquis convellant, aut ea contemnunt quæ rectè afferantur a Novis. Hoc vero magno scientiarum et Philosophiæ detrimento fit, quum studia potius sint Antiquitatis et Novitatis, quam judicia: Veritas autem non a felicitate temporis alicujus, quæ res varia est; sed a lumine Naturæ et Experientiæ, quod æternum est, petenda est.” See also Lord Clarendon’s admirable Essay on the Degree of Reverence due to Antiquity.

¹ See the excellent Dissertation of Tittmann de Simplicitate in interpretatione N. T. and another de causis contortarum Interpret. N. T. p. 239—281. de Synon. N. T.

sacri grammaticas quidem leges servarunt, non autem grammaticorum¹⁰.”

But to return, it has been the uniform practice of the present Editor and Annotator fairly to avow and fully to meet, the innumerable difficulties to be found in the N. T., especially in the Epistles, those best interpreters of the Gospels. But, in order to find space, within the narrow limits of a work like the present, for occasionally dilating on passages of acknowledged difficulty¹¹, he has systematically excluded all such remarks as seemed trite and obvious, or likely to occur to an attentive reader; and such as might well be derived from Lexicons and Dictionaries of all kinds, as also from works introductory to the study of the N. T., and especially from Mr. Horne’s invaluable Introduction, which the Editor considers quite indispensable to every Student and reader of this work, who would hope to use it with full advantage.

To some persons the remarkable diversity of interpretations of the N. T., as represented in the *Recensio Synoptica* and in the present work, may appear embarrassing. Yet this is no proof that the sense of Scripture is too uncertain to be ascertained, but merely that Exegetical science was for a long time, and has been, until a comparatively late period, in a very imperfect state¹². The same diversities, indeed, occur, though in a less degree, in the Annotations on other antient writers. And it is well accounted for,

¹⁰ See the Dissertation of the same writer, “*de Scriptorum N. T. diligentia Grammatica rectè æstimanda.*”

¹¹ The difficulties of Scripture, as they must not be underrated, so neither are they to be magnified beyond due bounds. “From either extreme,” says the learned Bp. Van Mildert, in his *Bampt. Lect.* p. 217. (a work, like Bp. Marsh’s *Lectures*, invaluable to Students,) “evil consequences may arise; from the one, carelessness or presumption, from the other, blind submission to spiritual guides, or a morbid indisposition to rational inquiry. In either case, encouragement will be given to the dissemination of error; and Romanism, on the one hand, or Fanaticism, on the other, may be favoured, and the privilege of using the Word may be arrogantly monopolized by the Ministers, or irreverently assumed by such as are wholly destitute of the acquirements necessary for the Interpreter.”

¹² Thus it is justly observed by the learned Tittmann, “*Tirones hodie discunt ac norunt, quæ doctissimi olim viri vix mente divinarunt.*” This is especially the case with respect to the Greek Article, Greek Syntax, Etymology, and the nature of language in general.

both from the great difficulty of the Books of the N. T., and also from the manifest insufficiency, as Critics and Philologists, of by far the greater part of those who have applied themselves to determine the sense of the N. T. ; few of whom have employed that *accurate* and *scientific* mode of interpretation, found in the Annotations of the great Critics and Philologists of the eighteenth century on the Greek Classical writers. To *introduce* this into the interpretation of the N. T. has been in the present work (as in his *Recensio Synoptica*) the especial aim of the Editor ; in fact, to accomplish that for the *New Testament* which he had already, in his two preceding works, effected for *Thucydides*.

The Editor may be permitted to observe, that one principal motive which first induced him seriously to apply himself to the Critical study of the New Testament was, that he might be enabled to prove to infidels that the Sacred Volume is *not*, as they aver, *unintelligible*, but that it can be shewn to be everywhere susceptible of a rational and consistent sense ; if only the same pains be taken to ascertain that sense, which have been bestowed on other antient writings, nay even on some modern ones. That the Scriptures are even yet asserted by infidels to be unintelligible, is certain from the conversations held on that subject with Lord Byron by Dr. Kennedy and Mr. Galt : although, with the usual inconsistency of scepticism, that misguided genius allowed that there were no apparent contradictions in the Scriptures but what admitted of being satisfactorily removed.

The Editor has also made it his particular care to give a new literal version of, or close paraphrase on, all passages of more than ordinary difficulty, and a regular series of glossarial Notes on all words and phrases. In these he has endeavoured, in some instances, to combine and arrange what is scattered in the works of various Lexicographers and Philologists, and in others to supply their deficiencies. In all terms of dubious import he has endeavoured not only to fix the sense, but (in the words of Johnson) “ to mark the progress of their meaning, and show by what gradations of intermediate sense, they have passed from their primitive to their remote and accidental signification.”

The Editor cannot conclude without expressing his feelings of devout thankfulness for that Gracious Aid from above by which, under the pressure of various and formidable difficulties, and with such slender means only, as an inconsiderable benefice in an obscure situation could supply, he has been enabled to complete two such arduous, and, he trusts, not unimportant Theological works as his *Recensio Synoptica* and the *present* Edition of the New Test.; works which, as a faithfully attached Son of the Church of England, he has the highest satisfaction in reflecting are so strongly confirmatory of her doctrines, discipline, and principles. May she derive that accession of support from the contents of the present work, which it is calculated to supply! *Then* indeed, unsparing as have been the sacrifices of health, fortune, comfort, and whatever renders life desirable, which he has so long made in her service, he will not, under any circumstances think that he “has laboured in vain and spent his strength for nought;” but, looking forward to that *final* “recompence of reward,” which he humbly hopes to receive at the great day of Account from the CHIEF SHEPHERD, and LORD OF THE VINEYARD, he will ever say, in the words of the Apostle, Ἐν τούτῳ χαίρω καὶ χαρήσομαι!

15th May, 1832.

The Editor cannot conclude without expressing his feelings of devout thankfulness for that Gracious Aid from above by which under the pressure of various and formidable hindrances and with such slender means only, as an increasing number in an obscure situation could supply, he has been enabled to place two volumes of this work before the public.

EXPLANATION OF CHARACTERS

USED IN THE WORK. (See Preface, p. vii.)

..... a reading thought to need alteration.

* denotes an altered reading.

..... a reading thought to need alteration.

..... a reading considered, with some probability, as an interpolation.

[] a reading most probably, or certainly, an interpolation.

..... a reading most probably, or certainly, an interpolation.

[] a reading most probably, or certainly, an interpolation.

..... a reading most probably, or certainly, an interpolation.

The small type in the Text is used to denote that the words have not been found in the *common* Text; but have been inserted on competent authority.

ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

- 1 I. **ΒΙΒΛΟΣ** γενέσεως ἸΗΣΟΥ Χριστοῦ, υἱοῦ Δαυὶδ, υἱοῦ ^{a Luc. 3, 23, &c. Act. 13, 23.} Ἀβραάμ.
- 2 ^{b Gen. 21.2 et 25. 24. et 29. 35.} Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ· Ἰσαὰκ δὲ ἐγέννησε τὸν Ἰακώβ· Ἰακώβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς
- 3 αὐτοῦ. ^{c Gen. 38. 27, &c. 1 Par. 2, 5, 9.} Ἰούδας δὲ ἐγέννησε τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θαμάρ· Φαρὲς δὲ ἐγέννησε τὸν Ἑσρώμ. Ἑσρώμ δὲ ἐγέν-
- 4 νησε τὸν Ἀράμ· Ἀράμ δὲ ἐγέννησε τὸν Ἀμιναδάβ. Ἀμι- ^{d Num. 7. 12. 1 Par. 2. 10.} ναδάβ δὲ ἐγέννησε τὸν Ναασσών· Ναασσών δὲ ἐγέννησε τὸν
- 5 Σαλμών. ^{e Ruth. 4. 17. 1 Par. 2. 10, 11, 12.} Σαλμών δὲ ἐγέννησε τὸν Βοόζ ἐκ τῆς Ῥαχάβ. Ῥαχάβ δὲ ἐγέν-
- Βοόζ δὲ ἐγέννησε τὸν Ὠβηδ ἐκ τῆς Ρούθ. Ὠβηδ δὲ ἐγέν-

C. I. On the general design of the Gospels, on their authenticity, genuineness, dates, contents, &c. the Student will do well to consult Mr. Horne's Introduction, Vol. iv., and on the authenticity of the first Chapters of this Gospel, besides that excellent work, Mr. Townsend's New Testament arranged chronologically. With respect to the title of this gospel, *Εὐαγγέλιον κατὰ Ματθαίου*, the word *εὐαγγέλιον* (from *εὖ* and *ἀγγελία*) in the *Classical* writers, signifies, in general, *good news*, sometimes the reward given to the bearer of it. In the *Septuagint* and *New Testament* it almost always has the former signification, corresponding to the Hebr. *תּוֹרָה*. In the New Testament it specially imports the good tidings of the Messiah's Advent, who should deliver men from sin and death, through his merits and intercession; and the foundation of that spiritual and eternal kingdom predicted in the Prophets, and fulfilled by the incarnation of Jesus Christ. Hence the term at length became merely a name for the *dispensation*, or, (as in the Ecclesiastical writers,) by metonymy, the *History* of the circumstances which accompanied the promulgation of that dispensation. Our English word *Gospel*, from the Saxon God (good), and *spel* (news), well expresses the force of the Greek *εὐαγγέλιον*. The *κατὰ* must not be rendered *secundum*, according to; for (by an idiom found in the later Greek writers,) *κατὰ* with the Accusative has simply the force of a Genitive, i. e. *τοῦ Ματθαίου*.

V. 1. *Βίβλος γενέσεως*.] Some suppose an ellipsis of *ἥδ' ἐστὶν*. (See Mark i. 1.) But that is not necessary, especially if the words *Βίβλος*

—*Ἀβραάμ* be regarded as a title, and kept apart from what follows, as in Griesbach's edition. Besides, it is now generally agreed that the words have reference, not to the whole of the Gospel, but to the first sixteen verses only. And *βίβλος*, like the Hebr. *סֵפֶר*, denotes any sort of writing, whether long or short. See Mark x. 4.

Δαυὶδ.] So Matthæi Griesb. Knapp. Vater. Fritz. and Scholz edit. with the almost universal consent of the MSS. for *Δαβίδ*.

υἱοῦ—*Ἀβραάμ*.] *υἱοῦ* is for *ἀπογόνου*, after the custom of the Hebrew, in which the correspondent word signifies *any lineal descendant*, however far removed; and in this extensive sense *nepos* is used in Latin. Here it is debated whether *υἱοῦ* is to be rendered a son, or the son. The latter is maintained by Bp. Middleton, Gr. Art. p. 163. Yet the general sense is only 'a descendant of David and Abraham;' which is what the Evangelist now proceeds to prove. That the Jews expected the Messiah to be such, is clear from Matth. xii. 23, xxi. 9, and xxii. 44.

2. *ἐγέννησε*.] The repetition of this word throughout the genealogy is said to be Hebraic. But it is common to all languages in *genealogies*, which, like law writings, must be very particular and plain, and therefore cannot but deal much in repetition. On this genealogy in general and in particular see the professed Commentators, and Townsend's New Testament Chr. Arr. I. 52. There are in the names which follow, numerous diversities of reading, and chronological and other considerations which it does not come within the plan of this work to discuss.

¹ Sam. 16. νησε τὸν Ἰεσσαί· Ἰεσσαὶ δὲ ἐγέννησε τὸν Δαυὶδ τὸν 6
^{1. et 17. 12.} βασιλέα. Δαυὶδ δὲ ὁ βασιλεὺς ἐγέννησε τὸν Σολομῶνα ἐκ
^{2 Sam. 12. 24.} τῆς τοῦ Οὐρίου. ¹ Σολομῶν δὲ ἐγέννησε τὸν Ῥοβοάμ. Ῥο- 7
^{1 Reg. 11. 43. et 14. 31. et 15. 3.} βοάμ δὲ ἐγέννησε τὸν Ἀβιά· Ἀβιά δὲ ἐγέννησε τὸν Ἀσά.
^{1 Par. 3. 10. 2 Par. 14. 1. 1 Reg. 15. 24.} Ἀσά δὲ ἐγέννησε τὸν Ἰωσαφάτ· Ἰωσαφάτ δὲ ἐγέννησε 8
^{2 Reg. 8. 16. 24.} τὸν Ἰωράμ. Ἰωράμ δὲ ἐγέννησε τὸν Ὀζίαν· Ὀζίας δὲ
^{2 Par. 17. 1. et 21. 1. 12 Reg. 15. 7. 38. et 16. 20. 2 Par. 25. 23. et 27. 9. et 28. 27. 12 Reg. 20. 31. et 21. 18. 24.} ἐγέννησε τὸν Ἰωάθαμ. Ἰωάθαμ δὲ ἐγέννησε τὸν Ἀχαζ. 9
^{1 Par. 3. 14. 2c. 2 Par. 22. 23. et 33. 70. 25. 12 Reg. 23. 30. 34. et 24. 6. 1 Par. 3. 15. 16. 2 Par. 36. 1. 4. 5. 1 Par. 3. 17. 19. 1 Esdr. 3. 2. et 5. 2. et Agg. 1. 1.} Ἀχαζ δὲ ἐγέννησε τὸν Ἐζεκίαν. Ἐζεκίας δὲ ἐγέννησε τὸν
¹ Μανασσῇ· Μανασσῆς δὲ ἐγέννησε τὸν Ἀμών. Ἀμών δὲ 10
² ἐγέννησε τὸν Ἰωσίαν· Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν 11
³ καὶ τοὺς ἀδελφούς αὐτοῦ, ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.
⁴ Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος, Ἰεχονίας ἐγέννησε 12
⁵ τὸν Σαλαθιήλ. Σαλαθιήλ δὲ ἐγέννησε τὸν Ζοροβάβελ· Ζο- 13
⁶ ροβάβελ δὲ ἐγέννησε τὸν Ἀβιούδ· Ἀβιούδ δὲ ἐγέννησε τὸν
⁷ Ἐλιακίμ· Ἐλιακίμ δὲ ἐγέννησε τὸν Ἀζώρ. Ἀζώρ δὲ 14
⁸ ἐγέννησε τὸν Σαδώκ· Σαδώκ δὲ ἐγέννησε τὸν Ἀχείμ· Ἀχείμ 15
⁹ δὲ ἐγέννησε τὸν Ἐλιούδ· Ἐλιούδ δὲ ἐγέννησε τὸν Ἐλεάζαρ.
¹⁰ Ἐλεάζαρ δὲ ἐγέννησε τὸν Ματθάν· Ματθάν δὲ ἐγέννησε
¹¹ τὸν Ἰακώβ. Ἰακώβ δὲ ἐγέννησε τὸν Ἰωσήφ τὸν ἄνδρα 16
¹² Μαρίας, ἐξ ἧς ἐγεννήθη ἸΗΣΟΥΣ ὁ λεγόμενος Χριστός.

Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ ἕως Δαυὶδ, γενεαὶ δεκα- 17
 τέσσαρες. καὶ ἀπὸ Δαυὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος,
 γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως
 τοῦ Χριστοῦ, γενεαὶ δεκατέσσαρες.

¹³ Luc. 1. 27, 34, 35.

¹⁴ ΤΟΥ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν. μνηστευ- 18
 θεΐσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῇ Ἰωσήφ, πρὶν ἢ

6. Σολομῶνα.] So almost all the editions from Wets. downwards on the authority of the best MSS. The common reading, Σολομῶντα, is equally agreeable to propriety, as in *Πενοφῶν*; but it is deficient in MS. authority.

ἐκ τῆς τοῦ Οὐρίου.] Sub. *γυναικός*, and *πότε*, or *γενομένης*. The former ellipsis is akin to that of *γυνή*, *μητήρ*, *πατήρ*, *υἱός*, and the correspondent words in Latin; which, from their frequency, are allowed to be understood and supplied, not from the context, but from the nature of the subject. As to the ellipsis of the particle of time, it is *unfrequent*, and the examples which have been adduced are not to the purpose; yet it sometimes occurs both in Greek and Latin.

11. ἐπὶ τῆς μετοικ.] *Ἐπὶ* in this use signifies *about*, i.e. a little over or under, a sense also found in the Latin *circa* and *sub*. *Μετοικεσία*, *transmigration*, is an Hellenistic word applied, *quasi per meiosis*, to denote the removal of the Jews from their own country to Babylonia, and correspondent to a Hebrew word which expressed the full force of the term by captivity.

12. μετὰ τὴν μετοικ.] Some (as Kuinoel) render it 'at the time of the transmigration.' But the common signification *after* may very

well be retained; indeed Fritzsche denies that *μετὰ* has ever any other. And in the passage of Joseph. (Ant. I. 12. 2. *εὐθὺς μετ' ὀγδόην ἡμέραν περιτέμνουσι*) he translates *exactā die octavā*. So on Matth. xxvi. 63, he observes that broken days are reckoned as entire ones. It is to be observed that both in this and the preceding verse *μετοικεσ.* is for an *Accus.* with *eis*.

16. ὁ λεγόμενος] 'who is known by the name of,' 'is accounted and is Christ.' This idiom is not confined to Hellenistic, but is also found in Classical Greek, at least in the kindred term *κεκληῖσθαι*, which is, however, almost confined to the Poets.

17. γενεαί.] This use of *γενεαί*, to denote a series or succession of persons one after another, is found not only in the Old Testament, but in the best Classical writers. See Wets., Krebs., and Loesn.

18. οὕτως] 'in the manner following.' Thus the Classical writers perpetually use adjectives and adverbs of a similar sense. The use of the adverb for adject. is common both in Greek and Latin.

— μνηστευθείσης γάρ.] Said to be Genit. absol. for Nomin. with verb. But that is un-

- συνελθεῖν αὐτοὺς, εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος
 19 ἁγίου. Ὁ Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν, καὶ μὴ θέλων^o αὐτήν παραδειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν.
 20 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδὼν, ἄγγελος Κυρίου κατ'
 ὄναρ ἐφάνη αὐτῷ λέγων· Ἰωσήφ υἱὸς Δαυὶδ, μὴ φοβηθῆς
 παραλαβεῖν Μαριάμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεν-
 21 νηθὲν ἐκ Πνεύματος ἔστιν ἁγίου. ῥέζεται δὲ υἱόν, καὶ κα-
 λέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαόν

^o Dent. 24.
 1.

^p Luc. 1.
 31. et 2. 21.
 Act. 4. 12.
 et 10. 43. et
 13. 39. 39.

necessary; and the force of the Gen. absol. notes time more exactly. This use of γάρ in the sense *nempe*, or *scilicet*, at the beginning of a narration, is frequent in the Classical writers, and may be said to be both *inchoative* and *explanatory*. See Hoogev. Part. p. 100. 8.

— πρὶν ἢ συνελθεῖν.] On the use of πρὶν ἢ with an Infm., (said to be middle Attic,) see Viger. p. 442, and Buttmann, G. G. p. 265. (Engl. Transl.) It seems to arise from πρὶν including a sort of indirect comparison. Συνελθ. is by some taken to mean removal to the husband's house; by others, sexual intercourse, by an ellipse of *eis eonēn*, suppressed *verecundia gratiā*. The latter is by far the better founded interpretation, as being required by the context, and supported by numerous Classical examples adduced by the Philological Commentators. The difference between this and the Classical use is, that in the latter a *Dative* almost always follows.

— εὐρέθη ἐν γαστρὶ ἔχουσα.] Sub. βρέφος or ἐμβρυον. Examples both of the elliptical and plenary phrase are adduced by the Philological Commentators. Εὐρ. ἔχ. is almost universally taken for ἡν ἔχουσα, i. e. *είχε*. And εὐρίσκεισθαι is, indeed, sometimes so used by the Classical writers. Yet so to take it *here* would enervate the sense, and savour too much of that mode by which so much of the solid sense of Scripture is refined away by a certain School of Theologians. The antients (as it appears from Euthymius) took the word, (more correctly, I conceive,) in its full force, for *εἶδον*, or *εὐφάνης ἐγένετο*. Nay there may be (as Harenberg thinks) a reference to that examination by midwives, which in such a case was usual with the Jews. Ἐκ πνεύματος ἁγίου. Bp. Middleton has here an excellent Note, in which he fully exposes Wakefield's mistranslation of the phrase, 'by a holy Spirit.'

19. δίκαιος.] This is by some antients and many moderns explained in the sense *merciful*, *lenient*; as we say a *worthy good man*. And so the Heb. רַחֵם and the Latin *aquus*, as the Commentators have proved by many examples. It is not, however, necessary to resort to this *idiom here*, since the usual acceptation is not less apposite, as denoting a *lover of justice*, and a *man of uprightness and integrity*. Being such, he determined to put her away by law, and yet, with that mercy which ever accompanies true justice, he wished not to make her a public example, but to put her away privately. Παραδειγματίσαι. The word properly signifies to bring into public notice; but, in use, it is generally employed in *malam partem*, to de-

note *expose to ignominy*. It is only found in the later Greek writers, and the Sept.

— ἐβουλήθη.] This denotes, not *will*, or *counsel*, as it is rendered; but *inclination of will*. See Fritzsche. Ἀπολῦσαι, to divorce; as also Matth. v. 31 and 32. Mark x. 4. Luke xvi. 18, and the Heb. כָּטַף in Jerem. iii. 8. This use is perhaps confined to the later Greek writers.

— λάθρα, privately; inasmuch as that permitted the suppression of the *cause*.

20. ἐνθυμηθέντος.] The word is here used in its primitive signification, which is, to *turn any thing in mind*, to *reflect*, *meditate*. The most apposite Classical example is Thucyd. ii. 40. καὶ αὐτοὶ ἥτοι κρίνομεν γε ἢ ἐνθυμούμεθα ὁρθῶς τὰ πράγματα, where see my note.

— ἰδὼν.] This, like the Heb. רָאָה, and Latin *ecce*, is often employed, as here, to prepare the reader or hearer for something unexpected and wonderful. It is rare in the Classical writers; but an example occurs in Eurip. Herc. Fur. 1066.

— ἄγγελος Κυρ.] Camp. and Middlet. observe that ἄγγελος is used both as an appellative, denoting *office*, and to be rendered *messenger*; also as the title of a particular class of beings; when it becomes almost a proper name, and should be rendered *Angel*.

— παραλαβεῖν.] Scil. *eis oikian*. The παρα refers to the parents, from whom the bride was received. Τὸ γυννηθέν. The neuter is commonly used of the *fœtus in utero*, since its sex is unknown.

21. καλέσεις τὸ ὄνομα αὐτοῦ.] Commonly explained as put for αὐτόν, and usually accounted a Hebraism; but the idiom sometimes occurs in the early Greek writers. See Matth. G. G. p. 594. It is not, however, properly put for αὐτόν.

— σώσει — αὐτῶν.] Mr. Townsend (Chr. Arr. i. 48.) explains, "save them not only from the consequences of their sins, by his atonement, but from the dominion of their sins by his Spirit, to lead them both to obedience and to truth." Dr. Maltby (Serm. Vol. ii. 546.) ably distributes the significations of the important term *σῶζειν* into the four following heads. "1. To preserve generally, from any evil or danger whatsoever. 2. To preserve from sickness, or any bodily disorder; to *heal*. This sense is the most easy to distinguish; yet it has not been duly attended to in every instance by our Translators. 3. To preserve from the temporal anger of the Almighty, such as was manifested in the destruction of Jerusalem. This notion appears to have been originally founded upon expressions in the Jewish

αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. (Τοῦτο δὲ ὅλον γέγονεν, 22
 ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου λέ-
 γοντος· Ἰδοὺ, ἡ παρθένος ἐν γαστρὶ ἔξει, καὶ τέξε- 23
 ται υἱόν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ.
 ὃ ἐστὶ μεθερμηνεύμενον, μεθ' ἡμῶν ὁ Θεός.) Διεγερθεῖς δὲ 24
 ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου, ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγ-
 γελος Κυρίου· καὶ παρέλαβε τὴν γυναικα αὐτοῦ, καὶ οὐκ 25
 ἐγένωσκεν αὐτήν, ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότο-
 κον, καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ ἸΗΣΟΥΝ.

II. *ΤΟΥ Δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, 1
 ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν

Prophets. 4. To give future salvation in Hea-
 ven. It might (he continues) have been de-
 sirable to have confined the use of the word
save to those passages which come under the
 fourth class. Those in the third might have
 been interpreted to *put in the way*, or into a
state of salvation."

22. *ἵνα πληρωθῇ*] These are not the words
 of the angel, but an observation of the Evan-
 gelist; and the *τοῦτο δὲ ὅλον* refers not only
 to what has been mentioned in the preceding
 narrative, but also to all other circumstances
 connected with the transaction there recorded.
 The *ἵνα* denotes, as Campbell says, no more
 than that there was as exact a conformity be-
 tween the event and the passage quoted, as
 there could have been, if the former had been
 effected merely for the accomplishment of the
 latter. "Where (says Abp. Newcome) there
 is a direct prophecy in the Old Testament, the
 event did not take place for the mere purpose
 of fulfilling it; but God predetermined a fit
 event, and foretold it by his prophets." "God
 (continues Campbell) does not bring about an
 event, because some prophet had foretold it;
 but the prophet was inspired to foretell it, be-
 cause God had previously decreed the event."
 The particles *ἵνα* and *ὅπως* must therefore not
 be too rigorously interpreted; since they often
 only express the *consequence*, or the *event* only,
 equivalent to *so that*. See the examples ad-
 duced by Newcome and Pearce, and especially
 the remarks of Wets. cited in my *Recensio*
Synop.

23. *ἡ παρθένος*] The earlier Translators,
 from Luther downwards, seem to have thought
 the Article here pleonastic. But the re-
 searches of later Philologists have shewn that
 it is very rarely such, though its sense cannot
 always be expressed. Here, however, it is
 used *κατ' ἐξοχήν*, and denotes, (as Dr. Owen
 and Bp. Middlet. observe,) that particular vir-
 gin, who was prophesied of from the beginning,
 and whose seed was to bruise the serpent's
 head.

24. *διεγερθεὶς ἀπὸ τοῦ ὕπνου*] So Herodot.
 i. 34. ὁ δ' ἐπεὶ τ' ἐξηγέρθη, καταβρώδηςας
 τὸν θυερον, &c.

25. *οὐκ ἐγένωσκεν*] A common euphemism,
 like that of *cognoscere* in Latin. "ἕως οὗ ἔτεκε."
 "This (says Campbell) does not necessarily
 imply his knowledge of her afterwards, though
it suggests the affirmative rather than the ne-

gative." The quotations produced on the con-
 trary side are, as Dr. Whitby has shown, not
 quite in point. The suffrage, indeed, of an-
 tiquity (which speaks in the negative) is not
 lightly to be set aside. Yet even that was not
 constant and without dissent. Again, the term
πρωτότοκος will not determine the case in the
 affirmative, because it was used, whether there
 were any more children, or not. Nor is there
 any emphasis in the repetition of the Article
 there, which is according to the regular idiom
 of the language. The question, however, is
 one of mere curiosity; and we may safely say,
 with St. Basil (cited by Bp. Taylor) that
 "though it was necessary for the completion of
 the prophecy, that the mother should continue
 a virgin until she had brought forth her first-
 born, yet what she was afterwards, it is idle to
 discuss, since that is of no manner of concern to
 the mystery."

II. 1. *τοῦ δὲ Ἰησοῦ γεννηθέντος*] ('(some-
 time) after the birth of Jesus.' On the chro-
 nology of the visit of the Magi, and the nati-
 vity, see Benson's *Chronology of the Life of*
Christ, p. 74; and Dr. Hales.

— *ἡμέραις*] for *χρόνους*. This is called a
 Hebraism, but examples of it have been ad-
 duced from the Classical writers.

— *μάγοι*] The term adopted in our Trans-
 lation, *wise men*, is not sufficiently definite.
 The word is better left untranslated, as in the
 Syriac, Arabic, Latin, and Italian versions.
 It is of Persian origin, (Mogh) and designated
 throughout the East (and especially Persia,
 the original seat of this class of persons) the
priests, philosophers, and men of letters in ge-
 neral, who devoted themselves to the study of
 divine and human science, especially medi-
 cine and astronomy, or rather astrology. Vide
 Menag. ad Diog. Laert. i. 1. Porphyrr. de
 Abstin. iv. 16. Perizon. ad Elian Var. Hist.
 ii. 17. Hyde de Relig. Vet. Pers. xxxi. et
 Brisson de Princ. Pers. 179. 'Ἀπὸ ἀνατολῶν
 must not be taken with *παρεγένοντο*, but with
μάγοι. The passages here cited by the re-
 cent Commentators are few of them apposite,
 because the phrase is associated with an *Ar-
 ticle*. The only kindred passage is Matt. xxvii.
 57. *ἀνθρώποις πλοῦσις ἀπὸ Ἀρμεθαίας*.
 Nor is the sense *Magi Orientales*. There is
 rather a subaudition of *ἐλθόντες*, or something
 equivalent.

2 παρεγένοντο εἰς Ἱεροσόλυμα, λέγοντες· Ποῦ ἐστὶν ὁ τε-
 3 θεὺς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα
 3 ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ. Ἀκούσας δὲ
 4 Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ'
 4 αὐτοῦ· καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμμα-
 5 τεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χριστὸς γεν-
 5 νᾶται. οἱ δὲ εἶπον αὐτῷ, Ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτω
 6 γὰρ γέγραπται διὰ τοῦ προφήτου, ^bΚαὶ σὺ Βηθλεὲμ, ^bMich. 5.
 γῇ Ἰούδα, οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς ἡγεμόσιν ^{2, et Joh. 7. 42.}

2. αὐτοῦ τὸν ἀστέρα] It would be out of place here to detail the various opinions which have been promulgated concerning this star; especially as the only probable one is, that it was a *luminous meteor* called a star from its resemblance thereto, and formed, and its motion regulated, *preternaturally*. Numerous Classical citations are adduced by Wets., showing the general belief that new stars appeared at the birth or death of celebrated personages, and otherwise had some undefined connection with the most important events of their lives. That, however, is no way connected with the present event, which is plainly supernatural; unless we suppose that God, in using the instrumentality of man to the accomplishment of his own wise purposes, was pleased to accommodate himself to their opinions. It cannot be doubted that the Magi were taught the intent of the star by a Divine Revelation, (by which we afterwards, v. 12., find them directed) and therefore Kuinoel's remark on the confidence with which they enquire for the residence of the new born King, "satis definitè, more ejusmodi hominum," is very unfounded, since it takes for granted that they were little better than conjurers; an absurd and long exploded opinion.

— προσκυνῆσαι αὐτῷ] This construction with the Dative, is almost confined to the later writers; the earlier and purer ones using the Accus. With respect to the sense, it is not possible to define the exact nature of this προσκύνησις, because in the East (though never in the West) the prostration of the body to the very earth (which this word imports) was paid alike to monarchs and to Gods. Whether, therefore, it was adoration, or reverential homage, is doubtful; though, if we consider the Divine revelation vouchsafed to them, the Magi could scarcely but view the new born exalted personage as one far above any earthly monarch; and, if at all acquainted with the Prophecies of the Old Testament, (which we cannot doubt) they might very well expect far more in the Messiah than the human nature. The word προσκυνεῖν properly signifies to kiss one's hand to any one; (equivalent to kissing any one's hands) a form of respectful salutation. This, however, has reference wholly to the Greek and Roman customs. In Scripture the expression has probably never that sense; and to estimate its force there, the Student will do well to bear in mind an excellent observation of Dr. J. P. Smith, *Script. Testimony to the Messiah*, Vol. II. p. 270.

3. ἐταράχθη] The Commentators say that this word is properly used of troubled water, and is

thence applied to mental perturbation by fear, sorrow &c. But, in fact, ταράσσω comes from ταραῶν and τάρω, cognate with our stir. In its metaphorical sense it is cognate with our harass.

4. τοὺς ἀρχιερεῖς καὶ γραμματεῖς] i.e. all the members of the Sanhedrim. By Ἀρχ. we are to understand not only the Ἀρχιερεὺς, and his deputy, (the Sagan) but all those who had passed the office, and still by courtesy enjoyed the title, and who seem to have worn an Archieratical robe; also the heads of the 24 courses. The γραμματεῖς were persons employed either in transcribing, or in explaining the Sacred books, and were distributed into two orders, civil and Ecclesiastical. Among them were the νομικοὶ (or lawyers) mentioned in the New Testament, who were, indeed, the only persons occupied in teaching the law and religion to the people. See more in the writers on Jewish Antiquities, Koecher's *Analect.*, and Horne's *Introduct.*

— γεννᾶται] This is by some taken for γεννηθήσεται, or μέλλει γεννᾶσθαι. Others say it is the Fut. mid. contract. (Atticè) with the force of Fut. Pass. But it is very doubtful whether this idiom has place in the New Testament. It is better to regard it as a present, and, with Elsn. and Kuinoel, suppose it put for the Fut.; or rather to take it as used populariter to signify it to be born.

5. διὰ τοῦ προφήτου] The words following correspond neither to the Hebr. nor to the Sept.; and therefore the Scribes are supposed to have given the sense rather than the words of the Prophet. And, as it is not professed to be a citation, but only a statement of the sense, literal agreement is not to be expected. The best mode, however, is (with several recent Interpreters) to take the words of the Prophet in the Hebrew and Sept. interrogatively; which will be equivalent to a strong negation.

6. οὐδαμῶς ἐλαχίστη] A litotes for greatest. Ἐν τοῖς ἡγεμόσιν. Hebr. בְּלִמְּךָ. Sept. χηλίαςιν. As the Jews divided their tribes into thousands, with a Chiliarch over each, those Chiliads might, by Synecd., be put for the families themselves. Γῇ Ἰούδα. Almost all Commentators regard γῇ as used in the sense πόλις; of which they adduce many examples from the Greek Tragedians. But in them, if γῇ stands for πόλις, it is only by πόλις having the sense a country or state; for Seidler on Eurip. *Troad.* 4. and Fritzsche in loc. rightly deny that γῇ is ever so used. There is, however, no reason to resort to the conjecture proposed by Fritzsche, τῆς Ἰουδαίας. It is better to read, (as did our English Translators and Light-

Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποι-
μανεῖ τὸν λαόν μου τὸν Ἰσραήλ. Τότε Ἡρώδης λάθρα 7
καλέσας τοὺς μάγους, ἠκρίβωσε παρ' αὐτῶν τὸν χρόνον τοῦ
φαινομένου ἀστέρος, καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ, εἶπε· 8
Πορευθέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου. ἐπὰν δὲ
εὔρητε, ἀπαγγεῖλάτε μοι, ὅπως καγὼ ἐλθὼν προσκυνήσω
αὐτῷ. Οἱ δὲ ἀκούσαντες τοῦ βασιλέως, ἐπορεύθησαν· καὶ, 9
ἰδοὺ, ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς, ἕως
ἐλθὼν ἔστη ἐπάνω αὐτῶν ὃν ἦν τὸ παιδίον. ἰδόντες δὲ τὸν ἀστέρα, 10
ἐχάρησαν χαρὰν μεγάλην σφόδρα· καὶ ἐλθόντες εἰς τὴν 11
οἰκίαν, εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ
πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς
αὐτῶν, προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρ-
ναν. καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώ- 12
δην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

c. Paul. 72.
10.
Erm. 60. 6.

foot) γῇ, taking it for ἐν γῇ. And so Campb. Though indeed the common reading may very well be tolerated, if γῇ be taken in the sense *district, canton*, as in Hesiod Opp. 161. ἐφ' ἐπταπόλιν Θῆβη, Καδμήϊδι γαίῃ, where there is the same apposition, in which the Particip. of the verb subst. is to be understood, equivalent to a relative pronoun and a verb.

—ποιμανεῖ] This metaphorical use of ποιμ. to denote *govern*, is found in Homer and the early Greek writers, and seems to be a vestige of antient simplicity, and to point to the Oriental origin of the Greek language. It is, moreover, very suitable to the *pastoral* nature of Christ's kingdom, on which he so frequently dwells in the Gospel of St. John.

7. ἠκρίβωσε—χρόνον] Sub. κατὰ. Ἀκριβῶς is here either for ἀκριβῶς ἐξετάζειν; or we may render, 'procured from them exact information.' Either sense is supported by Classical authority. —Φαινομένου.] This is not for φανέντος, as Kuin. supposes; but the Particip. present is meant either to denote *beginning*, as Glass supposes, or *continuity*, as Grot. This construction with the Genit. was probably in popular use, though that with a particle of time and a verb would be more exact; q. d. 'the time when the star would begin to shine, or be shining.'

8. πορευθέντες d. ἐξετάσατε] This use of the Particip. is supposed to be pleonastic. But there may be a faint notion of *speed* intended; or rather it has in general an *intensive* force, especially with Imperatives. After all, this use of the Particip. is founded on that of the verb followed by a copula; which may be said to be a relique of the wordiness of early phraseology.

9. ἀκούσαντες] Rosenm. renders 'obeying the King.' But though that signification is sufficiently frequent, it is not so natural as the usual one, which is confirmed by the Syriac version. We may render, 'so having received the King's commands.' Προῆγεν αὐτοὺς, preceded them, i. e. for their guidance. So Erasmus. Thus it is not necessary, with many recent Commentators, to regard the *προ* as redundant.

10. εἶδον] So almost all the MSS., Versions,

and Fathers, with the Editio Princeps and other ancient Editions; which has been received by Mill, Wets., Griesb., and Matth. And as it is sanctioned by the most certain of Critical canons, it may be supposed the true reading. The common one εὔρον was first brought forward by Erasmus in his fifth Edition, and adopted, together with almost the whole of the Text of that Edition, by H. Steph. in his third Edition. Ἐχάρησαν—σφόδρα. A stronger expression than this cannot easily be met with. The addition of a cognate substantive to any verb is found also in the Classical writers, (See Matth. G. G. p. 597.) and is a vestige of the Oriental origin of the Greek language. The addition, too, of σφόδρα to μέγας is a relique of early antiquity, when the superlative was formed (as in the Northern languages) by the addition of particles, usually put after the adject. So μεγάλην σφόδρα in Lucian cited by Kuin.

11. ἐλθόντες εἰς τ. ο.] This is not for εἰσελθ., as somesay; but it signifies 'having gone to the house, they sought.' θησαυροὺς. Campb. rightly renders *caskets*: though θησαυρός (as also the Latin The-saurus) signifies ἀποθήκη, i. e. 'any receptacle (as a box or bag) for valuables.' Examples occur in the best authors from Herodo. to Herodian.

—προσήνεγκαν—δῶρα] Agreeably to the Oriental custom, even yet retained, of never appearing before a King, or any great personage, without offering him gifts, usually the choicest productions of the country of the giver. Of this the Old Testament is full of examples. Markland ap. Bowyer, p. 60. observes that this expression occurs seven times more in the New Testament, and is constantly used in a religious sense, of offerings to God. Δῶρα, by way of presents. This is put in apposition. χρυσὸν καὶ λίβ. καὶ σμύρναν. From the nature of the presents it has been usually supposed that the Magi came from Arabia. But that is very doubtful. See Note in Recens. Synop. Appendix p. 564. and Fritzsche in loc. As to the opinion of some of the Fathers, that the terms in question have a mystical sense, it is now justly exploded as a superstitious fancy.

12. Καὶ.] This is, like the Heb. ו, used, in the narrative sense, for but. Χρηματισθέντες.

- 13 Ἀναχωρσάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ, λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεύγε εἰς Αἴγυπτον, καὶ ἵσθι ἐκεῖ, ἕως ἂν εἶπω σοί· μέλλει γάρ Ἡρώδης ζητεῖν
 14 τὸ παιδίον, τοῦ ἀπολέσαι αὐτό. Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτός, καὶ ἀνεχώρησεν
 15 εἰς Αἴγυπτον· ^dκαὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα ^d Ose. II. I. πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου
 16 λέγοντος· Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν,

This word, properly and in the Classical writers, signifies 1. to dispatch business; 2. to debate on it; as Thucyd. *ἐχημάτισε περὶ φιλίας τοῖς Ἀθηναίοις*; 3. to give audience and return answers. Hence the transition is easy to the sense found in the New Testament, the Sept., and Joseph. Ant. iii. 8, 8., and xi. 8. 4. to impart Divine warnings, and, in the Pass., to receive them; the term being used either absolutely, (as Heb. viii. 5., xi. 7., and xii. 25.,) or with the additions *ὑπὸ τοῦ πνεύματος τοῦ ἁγίου*, as Luke ii. 26., or *ὑπὸ ἀγγέλου ἁγίου*, as Acts x. 22. The κατ' ὄναρ in the present passage, suggests the notion of Divine admonition, since dreams were believed to be occasionally sent from God. Ἀνακάμψαι, bend back their course, return. Ἀρόμην is usually supplied; but of the plena locutio no example has been adduced. The Classical writers usually subjoin *τάλαια*.

13. Αἴγυπτον.] A better place of refuge could not be found, from its proximity to Bethlehem, and complete independence on Herod. And as there were many Jews settled there, who enjoyed both civil protection and religious toleration, it would be at once a safe and comfortable place of residence.

— ἵσθι.] 'continue, remain.' Ἔως ἂν εἶπω σοί, namely, 'what thou must do further.' Μέλλει, &c. 'For Herod is about to seek the child, for the purpose of destroying him.' The τοῦ is not, as some say, pleonastic; but the Genit. denotes purpose, as often in the Classical writers. Ἔνεκα is here commonly supplied, though objected to (together with most other ellipses) by our present philologists.

14. νυκτός.] by night; to conceal his departure; and the very night of his receiving the vision, to show his ready obedience.

15. τῆς τελευτῆς.] Scil. τοῦ βίου; like *finis for finis vite* in Latin. The plena locutio occurs in Homer, Herodotus, and others of the more ancient writers.

— ἵνα πληρωθῇ.] 'So that thus was fulfilled.'

— ἐξ Αἰγύπτου—μου.] These words (from Hos. xi. 1.) are not cited merely by way of accommodation; but, referring primarily to the deliverance of the children of Israel out of Egypt, they were secondarily and figuratively fulfilled in the person of Christ. That Israel was a type of Christ, appears from Exod. iv. 22., where he is called by God his son; his first born; whence also Israel is put for Christ, Isa. xlix. 3. Now as a prophetic prediction is then fulfilled, when

what was foretold is come to pass, so a type is then fulfilled, when that is done in the antitype which was before done in the type. It is no objection that the remainder of the prophecy does not belong to Christ, as Matthew only notices the resemblance between the type and antitype, in that both were called out of Egypt.

16. ἐνεπαίχθη.] 'was deceived;' literally, was played with, trifled with. A use similar to that of *illudere* in Latin. Ἐθυμώθη. The phrase is used in Esth. iii. 5. & v. 9., to express Haman's rage against Mordecai. Ἀποστείλας. The commentators say there is an ellipsis of *τίνας* or *ἀγγέλους*. It is not, however, necessary to suppose ellipsis at all, any more than in the Latin *mittere*, which is similarly used. When the Accus. is expressed, (as sometimes in Herodotus, and other early writers,) it is of more definite sense than the above. There is no pleonasm in *ἀποστείλας*, but merely a vestige of primitive verbosity. Τοὺς παῖδας, 'the male children;' for though the masculine is sometimes used with nouns of the common gender, in reference to the whole species, both male and female, yet that is chiefly in the Classical writers, and where the context and subject suggests the right application. Besides, to have slain female children would not have answered the purpose in view. Ὁρίων αὐτῆς, its district, or territory. Ἀπὸ διετούς καὶ κατωτέρω. There are few phrases that have been less understood than this, both as regards its nature and ratio significationis. It has been usually regarded as an elliptical expression for *ἀπὸ διετούς χρόνου*, or, as formed from *τὸ διετὲν*, biennium. But the latter expression is quite destitute of authority; and the former is very rarely found, and only in plena locutione. And neither of the two is suitable in signification. It is rightly observed by Fischer de Vit. Lexx. N. T. that a masculine sense is required. But when he supposes a neuter form, he takes for granted what does not exist. The word has a masculine form as well as a masculine sense; and no wonder; for it is, in fact, an adjective with the substantive *παῖδες*, to be supplied from the context, and, in the present case, τοὺς παῖδας preceding. The singular is used for the plural, as being taken in a general sense. Thus it is the same as if there were written *ἀπὸ διετῶν*. This view of the phrase is confirmed by similar ones in Pollux ii. 2. *νήπιον διετέε*. II. Paral. xxxi. 16. *ἀπὸ τριέτων καὶ ἐπάγων*. I. Paral. xxvii. 23. *ἀπὸ εικοσιέτων καὶ κάτω*. See also Ezr. iii. 8. Numb. i. 45. As to the opinion of several recent Commentators, that *διετὲς* may denote a year

καὶ ἀποστείλας ἀνείλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ
καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς, ἀπὸ διετοῦς καὶ κατωτέρω,
κατὰ τὸν χρόνον ὃν ἠκρίβωσε παρὰ τῶν μάγων. τότε 17
ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἱερεμίου τοῦ προφήτου λέγοντος
18 *Φωνὴ ἐν Ῥαμᾷ ἠκούσθη, θρήνος καὶ κλαυθμὸς καὶ ὀδυρμὸς 18
πολὺς, Ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς· καὶ οὐκ ἔβλεπε πα-
ρακληθῆναι, ὅτι οὐκ εἰσί. Τελευτήσαντος δὲ τοῦ Ἡρώδου, 19
ἰδοὺ, ἄγγελος Κυρίου κατ' ὄναρ φαίνεται τῷ Ἰωσήφ ἐν
Αἰγύπτῳ λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν 20
μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραὴλ· τεθνήκασι γὰρ οἱ
ζητοῦντες τὴν ψυχὴν τοῦ παιδίου. ὁ δὲ ἐγερθεὶς παρέλαβε 21
τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραὴλ.
ἀκούσας δὲ, ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντὶ 22
Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρημα-
τισθεὶς δὲ κατ' ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας, 23
19 Jud. 13.5. *καὶ ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέτ· ὅπως
πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν, Ὅτι Ναζωραῖος
κληθήσεται.

old, besides being opposed to the united testimony of Ecclesiastical History, it is wholly unfounded, for there is not a shadow of authority for *διετής* in that sense. As to the authority of *Hesych.* (which is urged, *Διετής· δι' ὅλου ἔτους*) it is nothing to the purpose, for we must there read either, with the editors, *δι' ἔτους*, or rather *διετήσιος*, with Suid. and Pollux., the Gloss being borrowed from the Schol. on Thucyd. ii. 38. *ἀγῶσι*—*διετησίῳ νομίζοντες*, who explains *διετ.* by *δι' ὅλου τοῦ ἔτους*. Besides, the sense in question would be quite inapplicable to the present passage.

17. *τότε ἐπληρώθη*, &c.] The words may be paraphrased either, 'Then that happened whereby was more fully completed' &c.; or rather, as the citation is only an accommodation of Jerem. xxxi. 15., 'Such another catastrophe took place as that recorded by Jeremiah;' a manner of speaking familiar to the writers of the New Testament. See Matth. xv. 7 & 8., compared with Isaiah xxix. 13. and Matth. xiii. 14. compared with Is. vi. 9. Matth. xiii. 34 & 35. compared with Ps. lxxvii. 22. According to this mode, any thing may truly be said to be *fulfilled*, if it admits of being properly applied.

18. *θρήνος—πολὺς*] A most pathetic accumulation of terms, with which Wets. compares a similar one in Plato. *ὀδυρμὸς δὲ καὶ στεναγμὸς καὶ θρήνος καὶ ἀλγυδῶνας κ. τ. λ.* The words (Kuin. observes) are to be understood of the *Bethlehemitæ*.

— *Κλαίονσα*] Sub. ἦν. A fine *προσωποποιία* to introduce Rachel weeping for her children, as Ephraim is, in the same chapter, as lamenting himself. "Ὅτι οὐκ εἰσί, because they are dead." The words must be taken, not with *παράκλ.*, but with *κλαίονσα*. The Commentators bring together a useless profusion of passages in proof of the above well known metaphor. In the pas-

sage of the prophet the words must mean 'are gone (into captivity.)'

20. *τεθνήκασι γὰρ οἱ ζητοῦντες*.] A use of plural for singular alike common both to the Scriptural (as in a kindred passage at Exod. iv. 19.) and the Classical writers, especially in speaking of kings and princes, See I. Kings i. 33, 43., compared with Matth. ix. 8. The expression *ζητεῖν τὴν ψυχὴν τινος* is said by Vorst. and Leusd. to be formed from the Heb. *נָשַׁח* *נַפְשִׁי* in I. Sam. xxiii. 15. The use of *ψυχὴν* for *ζωὴν*, though, no doubt, derived by the sacred writers from the Hebrew, is likewise found in Herodot. and the other early Greek writers.

22. *βασιλεύει*.] Taken improper for *ἀρχεῖ*, since Archelaus was not a *βασιλεὺς*, but an *ἐθνάρχης*. 'Εκεῖ, for *ἐκεῖσε*. A usage common, in this and other similar particles, in the best Greek writers.

23. *Κατῴκησεν εἰς*] 'fixed his abode at;' in contradiction to *παρῴκησεν*. *Εἰς* is for *ἐν*, at; as II. Chron. xix. 4. *κατῴκησεν εἰς Ἱεροσόλημ*. A signification common in the later Classical writers.

— *Ναζ. κληθ.*] *Κληθήσεται* is by some taken to mean 'shall be.' But to that sense it is here unnecessary, nay injudicious, to have recourse; for that Jesus was so called in contempt (as coming from a petty town) is well known from the Gospels. Bp. Middleton would render *Ναζ.* 'the Nazarene;' 'since the Art. could not be inserted, the noun being preceded by the nuncupative verb *κληθήσεται*.' This, however, seems a precarious criticism. In illustration of the passage, a coincidence has been sought between *Ναζωραῖος* and *Ναζιραῖος*. See Judg. xiii. 5 & 7. & xvi. 17. *Διὰ τῶν προφητῶν* is said because (as is rightly observed by Jerome) no particular prophet is meant, but the substance of what occurs in all those passages of the Old Testament which were supposed to refer to the contempt with which the Messiah should be treated.

- 1 ΙΙΙ. ^a EN δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ^a Marc. 1.
 2 ὁ βαπτιστής, κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας καὶ λέγων ⁴ Luc. 3.3.
 3 Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. ^b οὗτος ^b Ess. 40. 3.
 γὰρ ἐστὶν ὁ ῥηθεὶς ὑπὸ Ἡσαίου τοῦ προφήτου λέγοντος, ^c Marc. 1.
 Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου! ⁶ Luc. 1. 3.
 4 εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ! ⁶ αὐτὸς δὲ ὁ Ἰωάννης ⁶ Luc. 3. 4.
 εἶχε τὸ ἐνδύμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώην δερ- ⁶ Joan. 1. 23.
 ματίνην περὶ τὴν ὀσφύν αὐτοῦ· ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες
 καὶ μέλι ἄγριον.

III. 1. ἐν ταῖς ἡμέραις ἐκ.] This use, for ἐν τούτῳ τῷ χρόνῳ, is common in the Classical writers; and it is an accustomed mode of commencing a narrative, both in the Scriptural and Classical writers. The difference is, that the latter use it strictly, when only a brief period is interposed between the occurrence to be narrated and some other event before mentioned; whereas the former use it with greater latitude, when there is a considerable interval; as here of many years. Campb., however, thinks that as the thing last mentioned was the residence of Jesus, with his parents at Nazareth, the words ἐν ἡμέρ. ἐκείν. may be used with strict propriety of any time before he left that city. Παραγίνεται κηρύσσων. This is taken by Kuin. and others for ἐκήρυξε. That, however, seems to be a mistaken view, and does not advert to the peculiar nature of the phrase. Παραγίεσθαι here, like παρίεμαι and παρέρχεσθαι in Thucyd. and other writers, has the sense accedere, prodire, as said of those who come forward to deliver an oration. And κηρύσσω has a nearly kindred sense. Thus κηρύσσω will be for κηρύσσειν. Κηρύσσω properly signifies to proclaim; and 2dly, to publicly teach, to preach. It includes a notion of earnestness and vehemence.

ὁ βαπτιστής.] A name of office, equivalent to ὁ βαπτίζων, Mark vi. 14., and employed by the sacred writers, to distinguish him from John the Apostle. Baptism is universally admitted to have been in use with the Jews, as a part of the ceremony for the admission of proselytes; and, indeed, with the Persians and other Oriental nations. This appears both from the Talmud and from allusions which occur in the Classical writers. It was believed that the administration of this rite would form part of the office of the Messiah. Nay, the mode in which the word is here introduced, without any explanation, shows that the ceremony alluded to was familiar to them.

— ἐν τῇ ἐρήμῳ.] Sub. χώρα, by which, however, is to be understood, not an absolutely desert tract, but one comparatively so, being thinly inhabited, uninclosed by fences, and not in tillage but pasture, like the extensive commons lately existing in this country. And this is adverted to in the Heb. כרבר, literally, a place to drive cattle upon. See further particulars in Horne's Introduction. Vol. iii. P. 1. Ch. ii. § 8.

— μετανοεῖτε.] This is well rendered by Campb. reform. The distinctions, however, of that Commentator here are rather ingenious than well founded. The word properly signifies to take after thought, as opposed to προνοεῖν. 2dly,

to change one's opinion. 3dly, in a religious sense, to so change one's opinion as to reform one's life.

2. ἤγγικε.] Pret. in a present sense, 'is approaching,' 'is near.' Ἡ βασιλεία τῶν οὐρανῶν. This and ἡ βασιλ. τοῦ Θεοῦ denote, as Bp. Lowth observes, the state of the Gospel, the Religion of Christ upon earth, the Gospel dispensation. Βασιλεία here denotes, (as Camp. remarks) rather reign than kingdom. Sometimes, however, it denotes a state of endless felicity in Heaven. And in other passages both senses (which are closely connected) seem conjoined. See more in Campb., Wahl's Clavis., and Rose's Parkhurst.

3. οὗτος.] Some would take this δεικτικῶν. But though that use is not infrequently found in the Classical writers; yet it very rarely occurs in the Scriptural ones, and would not here be very suitable. It is more natural to regard the words as the Evangelist's. Ἡσαίου τοῦ προφήτου. The words which follow convey the sense, though they do not follow the exact terms either of the Hebrew or Sept.

— φωνὴ &c.] 'There is heard the voice of one preaching in the wilderness, and exclaiming, Ἐτοιμάσατε τὴν, &c. An image borrowed from the practice of Eastern monarchs, who, on taking a journey, or going on a military expedition, used to send forward persons to level the eminences, smoothen the unevennesses, fill up the hollows, &c., so as to form a road. To this purpose Wets. cites Suet. on Calig. 37. Joseph. B. J. iii. 5. 1. and Justin ii. 10. Plut. 837. Ovid Amat. ii. 16, 51. See also my Note on Thucyd. ii. 97 & 100.

4. τὸ ἐνδύμα—καμήλου.] Some take this to mean the camel's pelt or skin, with the hair on, as sheep skins were worn by the Hebrew prophets. See Zechar. xiii. 14. Others, however, more justly suppose that it was the shaggier camel's hair spun into coarse cloth. And we find from the Talmud, that camel's hair garments were much worn by the Jews. Nor were they unknown to the Heathens. Thus the Schol. on Eurip. Phoen. 329. mentions τὰ τρίχνα ἐνδύματα. Those, however, were probably made of the finer camel's hair, such as, Campb. observes, were formerly made in this country, and called camlets. Garments such as the Baptist's are still worn (or rather a manufacture of wool and camel's hair) in the East by the poor, or those who affect austerity.

— ζώην δερμ.] So of Elias, II. Kings i. 8. ζώην δερματίνην περιεζωσμένος τὴν ὀσφύν αὐτοῦ. The austerity consisted in the materials; for otherwise these girdles formed a regular part of the dress, and were of linen, silk, or even gold.

^d Marc. 1.
^{5.} Luc. 3. 7.
^e Marc. 1.
^{5.}
^f Luc. 12.
^{34.} et 23.
^{33.} Luc. 2.
^{7.} Rom. 2.
^{9.} 1 Thess.
^{1.} 10.
^h Luc. 3. 8.
ⁱ Joh. 8. 39.
^{Act. 13. 36.}

Ἔτι τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα, καὶ πᾶσα ἡ Ἰουδαία, καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου· καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. 7 Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς· Γεννήματα ἐχιδνῶν! τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας· καὶ μὴ δόξετε λέγειν 9

and silver, according to the circumstances. See the references in Wets. or Recens. Synop.

— ἡ τροφή—*ἀκρίδες*.] That locusts were permitted to be eaten, appears from Levit. xi. 22.; that it was a customary food in the East, is plain from Agatharch. v. 27. Strabo. xvi. p. 1118. Plin. vi. 30. &c. (Wets.) From Aristoph. Ach. 1116. and the Schol., it appears that the Greeks also eat of them, but that they were accounted a mean food. That they are at the present day a common diet among the poor throughout most of the countries of Asia and Africa, which they infest, we learn from the concurrent testimony of modern travellers.

— μέλι δγριον.] This is perhaps best taken to denote a sort of *saccharinus matter* exuding from palm, date, or olive trees. See Diodor. Sic. xix. 104., (who calls it by this very name *μέλι δγριον*) Joseph. B. J. iv. 27. Plin. N. H. xxiii. 4. and the Rabbinical writers, who mention *palm honey*, and *fig honey*. The more common opinion, however, is that this was honey procured from hollow trees and clefts of rocks, deposited there by swarms of wild bees. See 1. Sam. xiv. 26. Judg. xiv. 8. and Ps. lxxxi. 16.

5. Καὶ πᾶσα.] The *καὶ* is by Fritzsche not ill rendered *nempe*. Πᾶσα, like πάντες in Mark i. 6., is to be taken, in a restricted sense, for *very many*.

6. ἐβαπτίζοντο.] That baptismal ablution or lustrations had been, even among the Heathens, thought necessary for religious ceremonies, and for the expiation of offences, the Classical citations here adduced by Wets. and others, fully prove and illustrate. That they were in use, too, among the Jews, we find both from the Old Testament, the Rabbinical writers, and Josephus. But the baptism here meant is one solemn ablution, never to be repeated, vestiges of which are found in the Jewish baptism of proselytes, comprehending the wives and children likewise of the proselytes. The custom, however, is believed not to have been introduced until after the return from the Babylonish captivity, and that to provide a less revolting mode of initiation into the Jewish church than circumcision. The Jews must have understood the ceremony as significant of a change of religion, and introduction into a church different from that of Moeses. And that they should have expressed no amazement at this, need not be thought strange, as they were taught by the language of the prophets and the instructions of their most eminent teachers that at the advent of the Messiah (which was now universally expected) the face of things would be entirely changed, and a new religion be introduced by Baptism. (Wets., Bengel, Kuin., and Rosenm.)

— ἐξομολογούμενοι.] This is not so much put for the simple verb, as it is a stronger expression,

of which examples (chiefly from Joseph. and the later writers, as also Philo.) are adduced by Elsner and Wets. It is, moreover, a Particip. imperfect, 'after having confessed their sins.'

7. Φαρισαίων καὶ Σαδδουκαίων.] On these Sects. see Recensio Synop., or Horne's Introduction. Ἐρχομένους—*αὐτοῦ*. The sense is well expressed by the Persic and Syriac versions, 'coming for the purpose of being baptized.' So Luke iii. 7. ἐκπορευομένοις βαπτισθῆναι ὑπ' αὐτοῦ. Of this signification of *ἐπὶ* examples are given by Wets. and Krebs. Here there is the less harshness, as the noun is a verbal.

— γεννήματα ἐχιδνῶν.] 'brood of vipers!' So they are likewise called by Christ himself, Mark xii. 34. xxiii. 33. Τίς ὑπέδειξεν ὑμῖν &c. The interrogative does not, as some suppose, here imply a strong negation; but the *τίς* rather imports *exclamation*, (as in Galat. iii. 1.) namely, of expressive surprise to see persons of such dissimilar opinions and characters, (Sadducees and Pharisees, men of the world and votaries of pleasure, mixed with precise formalists, not to say hypocrites,) unite in confessing their sins, in making declarations of repentance, and vows of reformation. Ὀργῆς. This is to be taken, by metonymy, for *punishment*, of which use examples are adduced by the Philologists.

8. καρπὸν ἄξιον.] So almost all the ancient MSS. (including the Edit. Prin.) and nearly the whole of the other MSS., which is received by Wets., Matth., and Griesb. The common reading *καρπὸν δέξιον* was introduced by Erasm. on very slight authority, (perhaps from the parallel passage at Luke iii. 8.) and received, together with all his other alterations, by Steph. in his 3d edition; and thus was introduced into the textus receptus. The phrase *ποιεῖν καρπὸν* is said to be a Hebraism; but some examples have been adduced from the Classical writers, as Plut. ii. 1117. C. οὐ μέντοι τὸ θεράπνευμα τοῦτο δοχε καρπὸν ἄξιον. Aristot. de Plant. i. 4. τῶν φυτῶν τίνα μὲν ποιοῦσι καρπὸν. Both passages defend the reading adopted in the text. Wets. paraphrases thus: 'If ye really repent, show forth not merely the leaves of profession, but the fruits of performance.'

9. μὴ δόξετε λέγειν.] This is thought to be a pleonasm for *μὴ λέγετε*, but it is, in fact, a stronger expression. As to the Greek Classical idiom concerning *δοκεῖν*, it is here inapplicable. The phrase seems to be rather a popular expression (though it occurs in the Talmud) founded on a blending of two phrases. Λέγειν ἐν ἐαυτῷ is an Hellenistic phrase occurring also in Euth. vi. 6., equivalent to *διανοεῖν*, *secretly think*, and answering to the Hebr. *בְּלִבְךָ אָמַר*. Yet it occurs in a passage of Chrysippus cited by Wets.

- ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ, λέγω γὰρ ὑμῖν, ὅτι
 δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐργεῖραι τέκνα τῇ
 10 Ἀβραάμ. ἡ δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων
 κείται· πᾶν οὖν δένδρον μὴ ποιῶν καρπὸν καλὸν ἐκκόπτεται,
 11 καὶ εἰς πῦρ βάλλεται. Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι, εἰς
 μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος, ἰσχυρότερός μου ἐστίν,
 οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπ-
 12 τήσει ἐν Πνεύματι ἁγίῳ καὶ πυρί. Ὁὐ τὸ πτύον ἐν τῇ χειρὶ
 αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει τὸν

— Πατέρα ἔχομεν τὸν Ἀβ.] 'we have Abraham for our father, (and therefore, as his descendants, cannot but be accepted by God.' *Ἐαυτῶν λίθων κ. τ. λ.* Here there is either a comparison of the surrounding multitude to stocks and stones, by a common metaphor; g. d. 'God can effect that these stones, now lying in Jordan' (compare Joseph. Ant. 4. 3.) i. e. men as unfit for useful purposes as these stones, 'shall become children unto Abraham,' i. e. imitate the virtues of Abraham. Or (according to others) the words are meant to strongly show the omnipotence of God, who can raise up instruments to effect his own wise and benevolent purposes from the meanest origin.

10. ἡ ἀξίνη] i. e. the axe of judgment and punishment. Ρίζαν hints at utter destruction; and the ἡδη at what shall shortly happen. In the Scriptures men are often compared to trees; and sometimes (as Eccles. x. 15. and Dan. iv. 20 and 23.) their punishment to the felling of trees.

Ἐκκόπτεται—βάλλεται.] The Present is used of a thing future, to express certainty. So Newcome paraphrases: 'And my exhortation is not only important, but seasonable also. The minds of men will soon be tried by preaching the Gospel; and those who reject it will incur divine vengeance.'

11. ἐν ὕδατι.] The Commentators are agreed that the ἐν is redundant; and they adduce examples from the Classical writers. It rather, however, denotes the instrument, as Luke xiv. 34. and often. Εἰς μετάνοιαν. The εἰς denotes purpose. So ἐπὶ supra v. 7. This is a brief phrase, adverting to the solemn engagement entered into by the baptized, to cease to do evil, and learn to do well. This, indeed, was so closely associated to that baptism, that it is called by Mark i. 4. the baptism of repentance.

— ὁ ὀπίσω μου ἐρχόμενος.] Kuin. renders it *successor*. But that conveys a wrong idea. The Present is here used as at ver. 10. We may paraphrase: 'There is one coming who will be after me in time, but who will be far greater than I.' There is an allusion to the expression ὁ ἐρχόμενος, *he who is coming*, by which the Messiah was then, from the opinion of his speedy appearance, designated; as in John's enquiry, σὺ εἶ ὁ ἐρχόμενος. The expression is a brief one, requiring ἀναθεῖν, or ἐκ τοῦ οὐρανοῦ, or ἐν τῷ ὀνόματι τοῦ Κυρίου, to be supplied, as elsewhere. 'Ἰκανός is equivalent to the ἀξίος of St. John, as in Herodo. viii. 36. and elsewhere. Τὰ ὑποδήματα βαστάσαι. Ὑπόδημα in Hellenistic phraseology is equivalent to our *sandalion*. Βαστάζειν here signifies to *bear*, and is equivalent to *κομίζεω* in

a passage of Plutarch which I have adduced in Recens. Synop. Markland says it signifies to *carry off or away*. But that is only implied in the general sense, which is to *have charge of*, including both ἀφαιρεῖν, (as in Plutarch cited by Wets.,) and ἀποφέρειν. From Lucian in Herodo. 5. cited by Wets. ὁ δὲ τις μάλα δουλικῶς ἀφαιρεῖ τὸ σανδάλιον ἐκ τοῦ ποδὸς (to which may be added Hor. Epist. i. 13, 15: *Soleas portat.* and Æschyl. Agam. 917.) and other passages adduced by the Commentators, it appears that this was by the ancients, both Orientals and Occidentals, accounted among the most servile of offices. Yet we find from the Rabbinical writers, that it was rendered by the disciple to the master; and from Eusebius, that this descended, with other observances towards the Rabbins, to the first Christian teachers.

— βαπτίσει—πυρί.] There has been no little difference of opinion as to the force of βαπτίσει and πυρί. The most probable opinion is that of Chrys. and other of the ancients, that βαπτίσειν here, in the sense *obruere aliquem re*, (on which Fritz. refers to Dresig de V. M. i. 33.) has reference to the *exuberant abundance* of those extraordinary spiritual gifts soon to be imparted to the first converts. With respect to καὶ πυρί, Glass would suppose an Hendiadys, and take it for *ignito*: Elsner regards the καὶ as *exegetical*, (in the sense *even*) as representing the Symbol of the Holy Spirit. And this is confirmed by Euthymius. In either case, there may be an allusion to the miraculous descent of the Holy Ghost in *fiery tongues*; which view is supported by Chrys. Others, however, as Wets., maintain that by the symbol of fire is meant the *severest punishment*, or moral purgation—an opinion supported by some of the ancient Interpreters, and which merits attention.

12. οὐ τὸ πτύον—αὐτοῦ.] The οὐ is not redundant, as Grot., Wets., and others suppose; for, as Fritz. observes, if it were taken away, there would be no connection with the preceding. And he rightly renders, 'cujus (erit) ventilabrum (nempe) in ejus manu.' The words ἐν τῇ χειρὶ αὐτοῦ are added *per ἐπεξηγήσιν*. Πτύον signifies, not *fan* (which is expressed by λίκμων in Is. xxx. 24. and was something like our *houling machine*, to raise wind by a sort of fan-like sail;) but a *winnowing shovel*, which, from Hesych., seems to have been in the lower part of it like a Δ. The word is derived from πτύω, to *toss away*. Διακαθαριεῖ. For διακαθαρίσει, Atticé. The term signifies to *thoroughly winnow*. So Xen. Econ. xviii. 6. καθαροῦμεν τὸν σίτον.

— τὴν ἄλωνα.] The word signifies properly an elevated area formed in the field, after harvest,

σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.

^m Marc. i. 9.
^{luc} 3. 21.

^m Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν 13
Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπ' αὐτοῦ. ὁ δὲ 14
Ἰωάννης διεκώλυεν αὐτὸν, λέγων· Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ
βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με; ἀποκριθεὶς δὲ ὁ Ἰησοῦς 15
εἶπε πρὸς αὐτὸν, Ἄφες ἄρτι· οὕτω γὰρ πρόπον ἐστὶν ἡμῖν
^a Joh. i. 33. πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφήσιν αὐτόν. ⁿ Καὶ 16
βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος, καὶ ἰδοὺ
ἀνεψύχθησαν αὐτῷ οἱ οὐρανοί, καὶ εἶδε τὸ Πνεῦμα τοῦ Θεοῦ
καταβαῖνον ὡσεὶ περιστέρα, καὶ ἐρχόμενον ἐπ' αὐτόν.

of soil hardened by the use of a cylinder, (See Paulsen ap. Fritz.) where the corn in the sheaf was trodden by oxen, (hence its name) and winnowed; which latter operation (misconceived even by the most recent Commentators, from ignorance of agricultural operations) was performed by tossing the rough and broken straw away with a fork; and then by stirring up the compound of grain and chaff with the πτύον; when the chaff was delivered to the wind, and the grain left in a heap. After which the chaff was collected and burnt, no doubt, for manure. Here, however, ἄλων seems to signify the above compound of grain and chaff to be winnowed; a sense often occurring in the Sept. Many examples have been adduced of καθαρίζειν and διακαθαρίζειν in the sense above mentioned.

— τὴν ἀποθήκην] The word signifies any repository where any thing ἀποτίθεται; chiefly, in the East, subterranean, or partly under ground and partly above, but covered down and thatched over. By the ἄχυρον is denoted, not the chaff, but the rough and broken pieces of straw which went with it.

13. τότε] This, the Commentators think, does not mark the exact time when the baptism of Christ took place, but only points to the time when John was baptizing. Fritz., however, objects to that mode of interpretation, as too lax; and since τότε must always refer to a time in some measure defined in the preceding, he explains: 'tum, quum Johannes proxime prodituri Messiae majestatem celebraret, ipse accessit.' The same indefiniteness is found at Matt. iv. 1. and Mark i. 9. et al. Τοῦ βαπτισθῆναι is, as Fritzsche says, the Genit. of cause.

14. διεκώλυεν] was hindering, would have hindered. A not unfrequent sense of the Imperf., as denoting action begun, or attempted, but not completed. Campb. and Wakef. here entirely miss the sense. Διεκώλ. is not (as most Commentators say) for the simple, but the διὰ is intensive. Ἐγὼ χρεῖαν &c. A refined way of saying 'I am very far inferior to thee, and yet dost thou come to me, as to a superior?' For (as Grot. observes) he who binds another by baptism, seems to be inferior to him who is bound.

15. ἄφες ἄρτι] Rosenm. and the Schol. explain *permitte quæso*; comparing the ἄρτι with ὅτι and the Heb. כִּי. But the interpretation 'for the present,' (confirmed by Chrys.) is far preferable. *Indeed the former mode would destroy the em-*

phasis which has been with reason supposed to exist in that word. The meaning is, that John must suffer him for the present to be baptized with the baptism of water, for that baptism of his with the Spirit was yet to be exhibited. At ἄφες sub., not με, but τοῦτο εἶναι, which is confirmed by Chrys. Τὴν δικαιοσύνην is for δικαίωμα, institution, as often in the Sept. So πληρῶν τὴν δικαιοσύνην is equivalent to ποιεῖν τὰ δικαιώματα, at Deut. vi. 24. And Chrys. explains it by ἐκπλήρωσιν τῶν δικαιωμάτων.

16. εὐθὺς] There is here a *trajectio*, (such as that in Mark i. 29. and xi. 2.) found also in the Classical writers, by which εὐθὺς must be taken, not with ἀνέβη, but, as Grot. and others have seen, with ἀνεψύχθ. for want of seeing which, the ancient Commentators were not a little perplexed. I have pointed accordingly. Fritz. indeed, makes some not ill founded objections to εὐθὺς being taken with ἀνεψύχθ.; and would join it, by a similar *trajectio*, with βαπτισθ. But though that method is less harsh, the sense thence arising is somewhat frigid. Ἀνεψύχθησαν οἱ οὐρανοί. This is explained by most recent Interpreters of lightning of the most vivid sort, "by which, as it were, the heavens seem cleft asunder." So (they add) we find *scindere* and *findere calum* in the Roman writers. Such language was adapted to the common opinion of the ancients, that the sky was a solid mass, and that fire from thence burst through the vast convex of the firmament. But this seems to be a mere attempt to pare down the wonderful, in order to make it more credible. It is better to suppose the light to have been preternatural, and to have accompanied the Divine Spirit. Such a light was that which accompanied Jesus, on being visibly revealed to St. Paul, at his conversion. Αὐτῷ is by some referred to *Jesus*, as a Dat. commodi; by others to *John*; by which the sense will be, 'to his view,' 'eo spectante.'

— ὡσεὶ περιστέρα] There is an ambiguity in this circumstance, which has occasioned a variety of interpretation. Some understand by it the descent of a *material dove*, as a symbol of the Spirit, and with allusion to the innocence and meekness of Christ. Others, with more probability, take ὡσεὶ περ. to refer to the *mode* in which the Spirit (in some visible form, probably of a flame of fire) descended, namely, with that peculiar *hovering motion* which distinguishes the descent of a dove, and which is adverted to by Virg. *Æn.* v. 216. cited by Wets. This latter view is learnedly supported by Fritz.

- 17^ο καὶ ἰδοὺ, φωνὴ ἐκ τῶν οὐρανῶν λέγουσα· Οὗτός ἐστιν ὁ υἱὸς
 μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα. ^ο Infr. 12.
 18. et 17. 5.
 Exa. 42. 1.
 Ps. 2. 7.
 Luc. 9. 35.
 2 Pet. 1. 17.
 Col. 1. 13.
 a Marc. 1.
 12.
 Luc. 4. 1.
- 1 IV. ^aΤότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ
 2 Πνεύματος, πειρασθῆναι ὑπὸ τοῦ Διαβόλου. καὶ νηστεύσας
 ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον
 3 ἐπείνασε. καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν· Εἰ υἱὸς
 4 τοῦ Θεοῦ, εἰπέ, ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. ^bὉ ^b Deut. 8. 3.
 δὲ ἀποκριθεὶς εἶπε· Γέγραπται, Οὐκ ἐπ' ἄρτῳ μόνῳ
 ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευο-

17. φωνή ἀπὸ οὐρ.] Rosenm., Kuin., and Schleus. (as Wets. before them) take this of *thunder*. But thus a sense will arise which involves absurdity; for (as Mr. Rose on Parkhurst Lex. p. 491. observes) "if articulate words were heard, λέγουσα simply tells us that the very words which follow were used, and the thunder is a gratuitous supposition. If it is meant that no uttered words were heard, only a stroke of thunder, which was to be understood as declaring that Jesus &c., reasoning is idle; for language could hardly have been used less appropriate to convey this idea."

— ἐν ᾧ εὐδόκησα.] A Hebraism occurring also in the Sept., as 1 Macc. x. 47., for the Classical εὐδοκεῖν τι. The Aorist is not (as some suppose) here put for the present, but has the sense of *custom*, which is frequent in that tense. See Matth. Gr. Gr. § 503.

IV. 1. ἀνήχθη—διαβόλου.] Ἀνίχ. must not be taken, with the recent Commentators, for ἵχθη; but the ἀνα may refer to the high and mountainous country of which the desert here mentioned, (whether what is now called *Quarantaria*, a rugged mountain range; or, as others think, the desert of Mount Sinai) as compared with the low ground about Jordan. The ἀνα may, however, be intensive; and thus ἀν— will be for ἀπ— By τοῦ Πνεύματος is denoted the *Holy Ghost*, to express which personality, I have here and elsewhere used a Capital letter. At πειρασθῆναι sub. ὥστε, indicating simply the event. Διαβόλος signifies properly a slanderer. It is sometimes in the New Testament an *appellative*; but mostly denotes, with the Art., the great adversary of God; thus exactly answering to the Heb. יָצָן. This sense arises from the close connection between the senses of *slanderer* and *enemy*. And though it is not found so used in the Classical writers, yet the verb διαβάλλεσθαι occurs in Herodo. and other of the best writers in the sense to be *hated*, which signification I have fully illustrated on Thucydides. With respect to the mysterious transaction here recorded, no attention is to be paid to those writers (however learned and ingenious) who maintain that a *visionary scene*, not a *real event*, is described. There is surely no sufficient reason to deviate from the opinion of the ancient Fathers and the generality of Commentators, who maintain its reality; though we may not be able to explain certain points connected with this mysterious transaction.

2. ἡμέραν τεσσαράκοντα.] Grot., Wets., and others here point out the preternatural or very

remarkable occurrences connected with this number. The chief coincidences are, that Moses and Elijah, the one a type, and the other a forerunner of Christ, both fasted forty days and forty nights.

3. ὁ πειράζων.] Particip. for substantive verbal; an idiom found both in the Scriptural (as Matt. viii. 33. 1 Thess. iii. 5. Eph. iv. 28. and Luke vii. 11.) and in the Classical writers.

— υἱὸς τοῦ Θεοῦ.] Not, 'a son of God,' as Campb. and Wakef. render. For it has been proved by Br. Middlet., that υἱὸς τοῦ Θεοῦ or υἱὸς Θεοῦ are never taken in a lower sense than ὁ υἱὸς τοῦ Θεοῦ, which is always to be understood in the highest sense. Thus in Mark i. 1. υἱὸς τοῦ Θεοῦ is spoken by the Evangelist himself of Jesus. In John x. 36. the same phrase is employed by Christ himself of himself; and in Matth. xxvii. 40. is used by those who well knew Christ's pretensions. Neither is υἱὸς Θεοῦ, without either of the Articles, to be taken in an inferior sense; for, not to examine all the places in which it occurs, we have Matt. xxvii. 43. the crime laid to Christ, that he said "I am the son of God."

— εἶπε.] order. This is no Hebraism, but occurs in Thucyd. and the best Classical writers. So dicere in the Latin: Ἄρτοι, loaves. "Ἄρτος (says Campb.) used indefinitely, is rightly translated *bread*; but when joined with εἰς, or any other word limiting the signification in the singular number, ought to be rendered *loaf*; in the plural it ought always to be rendered *loaves*."

4. ἐπ' ἄρτῳ—ζήσεται.] The Pres. is here put for the Fut.; or rather may be taken of what is customary. The ἐπὶ signifies upon or by. Ἐπὶ παντὶ—Θεοῦ. This, explained allegorically, will signify the spiritual life imparted by Divine doctrine, a mode of interpretation confirmed by the authority of the Fathers. Yet as ῥήμα (to which, however, there is no word corresponding in Heb.) may be rendered *thing*, as well as word, like the Heb. דָּבָר, so the best modern Commentators perhaps more correctly explain, 'whatever is ordained by God.' "The temptation (says Campb.) is repelled by a quotation from the Old Testament, purporting that, when the sons of Israel were in the like perilous situation in a desert, without the ordinary means of subsistence, God supplied them with food, by which their lives were preserved, to teach us that no strait, however pressing, ought to shake our confidence in him." So Wisd. xvi. 26. οὐχ αἱ γυνέσεις τῶν κάρπων τρέφουσιν ἄνθρωπον, ἀλλὰ τὸ ῥήμά σου τούτοις σοὶ πιστεύοντα διατρέχει.

μένω διὰ στόματος Θεοῦ. Τότε παραλαμβάνει αὐτὸν 5
 ὁ Διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ
 πτερύγιον τοῦ ἱεροῦ, ^{c Psal. 91. 11.} καὶ λέγει αὐτῷ, Εἰ υἱὸς εἶ τοῦ Θεοῦ, 6
 βάλε σεαυτὸν κάτω· γέγραπται γάρ, Ὅτι τοῖς ἀγγέλοις
 αὐτοῦ ἐντελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀροῦσί
 σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.
^{d Dent. 8. 16.} Ἐφη αὐτῷ ὁ Ἰησοῦς, Πάλιν γέγραπται, Οὐκ ἐκπειράσεις 7
^{e Luc. 4. 5.} Κύριον τὸν Θεόν σου. Ἐπάλιν παραλαμβάνει αὐτὸν ὁ Διά- 8
 βολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς
 βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, καὶ λέγει
 αὐτῷ, Ταῦτα πάντα σοι δώσω, εἰάν πεσὼν προσκυνήσῃς μοι. 9
^{f Dent. 8. 15. et 10. 20.} Τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ὑπάγε ὀπίσω μου, Σατανᾶ· 10
 γέγραπται γάρ, Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ
 αὐτῷ μόνῳ λατρεύσεις. Τότε ἀφίησιν αὐτὸν ὁ διάβολος· καὶ 11
 ἰδοὺ ἄγγελοι προσήλθον καὶ διηκόνουν αὐτῷ.

5. παραλαμβάνει] Παραλαμβάνειν often signifies, both in the Scriptural and Classical writers, to take any one along with one (*παρα*) as a companion. Neither this term nor ἵστησιν gives the least countenance to the common notion, that the Devil transported our Lord through the air. The latter is admitted to have the sense *persuaded*, or *caused him to take his station*. So xviii. 2. and Gen. xliii. 9. *στήσω αὐτὸν ἐναντίον σου*. Ἁγίαν πόλιν. So called κατ' ἐξουχίαν, as having the holy temple and worship. Thus the inscription on their coin was "Jerusalem the holy." So the Heathens called those cities *holy*, which were accounted the special residence of any of their deities.

— πτερύγιον] On the sense of this term Commentators are not agreed. One thing is admitted, that it cannot mean *pinnacle*; for thus there would have been no Article. And for the sense *pinnacled battlement*, assigned by Grot., Hammond, and Doddr., there is no authority. Unluckily we have no other example of *πτερύγιον* used of a *building*: but as the primitive *πτερόν* has been proved by Wets. to denote the *roof of a temple*, so this is supposed by Krebs, Middleton, Schleus., and Fritz., to have been one of smaller size, probably that of the great Eastern porch. The most probable opinion, however, is that of Wets., Michaelis, Rosenm., and Kuin., that the term denotes what was called the *King's portico*, which overhung the precipice at the South and East of the temple. See Joseph. Ant. xv. 11 and 5. And this, as it appears from Euthym., was the opinion of the ancients. Perhaps it was so called from the spire-like figure, which the end of the building presented from below.

6. γέγραπται γάρ ὅτι κ. τ. λ.] The former was a temptation to *presumption*; this, to *distrust* in God's Providence. The quotation with which the Devil subtly tries to effect his purpose, is perverted; for the promise of protection there given is limited to those only who endure the evils which meet them in the path of duty, not in such as they bring on themselves by rashly presuming on the protection of God. The metaphor in *ἐπὶ χειρῶν ἀροῦσέ σε*, as Kuin. remarks, is *taken from parents who in travelling over rough*

ways lift up and carry their children over the stones in their path, lest they should trip and fall upon them.

7. οὐκ ἐκπειράσεις &c.] Ἐκπειράζειν signifies to make trial of any one's power, and here, of any one's power to *save*. The Commentators, however, are divided in opinion whether Christ is warning against presumption, or distrust. The former is the more probable.

8. δείκνυσιν—κόσμου] Δεικνύναι may import not absolutely to exhibit to the sight, but merely to *point out*, and here to *indicate* the relative situations and directions of the several kingdoms. Yet there is an obvious difficulty as concerns τοῦ κόσμου, and the term of Lu. iv. 5. *τῆς οἰκουμένης*; which is increased by the strong term *πάσης*. To avoid this, the best modern Commentators are agreed that the terms must be taken in a restricted sense, to denote Palestine only. And indeed undoubted examples of this signification have been adduced, as Rom. iv. 13. Lu. ii. 1. Rom. i. 8. From this very high mountain (most probably Nebo) a prospect would be afforded (as formerly to Moses) of nearly the whole of Palestine; and its provinces might be styled *kingdoms*, just as their tetrarchs or ethnarchs were called *kings*. See Matt. ii. 22. Perhaps, however, it is not absolutely necessary to adopt the above limitation. But if any limitation be adopted, that is greatly preferable to the one proposed by some recent Commentators, the *Roman Empire*.

9. προσκυνήσῃς] The word here implies, not merely *homage*, but *adoration*, religious worship. The manner of rendering both was in the East the same, namely by prostration to the earth.

10. λατρεύσεις] The word signifies properly to *render service* to any one; but in the Sept. and New Testament it is almost always confined to *religious service*.

11. διηκόνουν αὐτῷ] The word properly signifies to be an *attendant* on any one; but here and at Matth. xxvii. 55. and Mark i. 13 and 15 and 41. it signifies, like *ministrare* in Latin, to *wait at table*, and, by implication, to *supply with food*. Sub. *τραπέζαις*, which is expressed at Acts vi. 2.

- 12 ἘΑΚΟΥΣΑΣ δὲ ὁ Ἰησοῦς, ὅτι Ἰωάννης παρεδόθη, ἀνε- Marc. 1.
 13 χώρησεν εἰς τὴν Γαλιλαίαν, ¹⁴ καὶ καταλιπὼν τὴν Ναζαρέτ, Luc. 3. 19.
 ἐλθὼν κατέκησεν εἰς Καπερναούμ τὴν παραθαλασσίαν, ἐν et 4. 14.
 14 ὁρίοις Ζαβουλὼν καὶ Νεφθαλεὶμ, ἵνα πληρωθῇ τὸ ρηθὲν διὰ Joh. 4. 43.
 15 Ἡσαίου τοῦ προφήτου λέγοντος, Ἐγὼ Ζαβουλὼν καὶ γῆ Luc. 4.
 Νεφθαλεὶμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία 16, 30, 31.
 16 τῶν ἐθνῶν, ^k ὁ λαὸς ὁ καθήμενος ἐν σκότει εἶδε φῶς μέγα· καὶ Esa. 9. 1.
 τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν 2.
 αὐτοῖς. Esa. 42. 7.
 17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν· Με- Marc. 1.
 18 τανοεῖτε· ἡγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. ^m Περι- 15. supr. 3.
 πατῶν δὲ ὁ Ἰησοῦς παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε 2. et infr.
 δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ Ἀνδρέαν 10. 7.
 τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θά- m Marc. 1.
 19 λασσαν· ἦσαν γὰρ ἀλιεῖς. καὶ λέγει αὐτοῖς, Δεῦτε ὀπίσω μου, 16.
Luc. 5. 2.
Joh. 1. 42.

12. παρεδόθη] Sub. εἰς φυλακὴν, which is usually expressed, as in Acts viii. 3. and xxii. 4. and Diodor. Sic. cited by Munthe. Or it may be (with Fritz) regarded as an indefinite form of expression (left so in order to avoid what is ungrateful) signifying 'to be delivered up into any one's power, for harm.'

13. τὴν παραθαλασσίαν] 'which is on the coast of the sea,' or lake of Gennesareth. For distinction (it should seem) from another Capernaum.

15. Νεφθαλεὶμ] Drusius would read Νεφθαλεὶ, from the Hebrew. But the present reading seems better to correspond to the Syro-Chaldee, which was spoken by the Apostles, and, according to whose peculiarities of termination proper names of the Old Testament would be likely to be conformed.

— ὁδὸν θαλάσσης] The ancient and modern Commentators are alike agreed that κατὰ must here be supplied. Yet they seem somewhat perplexed with the expression; inasmuch that Fritz regards it as not Greek, nor to be tolerated; and edits, purely from conjecture, ὁδός. But this is alike presumptuous and unnecessary. The expression (as Middlet. well observes) partakes of the nature of a preposition, signifying *versus*, *towards*. So ὑπερβάντι in Thucyd. ii. 96. and many other words in like manner become prepositions. We may especially compare πέραν, which, though a preposition governing the Genit., was formerly an Accus. of the noun πέρα, *passage*. * ὁδὸς here signifies *tract*, as in the Schol. on Æschyl. Prom. 2.

On this prophecy (which is by some improperly regarded simply as an accommodation) see Mede, and Horne's Introd. Vol. i. p. 376.

16. καθήμενος ἐν σκότει] Καθεῖσθαι sometimes signifies, as here, to *live*, or *be*; of which sense the Commentators adduce examples, as Judith v. 3. 1 Macc. ii. 1 and 29. Sir. xxxvii. 18. Herodo. i. 45. ἐν πένθει καθ. and Dionys. Hal. Ant. p. 502. To which may be added Aristoph. Pac. 642. ἡ πόλις γὰρ ὠχρῶσα καὶ φόβῳ καθημένη. As the word, in this sense, is almost always connected with terms importing grief or calamity, there may

be an allusion to sitting, as the posture of mourners. Σκότος and φῶς are, in Scripture, used to denote respectively the ignorance of irreligion, and the light of the Gospel. But here φῶς, (abstract for concrete,) signifies an *enlightener*, or *teacher*; of which sense Wets. adduces numerous examples, as Hom. Il. π. 39. φῶς Δαναοῖσι γίνωμαι. Eurip. El. 449. Ἑλλαδί φῶς.

— ἐν χώρᾳ καὶ σκιᾷ θανάτου] To be taken, like the Sept. χώρᾳ σκίας θανάτου, for ἐν χώρᾳ σκοτεινῇ, similar to which is the *mortis umbra* of Ovid and Virg. Ἀνέτειλεν. A continuation of the metaphor. So the Classical writers speak of the coming of some public benefactor as a *light sprung up in the midst of darkness*, (See Æschyl. Pers. 229. and Agam. 505.) for ἀνατέλλω properly denotes the rising of the sun. Αὐτοῖς is redundant, not by Hebraism, but according to the popular use in almost all languages.

17. ἀπὸ τότε] Sub. χρόνον, i. e. from the time that Jesus settled at Capernaum. ἤρξατο κηρύττειν, for ἐκήρυξε; by a redundancy common to both the Heb. and Latin, the Commentators say, and adduce examples. But it may be doubted whether there is any real pleonasm in the expression. Here surely there is none.

18. ἀμφίβληστρον] Properly an adjective with δίκτυον understood. The word is used by Hesiod, Herodo., and other authors, and appears, from its use, (See Herodo. i. 141.) to have denoted a *large drag-net*; δίκτυον, usually a *small casting net*; hence its derivation.

19. δεῦτε ὀπίσω μου] Δεῦτε is considered as a mere particle of exhortation, like *aye* or *ayete* and the Heb. הָיָה or הָיְתָה. But it is here and at xi. 28. xxii. 4. Mark i. 17. and vi. 31. used in its proper sense to denote *venite*, or *adepte*. Buttm. rightly derives it from δεῦρ' ἵτε. The ὀπίσω μου has reference to the custom (noticed by Schoettg. H. H. in loc.) for disciples to follow their master, and the expression is equivalent to 'Be my disciple.' That the Grecian custom was nearly the same we may infer from a kindred passage at Diog. Laert. ii. 48. where Socrates is said to have thus called Xenophon: ἔπου τοίνυν καὶ μάνθανε.

καὶ ποιήσω ὑμᾶς ἀλειτουργοὶ ἀνθρώπων. οἱ δὲ εὐθέως ἀφέντες τὰ 20
 δίκτυα, ἠκολούθησαν αὐτῷ. Καὶ προβάς ἐκεῖθεν, εἶδεν ἄλ- 21
 λους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάν-
 νην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ
 πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν
 αὐτούς. οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐ- 22
 τῶν, ἠκολούθησαν αὐτῷ.

^a Marc. 1.
 23.
 Luc. 4. 31.
 infr. 9. 35.

Καὶ περιήγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων ἐν 23
 ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς
 βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν
 ἐν τῷ λαῷ. καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν 24
 καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις
 νόσοις καὶ βασάνοις συνεχομένους, καὶ δαιμονιζομένους, καὶ
 σεληνιαζομένους, καὶ παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς.

— ἀλειτουργοὶ ἀνθρώπων] i. e. able to allure and gain men over to the Gospel. So Plato in his *Sophista*, compares the sophist, or teacher of wisdom, to a fisher. And in Stob. Serm. p. 313. (cited by Palaiet) Solon says: Ἐγὼ μὴ ἀνασχώμαι ἵνα ἀνθρώπων ἀλειτουργῶ. Indeed, Kuin. remarks, terms of hunting and fishing are often used by the Classical writers of conciliating friends, or gaining disciples.

21. ἐν τῷ πλοίῳ] This is wrongly rendered by some 'in the boat.' Πλοῖον, indeed, is a general term to denote a vessel of any size; but it must here denote the ship, i. e. their ship.

23. περιήγεν] obiit, peragravit. Act. for mid., by the ellip. of αὐτόν. Αὐτῶν. With reference to the plural implied in the preceding Γαλιλαίαν. A common idiom, on which see Matth. Gr. Gr. § 435.

— νόσον καὶ πᾶσαν μαλ.] Kuin. regards the terms as synonymous, which they certainly sometimes are, but not here. The former is explained by Markl. a disease of some standing; the latter, a temporary ailment. Νόσος, however, rather denotes a thoroughly formed disorder, whether acute, or chronic; μαλακία, an incipient indisposition, or malady. See Euthym. Πᾶσαν signifies 'of every sort,' a sense occurring both in the Scriptural and Classical writers.

24. αὐτοῦ] for περὶ αὐτοῦ; as Joseph. p. 786. 45. ἀφίκετο ἀγγελία περὶ αὐτοῦ. Or rather αὐτοῦ is a Genit. of object signifying *de en*. 'Akoḥ, fame; as in Thucyd. i. 20. So the Latin *auditis for fama*.

— βασάνοις συνεχομένους] Βάσανος signifies 1. a touchstone; 2. examination, or trial by torture; 3. torture itself, or any tormenting malady, of which signification examples are adduced by Wets. Συνέχεσθαι is often used with a Dative of some disorder, (see the examples of Wets.) and has reference to such as confine the patients to their bed.

— καὶ δαιμονιζομένους, καὶ σεληνιαζομένους] 'those who were possessed with dæmons, and those who were lunatic,' or epileptic. The two appear to be clearly distinguished; and, for various reasons, could not be the same. There is surely no necessity to abandon the common interpretation, supported by all the ancient and nearly

all the most eminent modern Commentators, that *dæmoniacy* were really persons possessed with evil spirits. As to the hypothesis of Mede, Farmer, and others, it is, however ingenious, in contrariety to the plain language of Scripture, and leads to consequences the most awkward. It is true that the Jews (from a superstition probably derived from the Heathens, among whom they had been in captivity) ascribed violent disorders to the agency of evil spirits. Hence it has been maintained that the Evangelists, in relating the cures of maniacs, merely adopted the popular phraseology of their countrymen; as with us the use of similar terms implies no belief in the superstitions with which they are connected. The highly figurative character of Oriental style is much insisted on; and it is urged that in the *dæmoniacy* in question no symptoms are recorded which do not consist with those of insanity and epilepsy, at the present day. Finally, that our Lord at Lu. iv. 39. is said to have rebuked a fever. These arguments, however, are anything but conclusive, and weigh very light against the strong evidence for the common interpretation. Thus Christ is represented *addressing the dæmons*, as separate and distinct from the possessed persons. The former are represented as performing *personal actions* of various kinds. "When I find (says Dr. Campb.) mention made of the number of dæmons in particular possessions, their actions so expressly distinguished from those of the man possessed, conversations held by the former in regard to the disposal of them after their expulsion, and accounts given how they were actually disposed of; when I find desires and passions ascribed peculiarly to them, and similitudes taken from the conduct which they usually observe, it is impossible for me to deny their existence." It may be added that the *dæmoniacy* every where address Jesus as the Messiah; which was not by any means the case with those who were merely labouring under *bodily disorders*. Finally, to thus fall in with popular error and delusion were surely very unlike the practice of our Lord, quite unsuitable to his character as vice-gerent of the all perfect Deity; and utterly inconsistent with that of the Evangelists, as inspired teachers of God's holy Religion.

25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως, καὶ Ἱερουσολύμων καὶ Ἰουδαίας, καὶ πέραν τοῦ Ἰορδάνου.

1 V. ἸΔΩΝ δὲ τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος· καὶ καθί-

2 σαντος αὐτοῦ, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ· καὶ ἀνοίξας

3 τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτοὺς λέγων· ^aΜακάριοι οἱ

πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν

4 οὐρανῶν. ^bμακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθή-

5 σονται. ^cμακάριοι οἱ πραεῖς· ὅτι αὐτοὶ κληρονομήσουσι τὴν

6 γῆν. ^dμακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην·

7 ὅτι αὐτοὶ χορτασθήσονται. ^eμακάριοι οἱ ἐλεήμονες· ὅτι

8 αὐτοὶ ἐλεηθήσονται· ^fμακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι

25. πέραν τοῦ Ἰορδάνου] For ἀπὸ τῆς γῆς τῆς πέραν τοῦ Ἰ. κειμένης.

Ch. V. 1. Ἰδὼν τοὺς ὄχλους—ὄρος.] 'Seeing so great a concourse', &c. Τὸ ὄρον. As the Article does not allude to any before mentioned, or definite mountain, it is by many Commentators regarded as indefinite, like the Heb. π, or put for τῆ. The principle, however, is unsound, both as respects the Greek and the Hebrew. Fritz has shown its futility in the latter; and in the former it is almost universally exploded. We may, then, with Middlet., leave the Art. its definite force, and suppose τὸ ὄρος to denote the mountain-district, as distinguished from the other two; as Gen. xix. 17. and Josh. ii. 22. He is of opinion that our Lord would not lead the multitude to Mount Tabor, (which has been commonly supposed the scene of the discourse) as part of the ridge lay much nearer to Capernaum. Καθίσαντος αὐτοῦ, for καθίστατο αὐτῷ, says Kuin. This, however, is unnecessary. The construction here adopted is found in Herodot. and other writers. Καθ. has reference to the posture in which the Jewish doctors taught, the master sitting, while the disciples stood.

2. ἀνοίξας τὸ στόμα αὐτοῦ] This is usually esteemed an Hebraism; but Wets. has adduced very similar expressions from the Greek Classics; and the expression may rather be considered as a vestige of the simplicity and redundancy of primitive phraseology, afterwards retained with verbs of speaking, on occasions of more than usual importance and gravity. Sometimes it is used instead of a verb of speaking, as in Ps. lxxviii. 12. ἀνοίξω τὸ στόμα μου ἐν παραβολαῖς.

3. μακάριοι οἱ πτωχοὶ τῷ πνεύματι] The sense here partly depends upon the construction, on which Commentators are not agreed. Many of the modern ones join τῷ πνεύματι with μακ.; while the greater number, and nearly all the ancient ones, construe it with πτωχοί. And this seems preferable: for the former method, though it yields a tolerable sense, does violence to the construction, and breaks that uniformity of expression, which runs through the several μακαρισμοί. By the poor in spirit are meant those who are of a humble disposition. So Euthym. οἱ ταπεινοὶ τῇ προαίρεσει. See Is. lxvi. 2. Here τῷ πνεύματι is added, in order to determine the sense. The Art. in τῷ πνεύματι is for the poss. Pron. See Middlet.

4. οἱ πενθοῦντες] This is by some rendered, 'those who bear afflictions with resignation.' But it is better, with Chrys. and some moderns, as Kuin. and others, to interpret, 'those who mourn for their sins.' See Is. lvii. 18. and James iv. 9. Παρακληθήσονται, 'they shall be comforted;' namely, with the humble hope of final acceptance and salvation.

5. οἱ πραεῖς] 'the meek, gentle, and forgiving.' It is not apathy which is enjoined, but a regulation of the passions. The blessing here promised (taken from Ps. xxvii. 11.) is primarily an earthly, but terminates in a heavenly one; not a temporal, but an eternal inheritance.

6. οἱ πεινῶντες—δικαιοσύνην] i. e. those who ardently pursue, and, as naturally, seek after it as men do to satisfy hunger and thirst. By δικαιοσύνην is denoted the performance of all the duties which God has enjoined. Χορτασθήσονται. The Interpreters variously supply what is here wanting to complete the sense. The best method seems to be that of Euthym., (after Chrys.) who simply supplies παντὸς ἀγαθοῦ, i. e. with every good, both in this world, and in the next. The word is properly used of animals, but is in the later writers applied to men.

7. ἐλεήμονες] 'merciful and compassionate.' Ελεηθήσονται, 'shall experience mercy and compassion;' namely from God, in pardon and acceptance; and (as seems to be also implied) usually from man. See Prov. xi. 25. Such is the view taken by Chrys. and most ancient Interpreters, and some of the best modern Commentators.

8. οἱ καθαροὶ τῇ καρδίᾳ] i. e. 'the pure at heart,' as contradistinguished from those who, like the Pharisees, only aimed at an outward and ceremonial purity. So the Heb. כּר לבב and כּר רם, at Ps. xxiv. 4. and Gen. xx. 50. Many parallel sentiments are adduced by Wets. from the Classical writers. Wets. and Campb. think there is here a reference to the advantages possessed by those who were legally pure. This, however, is somewhat fanciful; and there seems to be no more than a faint allusion thereto. Τὸν Θεὸν ὁψονται. A phrase occurring also at Heb. xii. 14., which is best explained as indicating the favour of God here, and his final acceptance, by salvation, hereafter. In the East, where monarchs were seldom seen, and seldom ex-

αὐτοὶ τὸν Θεὸν ὄψονται. μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ 9
 υἱοὶ Θεοῦ κληθήσονται. ^εμακάριοι οἱ δεδιωγμένοι ἕνεκεν 10
 δικαιοσύνης· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. ^μμα- 11
 κάριοι ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ εἰπωσι
 πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν ψευδόμενοι, ἕνεκεν ἐμοῦ.
^χχαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς 12
 οὐρανοῖς· οὕτω γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.
^κἽμεῖς ἐστε τὸ ἅλας τῆς γῆς· εἰ δὲ τὸ ἅλας μωρανθῇ, 13
 ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῇ καὶ
 ἐξω, καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. ^ἽΜεῖς ἐστε τὸ 14
 φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπ'άνω ὄρους.

proached by their subjects, it is no wonder that introduction to them was an image of high honour and happiness.

9. *εἰρηνοποιοί*] i. e. not only those who are peaceably inclined, but also who study to preserve peace among others. *Κληθήσονται*, 'they shall be.' A signification common both in the Scriptural and Classical writers. *Οἱ υἱοὶ Θεοῦ*, namely as imitating and bearing resemblance to God, who is styled the God of peace. See Rom. xv. 20. and 2 Cor. xiii. 11. So Philo de Sacr. *οἱ τὸ ἀρεστὸν τῇ φύσει καὶ τὸ καλὸν, υἱοὶ εἰσι τοῦ Θεοῦ*. Similar expressions, too, occur in the Pagan Philosophers, who are supposed to have borrowed them from the Heathens. It is here implied that they will be loved and blessed with a truly paternal affection.

10. *δεδιωγμένοι ἕνεκεν δικαιοσύνης*] *Διώκειν* properly signifies to hunt; 2dly, to pursue any one for apprehension; 3dly, in a metaphorical sense, to pursue with acts of enmity, to persecute, as in the present passage, which is akin to 1 Pet. iii. 14. *ἀλλ' εἰ καὶ πάσχετε διὰ δικαιοσύνην, μακάριοι*. In both the sense is, 'for the sake of virtue and true religion.'

11. *ἔσαν ὀνειδίσασιν*] for *ἐλ ὀνειδίσουσιν*. Sub. *ἀνθρώποι*, by an ellipsis common to most languages. Some of the best Commentators are of opinion that, having in the former verse touched on persecution generally, our Lord here descends to particulars, and notices one special act of it, namely, prosecution before human tribunals, on account of religion. *Διώκειν* is a well known forensic term to denote prosecute; and the other expressions in this sentence may have reference to judicial insult and gross abuse, as well as injustice. Possibly, however, *διώκειν* may be taken here in the same sense as in the preceding verse, the sense there being only further developed here. *ψευδόμενοι* is Particip. for adv.

12. *χαίrete καὶ ἀγαλλιᾶσθε*] The words are not, as Kuin. supposes, synonymous; but the latter is a much stronger term than the former, though there is no proof that it properly signifies (as the Interpreters say) to leap for joy. The sense of *μισθός* need not here be pressed on, since it must signify a reward assigned of mere grace. See Rom. iv. 4.

13. *ἔστε*] 'are, or are to be,' 'should consider yourselves as.' *Τῆς γῆς* is for *τῶν ἀνθρώπων*. So Livy, cited by Grot. calls Greece the *sal gen-*

tium; salt being a common symbol of wisdom. The meaning is, 'What salt is to food, by seasoning and by preserving it, so ought ye to be to the rest of men. Others are to learn from you, and ye are to be examples to others.' *Μωρανθῇ*, 'becomes insipid' (*ἀναλον γίνηται*, as Mark ix. 50.) This sense is derived from that signification of *μωρός*, by which, like the Latin *fatuus*, and the Heb. *חָמַר*, as applied to objects of taste, it denotes insipid. The word is properly cognate with *μαυρός*, *debilis*. Thus we use *faint* in the sense insipid. It is certain that rock salt may lose its savour; but probably not sea salt. And as the allusion is somewhat recondite, most recent Commentators have (with Schoettg.) supposed that a bituminous salt is here meant, procured from the lake Asphaltites, and which, having a fragrant odour, was thickly strewn over the sacrifices in the temple, to counteract the smell of the burning flesh. Now as large quantities were laid up in the temple for this use, it would often spoil by exposure to the sun and atmosphere, and was then, we learn, scattered over the pavement, to prevent the priests from slipping, in wet weather. 'This is, then, thought to be an allusion to the temple service, very likely to have been made by our Lord, as being at once familiar to his hearers, and very forcible.' Ingenious, however, as the above interpretation is, it is not quite necessary to be adopted. There is here only a case supposed, which does sometimes, though rarely, occur. Indeed the above view seems to be at variance with the parallel passage at Lu. xiv. 35. *οὕτω εἰς γῆν, οὕτω εἰς κοπρίαν εὐθετόν ἐστιν· ἔξω βάλλουσιν αὐτό*. At *ἐν τίνι* sub. *τρόπος*, an ellip. frequent in the Classical writers.

14. *τὸ φῶς τοῦ κόσμου*] 'the light of the world;' i. e. the means by which God is pleased to enlighten the minds of men with true religion, as the world is enlightened by the rays of the sun, which is, in the proper sense, *τὸ φῶς τοῦ κόσμου*. The term was frequently applied by the Jews to their teachers, as among the Greeks and Romans celebrated persons were called *lights of the world*. *Οὐ δύναται πόλις κρυβῆναι &c.* It is commonly supposed that this being connected with ver. 16., in which is the application of the similitude *οὕτω λαμψάτω &c.*, there is an ellip. of *καθώς*; as Is. lv. 9. and Jer. iii. 20. But perhaps it is better to suppose that in these words is implied the corresponding

- 15 κειμένη^m οὐδὲ καίονσι λύχρον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν^m ^{Luc. 4. 21.}
 μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ^{Luc. 8. 16.}
 οἰκίᾳ. ^{et 11. 33.} οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀν-
 θρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν
 πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.
- 17 Μὴ νομίσητε, ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς
 18 προφῆτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι. ^{Luc. 16.} ὁ ἀμὴν^{17.}
 γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡ
 μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται.
- 19 ὅς ἐάν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων,^{p Jac. 2. 10.}
 καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν^{supr. ver. 3.}
 τῇ βασιλείᾳ τῶν οὐρανῶν. ὅς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος

clause "So neither can you remain in secret, the eyes of all being turned upon you." Then ver. 16. will supply an admonition founded on what is brought forward in the two preceding verses.

15. *καίονσι*] for the more Classical *ἄπτουσι*, which is used by Lu. viii. 16. xi. 33. Yet examples of it have been adduced, chiefly from the later writers, and in the *passive*. So also were for *accendere*. See Facciol. Lex. The sentence contains a proverbial saying, to express depriving any thing of its utility by putting it to a use the farthest from what it was intended for. The words *λύχρον* and *μόδιον* have Articles because they are *monadic* nouns, as denoting things of which there is usually *one* only in a house. See Middleton. and Campb.

16. *ἰδῶσιν—καὶ δοξάσωσι.*] for *ἰδόντες δοξ. δοξάσωσιν* in the sense *praise, glorify*, is Hellenistic. In Classical Greek it only signifies to *think, suppose*.

17. *καταλῦσαι*] 'to abrogate, annul.' A sense, as applied to laws, or institutions of any kind, often occurring in the Classical writers. Our Lord here anticipates an objection, namely, that his doctrines differed, in some respects, from the Mosaic, and that therefore his system could not but destroy that promulgated by God to Moses, and borne testimony to by the Prophets. By *νόμον* must be meant, in a certain sense, the law of Moses; that being the invariable sense of the word in the Gospels and Acts. Some, however, understand the *ceremonial*, others the *moral* law. Each, indeed, may be said to be meant. For the *ceremonial* law was completed by our Lord in answering the types and fulfilling the prophecies; the *moral*, by his exalting its precepts to a spirituality before unknown, and purifying it from the corruptions of the Jewish teachers. This assurance of our Lord was made, to correct the false opinion of the Jews, that the Messiah would raise the Mosaic law to the greatest perfection, and *literally* fulfil the happy predictions of the Prophets.

18. *ἀμὴν.*] A word derived from the Heb., and used either at the beginning or the end of a sentence. In the former case it has the affirmative sense *verily*, and is equivalent to *val* or *ἀληθῶς*; in the latter, it is put for *γένουτο*, 'so be it!' *ἕως ἂν παρέλθῃ οὐρ.* is a proverbial phrase, to denote that a thing can never happen,

often occurring in Scripture. (See Ps. cxix. 46. Job xi. 9. Luke xvi. 17. Matt. xxiv. 35. Is. v. 10. Jer. xxxiii. 20 & 21. Job xiv. 12.) and sometimes in the Classical writers. So Dio. cited by Wets. *εἰπόντας θάσσον ἂν τὸν οὐρανὸν συμπεσεῖν, ἢ Πλαντιανὸν τι ὑπὸ Σεβήρου παθεῖν.* Dionys. Hal. vi. 95. where it is provided in a treaty, that there shall be peace *μέχρις ἂν οὐρανὸς τε καὶ γῆ τὴν αὐτὴν στάσιν ἔχωσι.* The words *ὁ οὐρανὸς καὶ ἡ γῆ* form a periphrasis for the universe, which the Jews supposed was never utterly to perish, but would be constantly renewed. See Baruch iii. 32. & i. 11. So Phil. Jud. 656. where he says that the laws of Moses may be expected to remain *ἕως ἂν ἥλιος καὶ σελήνη καὶ ὅσμπας οὐρανὸς τε καὶ κόσμος ᾗ.* Something very similar is cited by Wets. from a Rabbinical writer.

— *ἰῶτα—κεραία.*] The former denoted properly the letter *Jod* (that being the smallest of the letters in the Hebrew alphabet,) and *figuratively*, any thing very small. The latter, the apices, or cornicula, which distinguished similar letters, as *ככר*; but was used figuratively to denote the minutest parts of any thing. Similar sentiments are cited from the Rabbinical writers. "*ἕως ἂν πάντα γένηται*, 'until all shall come to pass,' i. e. be accomplished, namely, by the fulfilment of the legal types and prophecies, and the complete establishment of the moral law.

19. *λύσῃ.*] 'shall neglect, or transgress.' A sense common in the Classical writers, and here required by the context. *τῶν ἐλαχίστων.* Here there is an allusion to the practice of the Pharisees, who, to favour their own lax notions of morality, divided the injunctions of the law into the *weightier*, and the *lighter*. The transgression of the latter they held to be very venial. And by their own arbitrary classification of these, they evaded the *spirit*, while they pretended to fulfil the letter, of the law. *Ἐλάχιστος κληθήσεται.* Said *per meiorin* for, 'he shall be farthest from attaining heaven,' i. e. 'he shall not attain it at all.' By the antithesis, *μέγας* must be for *μέγιστος*, of which the Commentators adduce examples, to which may be added another in Plato ap. Matth. G. G. §. 266. Here only a high degree of the positive can be meant. *Μέγας κληθήσεται*, 'he shall be great,' i. e. in favour, scil. *παρὰ Θεῷ*; on which sense see my Note on Thucyd. i. 138.

ἡ μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. ^{q Luc. 11. 39. Inf. 23. 25, 26, 27.} ἄλγω γὰρ 20
 ὑμῖν, ὅτι ἐὰν μὴ περισσέυσῃ ἡ δικαιοσύνη ὑμῶν πλεον τῶν
 γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασι-
 λείαν τῶν οὐρανῶν. ^{r Exod. 20. 13. Deut. 5. 17.} Ἦκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, 21
 “Οὐ φονεύσεις” ὅς δ’ ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει.”
^{s 1 Joh. 3. 23.} Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ 22
 αὐτοῦ εἰκῇ, ἔνοχος ἔσται τῇ κρίσει ὅς δ’ ἂν εἴπῃ τῷ
 ἀδελφῷ αὐτοῦ ρακά, ἔνοχος ἔσται τῷ συνεδρίῳ ὅς δ’ ἂν
 εἴπῃ μωρὲ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. ἐὰν 23
 οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κἀκεῖ
 μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τὶ κατὰ σοῦ· ἄφες ἐκεῖ τὸ 24

20. *περισσέυσῃ, &c.*] ‘shall excel.’ Here our Lord fully declares his meaning; openly naming those whom he had before only *hinted* at. The sentence is, as it were, an answer to a question; q. d. ‘What, will not the righteousness of the law, as exhibited in the lives of such holy persons as the Pharisees, save us?’ “No such thing—but I plainly tell you that unless,” &c. It is clear δικαιοσύνη must here denote, like the Heb. *ḥṣḏ*, piety and virtue as evinced in a life spent agreeably to the Divine commands, especially in the cultivation of the moral virtues.

21. *τοῖς ἀρχαίοις.*] It is controverted whether this should be rendered ‘by, or to them of old time.’ The former is maintained by most of the Commentators from Beza downward; the latter, by the Fathers and the antient versions, and a few modern Commentators, as Dodd., Campb., and Rosenm. Upon the whole, the former interpretation seems to deserve the preference, as being most suitable to the context, and confirmed by the usage of the later writers, especially the Sept. and New Testament. And the words will thus be akin to a Talmudic saying, which may be rendered, *ἐρήκασιν οἱ ἀρχαῖοι ἡμῶν*. By *οἱ ἀρχαῖοι* Kuin. understands the *Jewish teachers* not long before the age of the Gospel. And Fritz., who embraces this opinion, observes that the notion of *ἀρχαῖος* is *relative*, so that what some would esteem new, others would account old. Certain it is that in that age the moral law had been utterly perverted; and that our Lord meant to *allude* to that corruption, is plain from what follows. “Ἐνοχος ἔσται τῇ κρίσει,” will be liable to the judgment.” So Plato, cited by Wets., *ἔνοχος ἔσται νόμοις ὁ τοῦτο δράσας*. To which may be added, *Æschin. p. 47. 10. ἀμαρτήμασι ἔνοχον*. By the *κρίσει* is meant an inferior Court of Judicature, consisting of 23 judges, (as the Rabbins say) or according to Joseph. Bell. Jud. i. 20, 5. & Ant. iv. 8, 14., *seven judges*.

22. *τῷ ἀδελφῷ*] for *ἐτέρῳ*, *any one*. An idiom arising from the Jews being accustomed to regard all Israelites as brethren. *Εἰκῇ*, ‘without sufficient cause;’ implying also *above measure*. Critics are divided in opinion as to the genuineness of the word, which is rejected by Erasm., Bengel, Mill, and Fritz., but defended by Grot., Wets., Griesb., and Matthæi. The arguments of the latter seem to me to preponderate. The *authority indeed of MSS.* for its omission is next to

nothing; and that of versions slender. “Ἐνοχος ἔσται τῇ κρίσει, i. e. is liable to such a punishment in the other world as may be paralleled with that which the Court of Seven inflicts.” *Ῥακά*. A term of strong reproach, equivalent to ‘*a vile worthless fellow*.’ *Μωρὲ*. A term expressive of the greatest abhorrence, equivalent to ‘*thou impious wretch*,’ for, in the language of the Hebrews, *folly* is equivalent to *impiety*. *Γέεννας τοῦ πυρός*. *Γέεννα* is formed from the Heb. *גֵּי הַיְּמִי* *the valley of Hinnom*, a place near Jerusalem, where formerly children had been sacrificed by fire to Moloch; and which long afterwards had been held in such abomination, that dead carcasses were thrown into it, (as in the *Cædæ* mentioned in Thucyd. i. 134.) which, in so hot a climate, needing to be consumed by fire, it obtained its name *γέεννα τοῦ πυρός*. Both from its former and its present use, it was no unfit emblem of the place of torment reserved for the wicked, by the Jews called *Gehenna*. Of course, the sense is, that the latter offence would incur as much greater a punishment than the former, as burning alive was more dreadful than stoning, &c.

23. As the former verse treated of *ill timed and excessive anger, of hatred, and enmity*, so this and the following enjoin *love to our neighbour, and a placable spirit*. And since the Pharisees reckoned anger, hatred, and calumny among the slighter offences, and thought that they did not incur the wrath of God, if sacrifices and other external rites were accurately observed; so here we are taught that external worship is not pleasing in the sight of God, unless it proceed from a meek and charitable spirit.

— *ἐὰν—δωρὸν*] ‘if thou shouldst, or wouldst bring thy gift to the altar.’ *Προσφέρω* was a vox sol. de h. re. “ἔχει τι κατὰ σοῦ.” It is not necessary, with most Commentators, to supply *ἔγκλημα*, since that is implied by the context. The same expression occurs at Mark xi. 25. & Rev. ii. 4.

24. *διαλλάττειν*] ‘do thy endeavour to be reconciled with;’ namely either by *seeking pardon*, or by *granting* it. Thus Philo de sacrificiis p. 841. says, that when a man had injured his brother, and, repenting of his fault, *voluntarily acknowledged* it, (in which case both restitution and sacrifice were required) he was first to make restitution, and then to come into the temple, presenting his sacrifice, and asking pardon.

δωρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε, πρῶτον
 διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ
 25 δωρόν σου. Ἰσθὶ εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ, ἕως οὗτο ^{1 Luc. 12, 38.}
 εἰ ἐν τῇ ὁδῷ μετ' αὐτοῦ μήποτε σε παραδῶ ὁ ἀντίδικος τῷ
 κριτῇ, καὶ ὁ κριτὴς σε παραδῶ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν
 26 βληθήσῃ. ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν
 27 ἀποδῷς τὸν ἔσχατον κοδράντην. Ὑποκούσατε ὅτι ἐρρέθη [τοῖς
 28 ἀρχαίοις], Οὐ μοιχεύσεις. Ὑποκούσατε δὲ λέγω ὑμῖν, ὅτι πᾶς
 ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς, ἢ ὃν ἐμοίχευσεν
 29 αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ. Ὑποκούσατε δὲ ὁ ὀφθαλμὸς σου ὁ δεξιὸς
 σκανδαλίζει σε, ἐξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ
 σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά
 30 σου βληθῇ εἰς γέενναν. καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει
 σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα
 ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ
 εἰς γέενναν.

25. Here is inculcated the *general maxim* of speedy reconciliation with an adversary. And this is illustrated by an example derived *ex re pecuniaria*. Ἰσθὶ εὐνοῶν, 'be friends with.' This is not so much a periphrasis for εὐνόησον, as a stronger expression. So Luke xix. 17, Ἰσθὶ ἐξουσίαν ἔχων. Τῷ ἀντιδίκῳ. The word signifies properly an *opponent in a suit at law*; but here a *creditor*, who is about to become such, by suing his debtor at law. Ἐν τῇ ὁδῷ, 'in the way, namely to the Court, or to the Judge. For from Heinecc. Antiq. Rom. iv. 16. 18. we find that sometimes the plaintiff and defendant used to settle their affair *by the way*, and then the latter who had been summoned to trial was dismissed. Ὑπηρέτῃ, 'the official, or executor of the sentence of the Judge,' called by Lu. xii. 58. πρίκτωρ.

27. ἐρρέθη.] The words τοῖς ἀρχαίοις which follow in the common text, have been rightly rejected by all the later Editors, since they are found in few of the MSS., and are sanctioned by scarcely any Versions or Fathers; and we can far better account for their insertion than their omission. They are not in the Edit. Princ., and were first introduced, on slender authority, by Erasmus.

28. γυναῖκα] i. e. a married woman; which sense is required by the almost general use of μοιχεύω and μοιχεία in the Scriptures. Βλέπων, is for ἐπιβλέπων, 'gazing upon.' So ἐποφθαλμίαν. Ἐπιθυμία may, with Whitby, be defined 'such a desire as gains the full consent of the will, and would certainly terminate in action, did not impediments from other causes arise;' which seems taken from Augustin de S. Domini, thus making the essence of the vice to be in the intention. So also thought many of the sages of Greece and Rome, from whom abundant citations may be seen in Wets. in loc., to which may be added the following. Max. Tyr. Diss. 33. 4., who says that, to prevent criminal action, the only safe expedient is στήσαι τὰς πηγὰς, καὶ ἀποφράσαι τῶν ἡδονῶν γένεσιν. The antient

philosophers indeed maintained that there was a moral defilement adhering to lascivious thoughts, So Eurip. Hippol. 317. makes Phædra exclaim χεῖρες μὲν ἀγναί, φρήν δ' ἔχει μίαισμά τι. Similar sentiments, too, are found in the Rabbinical writers.

29. εἰ δὲ ὁ ὀφθαλμὸς—σκανδαλίζει σε.] 'If thy right eye prove a stumbling block to thee,' 'occasion thee to stumble,' 'lead thee into sin.' Kuin. observes that the Hebrews were accustomed to compare evil desires, lusts, and pleasures with members of the body; for example, an evil eye denoted envy. Thus to pluck out the eye, and cut off the hand, is equivalent to crucify the flesh, Gal. v. 24., and mortify your members, Col. iii. 5. The sense therefore is: 'deny thyself what is even the most desirable and alluring, and seems the most necessary, when the sacrifice is demanded by the good of thy soul.' Some think that there is an allusion to the amputation of diseased members of the body, to prevent the spread of any disorder. The force of the phraseology in this passage is admirably illustrated by Tertullian, Augustin, and Chrysost. Why the right eye should be mentioned the Commentators have not told us. The reason must be, as I have observed in Rec. Syn., that the right eye was essentially necessary to the purposes of war, as it was then carried on. The sentiments contained in this passage are illustrated by Wets. from various passages of the Classical writers, especially Seneca Ep. 51. Projice quæcunque cor tuum laniant, quæ si aliter extrahi nequeant, cor cum illis evellendum erat. In this and numerous other such like passages scattered up and down in the Philosophers who lived after the promulgation of the Gospel, one may see a higher tone of morals than had been before found, and which can be ascribed to nothing but the silent effect of the Gospel, even on those who refused to receive it.

— συμφέρει σοι.] Heb. ᾗ ὅτι ἵνα ἀπολήται is for ὥστε ἀπολέσθαι.

^a Deut. 24.
1. ^{inf.} 19.

^b Marc. 10. 4.
Luc. 16. 18.

^c 1 Cor. 7. 10.

^a Lev. 19.
12.

^b Exod. 20. 7.

^c Deut. 5. 11.

^d Num. 30. 3.

^e Jac. 5. 12.

^f Ps. 48. 3.

^a Ἐρρέθη δέ, ὅτι ὁς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω 31
αὐτῇ ἀποστάσιον. Ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὁς ἂν ἀπολύσῃ 32
τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν
μοιχᾶσθαι· καὶ ὁς εἰάν ἀπολελυμένην γαμήσῃ, μοιχᾶται.
^a Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐκ ἐπιорκήσεις, 33
ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὄρκους σου. ^b Ἐγὼ δὲ λέγω 34
ὑμῖν, μὴ ὁμοῖσαι ὅλως, μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ
τοῦ Θεοῦ· ^c μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν 35
αὐτοῦ· μήτε εἰς Ἱερουσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου
βασιλέως. μήτε ἐν τῇ κεφαλῇ σου ὁμόση, ὅτι οὐ δύνασαι 36
μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. ἔστω δὲ ὁ λόγος 37

31. ^a *ἂν ἀπολύσῃ, &c.*] We are to bear in mind that the Jews were permitted to divorce wives without assigning any cause; that Jesus neither here nor at Matt. xix. 3. meant to give political directions; and that he, moreover, did not contradict Moses, who not even himself approved of the arbitrary divorces of his times (See xix. 8.); finally, that the Jewish Doctors in the age of Christ were not agreed on the sense of the passage of Deut. xxiv. 1., which treats of divorce. Now those of the school of Hillel said that the wife might not only be divorced for some great offence, but for כל דבר על כבוד פסאן *altrian*, for any cause however slight, so that a writing of divorcement were given to her. On the other hand, that of Shammai contended that דבר פסאן could only mean something criminal, as adultery. See Selden de Ux. Heb. iii. 18. Lightf. Hor. Heb. &c. From the words of Christ, xix. 3., compared with Matt. x. 2. seq., it is clear that Moses meant the words to be taken as those of the school of Hillel interpreted them; and yet it is plain from Matt. xix. 8. & Gen. ii. 24. that Moses did not approve of arbitrary divorce. The Jewish Doctors, however, changed a moral precept into a civil institution. Jesus, therefore, who did not intend to give political directions, here teaches in what case, *salvo religione et conscientia*, a wife might be divorced. (Kuin.) The word *ἀποστάσιον* (equivalent to *βιβλίον ἀποστάσιον* at xix. 7.) is not found in the Classical writers. But we may compare *διστάσιον*. Lightf. in his Hor. Heb. has given a form of a writing of divorcement.

32. *πορνείας.*] The Commentators and Jurists are much divided in opinion as to the exact sense of this term. It is generally interpreted *adultery*. That, however, would require *μοιχεία*, and as adultery was a capital offence, it would seem unnecessary to ordain divorce against such as were found guilty of it. Some understand by it *fornication before marriage*. Others, *incest*. And Mr. Morgan, in his learned and able work on Adultery and Divorce, *religious apostacy*, or *idolatry*. *Λόγους*. Here there is no such redundancy, *per Hebraismum*, as many Commentators suppose. This use of *λόγους*, which is found also in the Classical writers, is taken from *forming accounts*. So we say on the score of.

33. The Pharisees distributed oaths into the serious, and the slighter, and forbade perjury only when the name of God was contained in the oath; but when it was omitted, they held it

none, or a very slight offence; as also mental prevarication by swearing with the lips, and disavowing the oath with the heart. Hence neither they nor their disciples abstained from the use of *vain oaths*. Now it is this evil custom, which directly led to perjury of the worst sort, that Jesus here means to prohibit. He is, therefore, not to be understood as forbidding *judicial oaths*, but (as appears from the examples he subjoins) such oaths as are introduced in common conversation, and on ordinary occasions.

— *οὐκ ἐπιорκήσεις.*] *Ἐπιορκεῖν* may mean either to swear falsely, and not *ex animo*; or, to violate one's oath. Both however are here to be understood. The words *ἀποδώσεις δὲ...* are to be taken (like *ὅς δ' ἂν φωνένσῃ, &c.* at ver. 19.) as an interpretation of the Jewish Doctors. Thus there will be an easier connexion between the doctrine of the Pharisees expressed in these words, and the opposite one of Christ. (Kuin.)

34. seq.] Here are instanced the oaths most frequently used by the Jews. From the numerous examples adduced by Wets. it appears that the heathens often swore oaths very similar to those of the Jews.

— *ἐν.*] Heb. *ב* per, by. The difference between the Classical and the Hellenistic construction of *ὁμνυμι* is, that in the former it takes an Accus. or Genit. with *κατά*; the latter, a Dat. with *ἐν*, and sometimes, though very rarely, *εἰς* with an Accus., as at ver. 35.

35. *τοῦ μεγάλου βασιλέως*] i. e. *Dei Optimi Maximi*; as Ps. xlvii. 3. xlviii. 2. & 3. xcv. 3. Job xiii. 9. &c. "The antient Arabs. (says Schulz.) called God simply the King."

36. *οὐ δύνασαι—ποιῆσαι.*] There is something here at which many modern Interpreters have stumbled; inasmuch that some would read, from conjecture, *μίαν τρίχα λευκὴν ποιῆσαι μέλαιναν*. Others (ap. Wolf. et Koecher,) and recently Kuin. and others, attempt to remove the difficulty by thus interpreting: 'thou canst not produce or bring forth one hair, white or black.' This, however, is doing violence to the position of the words, and yields a somewhat jejune sense. There seems to be no reason to abandon the interpretation of the antient, and most of the modern Interpreters, who understand it of *change of colour*. There is an ellipsis of *εἶναι*. The sense is, 'thou hast not power even over the colour of thy hair, to make one hair otherwise than what it is, whether white or black.' This is seemingly a proverbial expression.

ὑμῶν, ναὶ ναὶ, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ³ ἐστίν. ⁴ Ἠκούσατε ὅτι ἐρρέθη, “Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, ⁴ 38 ἐστίν. ⁵ Ἠκούσατε ὅτι ἐρρέθη, “Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, ⁵ 39 καὶ ὀδόντα ἀντὶ ὀδόντος.” Ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ’ ὅστις σε ραπίσει ἐπὶ τὴν δεξιάν σου ⁶ 40 σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην· καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ⁷ 41 ἱμάτιον· καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὑπάγε μετ’ αὐτοῦ ⁸ 42 δύο. Τῷ αἰτοῦντί σε δίδου· καὶ τὸν θέλοντα ἀπὸ σοῦ δανεῖ- ⁹ 43 σασθαι μὴ ἀποστραφῆς. ¹⁰ Ἠκούσατε ὅτι ἐρρέθη, Ἀγαπή-

37. ναὶ ναὶ· οὐ οὐ] Most Commentators regard this expression as a kindred one to that in James v. 12.; and take the first ναὶ and οὐ to signify the promise, or assertion, the second its fulfilment, construing: ὁ λόγος ὑμῶν ὁ ναὶ, ἔστω ναὶ· ὁ λόγος δ’ οὐ ἔστω οὐ. And they compare Rev. i. 7. and 2 Cor. i. 18. & 19. See also Maimonid. cited by Wets. Thus the adverb will be converted into a noun; which is frequent both in the Scriptural and Classical writers. The above method, however, does violence to the plain words; and the passages cited are of another kind. It is therefore better, with Chrysostom, Kuin, and Fritz, to suppose that the ναὶ and οὐ are repeated, by way of expressing seriousness and gravity; q. d. ‘be content with a solemn and serious affirmation, or negation.’

— ἐκ τοῦ πονηροῦ ἐστίν.] It is debated whether the sense be, ‘the evil one,’ or ‘evil.’ The Article will here (as Middlet. observes) determine nothing, because the neuter adjunct. may be used as a substantive; and so τὸ πονηρὸν at Rom. xii. 9. Yet as the former sense is supported by the words of Christ himself at Joh. viii. 44., and in the Lord’s Prayer; and as there is every reason to think it was adopted by the ancients, it deserves the preference. We may render, ‘springs from the temptation of the Devil.’ This sense, indeed, in some measure, includes the other; but not vice versa.

38. ὀφθαλμὸν—ὀδόντος.] The Commentators here generally suppose an ellipsis of δώσεις. But that is too arbitrary; and εἶναι, with an accommodation of sense, is preferable. There is a reference to the *lex talionis*, which, according to the law and the customs of the Jews, was left with individuals. A similar, and even more severe law had existed in the very early periods of Greece and Rome, as in all barbarous stages of society; but the right of avengement was afterwards transferred to the magistrate.

39. ἀντιστῆναι τῷ πονηρῷ.] As Ἀντίστασθαι, like the Syr. and Arab. *ḥāṭi*, not only signifies to withstand, but (from the adjunct) to retaliate upon; Gratz., Kuin., and Schleus. adopt that sense here. This, however, is taking too great a liberty with the leading sense of the words. It is better, with others, to explain ἀντιστῆναι, ‘to set oneself in a posture of hostile opposition, in order to retaliate.’ Τῷ πονηρῷ is put for a masculine; the injury for the injurious person, the injurer, (See Glass Phil. Sacr. p. 418.) as the Sept. render *γῶ* by *αἰδικῶν* as well as *πονηρὸς*. Moral maxims similar to the above are adduced from the Philosophers.

— ραπίσει.] The word (at least according to its use in the later writers) corresponds to our *tap* and *slap*; and was chiefly, as here, used of striking on the face; which was regarded as an affront of the worst sort, and was severely punished both by the Jewish and Roman laws. The expression here used was, no doubt, a proverbial one, and, like most such, must be understood *cum grano salis*; as a similar expression which occurs in the Latin writers *ora prabere contumeliis*. It has reference also, in a great measure, to resistance to a superior force. See the passages cited from Juvenal, Seneca, Aristotle, and others, in Rec. Synopt.

40. θέλοντί σοι κριθῆναι.] I cannot agree with Kuin. and others, that *κριν.* is here to be taken in a figurative sense, of rude brawling, disputing, &c.; though the word is sometimes so used. As to the proof founded on the similar use of the Heb. *כָּרַח* and *כָּרַח*, which words are expressed in the Sept. by *κρίνεσθαι*, it is very weak. It is better, with almost all Interpreters antient and modern, to take *κριθῆναι* in its proper sense, as a forensic term signifying ‘to be impeached at law;’ as in Thucyd. i. 139. *δικὴ ἐβελῆσαι κρίνεσθαι*, where see my note: *θέλοντι* is said by the Commentators to be redundant; but the word is scarcely ever such, and here means ‘should wish.’ It is, indeed, necessary to the sense of the next clause. By *χιτῶνα* is denoted the under garment; and by *ἱμάτιον* the upper. The latter was much more valuable than the former. *λαβεῖν* is said to be for *αἰρεῖν*. But if *κριθῆναι* be taken in a forensic sense, that mode of taking it is not necessary.

41. ἀγγαρεύσει &c.] This verb is taken from the term *ἀγγαρος*, i. e. a King’s Courier, who had authority to press horses and carriages, either for the post, or for the public service, and, when necessary (especially in the latter case) the personal attendance of the owners. See Herodot. viii. 98. Xen. Cyr. viii. 6, 17. Joseph. Antiq. xiii. 3. The term was derived from the Persians, who first introduced the use of Couriers, to transmit intelligence. A custom in use among the Romans, who exacted this service from the provincials. Thus the words may be rendered: ‘if any one shall impress thee, (i. e. thy horses &c.) for a mile’ &c.

42. δανεῖσασθαι.] The word signifies to borrow, with or without usury. Here the latter must be meant, because usury was forbidden by the Jewish law. It does not, however (as Kuin. supposes) imply the non-payment of the sum borrowed, for in that case it would have been said, not *lend*, but *give*.

Exod. 34. 12. Deut. 7, 2. b Luc. 6. 27, &c. Rom. 12. 14, 20. 1 Pet. 2, 9. Luc. 23, 34. Act. 7, 60. 1 Cor. 4. 13.

σεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου. Ἄ'Εγὼ 44
 δὲ λέγω ὑμῖν, ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς
 κατὰρωμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, καὶ
 προσεύχεσθε ὑπὲρ τῶν ἐπηρεάζοντων ὑμᾶς, καὶ διωκόντων
 ὑμᾶς ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, 45
 ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς,
 1 Luc. 6, 32. καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. Ἐὰν γὰρ ἀγαπήσητε 46
 τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶ-
 ναι τὸ αὐτὸ ποιοῦσι; Καὶ ἐὰν ἀσπάσσησθε τοὺς ἀδελφούς 47
 ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ τελῶναι οὕτω

43. τὸν πλησίον] The term was by the Jews used exclusively to denote their own people. And although in the passage of Scripture here alluded to (Levit. xix. 18.) it is not expressly added "thou shalt hate thine enemy," yet the Jews thought it *deducible* from the words *ἀγαπήσεις τὸν πλησίον*, and countenanced by the precepts concerning the idolatrous nations around them; which precepts they extended to all heathens, whom, it seems, they emphatically termed *their enemies*. On the enmity borne by the Jews to all other nations see the Classical illustrations in the Recens. Synop.

44. ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν] 'bear good will towards your enemies;' implying a disposition to do them good, and that (as Chrys. observes) not inasmuch as they are *enemies*, but as being *fellow creatures*. The above view of the force of ἀγαπάτε (brought forward in Recensio Synop.) I find confirmed by Tittmann Spec. Lex. Synon. N. Test. iii. p. 6. The words following are meant to explain and exemplify what is meant by ἀγαπάτε.

— εὐλογεῖτε] This is generally interpreted 'wish them all manner of good.' But that sense cannot well be extracted from the word. It is better explained by others 'bene precamini iis.' But the most simple, and perhaps the true interpretation is that of Kuin., 'bene iis dicite,' 'give them good words.' Καταρᾶσθαι may very well be understood of reviling in general. So at 1 Cor. iv. 12. λοιδορεῖν and εὐλογεῖν are similarly opposed. There seems, indeed, to be a beautiful climax in the clauses of this verse.

— τοῖς μισοῦσιν.] This all the Editors from Mill downwards are agreed is the true reading. It is found in the Edit. Princ., and has been received into the text by Griesb., Matth., and Fritz. The common reading, τοῖς μισοῦντας, was first introduced, on very slender authority, by Erasmus, and, together with almost the whole of the rest of his text, received by Stephens into his third Edition; but very uncritically, for it is one of the Hellenistic idioms to use the Dative after καλῶς ποιεῖν for the Accus., which is the Classical usage. See Winer's Gr. Gr. § 24. 1. 6. The same difference subsists with respect to ἐπηρεάζειν.

— ἐπηρεάζοντων] Ἐπηρεάζειν is said to signify to injure any one either by words or deeds. But insult is the leading sense of the word. And when it denotes injury by *deeds*, it is injury accompanied with insult. Els. and others would take the word in a forensic sense, to bring a false accusation, as in 1 Pet. iii. 16. and occasionally

in the later Greek writers. This, however, seems straining the sense. The recent Commentators are almost universally of opinion that it denotes injury by *deeds*, as passing from injury by words. Perhaps, however, it is best to take it of insult and abuse, and to suppose injurious action included in the general term *διώκει*.

45. υἱοὶ τοῦ πατρὸς] i. e. 'assimilated to him by conformity of disposition,' as children usually are to their parents. See Joh. viii. 44. 1 John. iii. 10. Ἀνατέλλει. The word is here used in a Hiphil sense for 'causeth to rise.' An idiom not unfrequent in the Classical writers. Many parallel sentiments are adduced by Wets. and others from the Classical writers, (See Rec. Synop.) some possibly borrowed, directly or indirectly, from the New Testament. Βρέχει. It is agreeable to the Classical usage to join ὁ Θεὸς or Ζεὺς to βρέι, and sometimes other words of similar signification, as those denoting to thunder or lighten.

46. ἀγαπήσητε τοὺς δγ.] Here there is the very frequent ellipsis of μόνον. Ἐχετε. This is not put for ἔχετε, as Kuin. and others say; but the sense is, 'have ye laid up in the word of God.' See v. 12. & vi. 1. And so in Thucyd. i. 129. κείρται σοι εὐεργεσία is rightly edited for κείρεται, which, though found in most of the MSS., is doubtless from the margin. Τελῶναι. On these see the writers on Jewish Antiquities, or Horne's Introduction.

47. ἀσπάσσησθε] This denotes (species for genus) the exercising of all offices of kindness and affection. Ἀδελφούς. Almost all the MSS., with the Edit. Princ. and other early Editions, together with many ancient Versions and Fathers, have φίλους, which is preferred by Wets., and received into the text by Matth. The common reading was adopted, from the Erasmus Editions, by Steph., on slender MS. authority. Yet it is so strongly supported by Critical probability, that it requires little; φίλους being, as Grot. and others have seen, evidently a gloss. Ἀδελφούς signifies countrymen.

— τί περισσόν] 'what that is superior,' or pre-eminent?' Comp. ver. 20. The passages here cited from the Classical writers by the Commentators are little to the purpose, except Æschin. Socr. Dial. iii. 6. τὰ περιττά, as opposed to τὰ κοινά. So here we might explain περὶ or ὑπὲρ τῶν κοινῶν. Thus in similar words taken absolutely; e. gr. in Thucyd. iii. 65. οὐδὲν ἐκπρεπώτερον ὑπὸ ἡμῶν—ἐπάθετε. and ἔξω τοῦ πρέποντος.

For τελῶναι some MSS., Versions, and Fa-

48 ποιῶσιν; ^k ἔσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν ὁ ^k ἐν τοῖς οὐρανοῖς τέλειός ἐστι. ^{Lev. 11. 44, et 19. 2. et 30. 7, 26. 1 Pet. 1. 15, 16.}

1 VI. ΠΡΟΣΕΧΕΤΕ τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. ^a ὅταν οὖν ποιῆς ἐλεημοσύνην, μὴ σαλπίσῃς ^a ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιῶσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ρύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ^{Rom. 12. 8.}
3 ἀμήν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν. σοῦ δὲ ποιούντος ἐλεημοσύνην, μὴ γινώτω ἡ ἀριστερά σου τί ποιεῖ ἡ

thers have *ἐθνικοί*, which is edited by Knap., Griesb., Fritz., and Tittm. And indeed the *antithesis* favours it. Yet, in so irregular a style as that of the Gospels, that is no certain criterion. Besides *ἐθνικοί* might arise from a wish to improve the antithesis; and probably *did*, as the two or three MSS. which have it, are full of such emendations. I have, therefore, with Wets. and Matth., retained the common reading; the MS. evidence being next to nothing, and that of the Fathers slender, for *Chrys.* reads *τελώναι*.

48. *ἔσεσθε*] Fut. for Imperat., the Commentators tell us. Nay Abresch. affirms that *ἔσεσθε* is equally Imperative with *ἔστε*. But it is more correct to say, that it *bears an affinity* to the Imperat., and (as Fritz. has suggested) is a delicate way of signifying what is directed to be done. Nor is this a Hebraism; but it is found both in Greek, Latin, and English. See Matth. Gr. Gr. § 404. The sense is, 'you must be, are required to be τέλειοι.' It is obvious that the precept must be taken with limitation; the meaning being, that we are to *aim* at that perfection, especially in acts of benevolence to our fellow creatures, (here especially had in view, as appears from the parallel passage at Lu. vi. 36.) which pre-eminently characterizes the Deity. Nor is this limitation arbitrary, but is suggested by ὥσπερ, which, like some other adverbs of comparison, does not denote *equality* in the things compared, (e. g. Matth. xix. 19. ἀγαπήσεις τὸν πλησίον ὡς σεαυτὸν) but *similarity*; q. d. 'in the same manner, though not in the same degree.'

VI. 1. *προσέχετε*] Sub. τὸν νοῦν, as we say 'mind that.' At μὴ ποιεῖν supply ὥστε. 'Ελεημοσύνην. All the recent Editors except Matth. are agreed in reading *δικαιοσύνην*, instead of *ἐλεημ.*, which has the appearance of a gloss. Our Lord, it is urged, first lays down a *general precept*; and then specifies the *particulars*. But strong reasons are urged by Wets. why this reading cannot be admitted; e. g. qui justē vivit, dicitur *δικαιοσύνην* ποιεῖν, non vero ποιεῖν τὴν *δικαιοσύνην*. And it is so very deficient in authority that, with Matth., I cannot venture to receive it. It were strange that a *gloss*, where none could well be expected, should creep into almost every MS. Besides the quarter from whence we receive this reading is one fruitful in corruption under the guise of emendation. May we not, then, suspect that alteration was made, to introduce the very regularity above adverted to, though it is little agreeable to the unstudied

style which so generally prevails in the New Testament. The phrase *ἐλεημοσύνην ποιεῖν* occurs in Sirach vii. 10. Tob. xii. 10. and Sapient. xxxv. 2.

— εἰ δὲ μήγε] Scil. προσέχετε μὴ ποιεῖν. See Matth. ix. 17. 2 Cor. xi. 16. Though there can scarcely be said to be an *ellipsis*, since in use, writers seem to have had in mind *otherwise*. 'Ἐχετε is not put for the Fut., but is to be taken as at v. 46. where see Note.

2. μὴ σαλπίσης] The common notion that this has reference to the Pharisees having a trumpet sounded before them, when they distributed their alms, is justly exploded by the best Commentators; since there is no vestige of such a custom in the Rabbinical writings. We may, with Chrys., Euthym., and Theophyl., take the verb in a metaphorical sense, of ostentation in giving; with reference to the custom common to all the ancient nations, of making proclamations &c. by sound of trumpet. It was doubtless a proverbial saying. There is no reason, with Beza, Kuin., and others, to take the verb in an active sense.

— οἱ ὑποκριταὶ] The word properly denotes 1. a *stage player*; and, (as such wore *masks*,) 2dly, *one who acts under a mask*, a dissembler. *Συναγωγαῖς*. Grot., Wolf, Elsn., Kuin., and others take the word of places of public concourse, to the exclusion of synagogues. But those must surely be included, as being the places where alms were especially distributed. 'Ἀπέχουσι. It is not for ἀπέχουσι, as many Commentators explain; but the Present is taken of what is *customary*. It is, moreover, for ἀπολαβοῦσι; a use found also at Phil. iv. 18. Lu. vi. 24. and often in the later Greek writers, always with an Accusat., or at least in an active sense. Some render 'fall short of.' But that sense would require the Genit. Fritz. thinks there is here an intensive force in ἀπέχουσι; q. d. 'they have the *whole* of their reward.' The sense is, 'they receive their reward, all that they seek, or will ever have.' So Lu. vi. 24. ἀπέχετε τὴν παράκλησιν ὑμῶν.

3. μὴ γινώτω—σοῦ] A proverbial saying importing such secrecy as to escape as it were the observation even of ourselves. Several similar sayings are cited from the Rabbinical and Classical writers. Of the latter none is so apposite as a passage of Epictet. iii. 2. where the Philosopher, exposing the folly of one who does nothing but out of regard to the public view, adds (possibly, with an eye to this passage): ἀπέχεις ἀπαντα.

^b Luc. 14. δεξιά σου, ὅπως ἢ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ καὶ ὁ 4
 πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς ἀποδώσει σοι ἐν
 τῷ φανερῷ. Καὶ ὅταν προσεύχη, οὐκ ἔσῃ ὥσπερ οἱ ὑπο- 5
 κριταὶ, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις
 τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως ἂν φανῶσι τοῖς
 ἀνθρώποις. ἀμήν λέγω ὑμῖν, ὅτι ἀπέχονσι τὸν μισθὸν αὐτῶν.
 σὺ δέ, ὅταν προσεύχη, εἰσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας 6
 τὴν θύραν σου, πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ·
 καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι ἐν
 τῷ φανερῷ. Προσευχόμενοι δὲ μὴ βαττολογήσητε, ὥσπερ 7
 οἱ ἐθνικοί· δοκοῦσι γάρ, ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσ-
 θήσονται. μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδα γὰρ ὁ πατήρ ὑμῶν, 8
^c Luc. 21. 2. ὧν χρεῖαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. οὕτως οὖν 9
 προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγίασ-
 θήτω τὸ ὄνομα σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ 10

5. οὐκ ἔσῃ] 'thou must not.' 'Εστῶτες. Most Commentators take this for *δυνες*, thus silencing the word. But it appears from Scripture and the Rabbinical writers that the Jews used to pray standing. There is, however, no stress to be laid upon *ἐστῶτες*, and we might render: 'they love to stand praying' &c. This sense, indeed, a various reading gives more plainly; but it is doubtless from the margin. Γωνίαις τῶν πλατειῶν, i.e. the corners made by the meeting of streets, where there is a broader space and greater concourse of passengers.

6. ταμιεῖον] This is explained by Kuin. 'an upper chamber,' sometimes called *ὑπερώον*, πύλιν, appropriated to retirement and prayer. Fritz, however, with reason, thinks the two should not be confounded, and that by *ταμιεῖον* is denoted a yet more retired and secret place. See Vitringa de Synag. Jud. p. 151.

7. βαττολογήσητε] The word does not occur in the Classical writers; but from what follows, and from the cognate term *βαττολογία*, occurring in Suid. and Hesych., we ascertain it to be the using of prolix useless speech, a dealing in vain repetition. "Ὅσπερ οἱ ἔθνη, i.e. *ἔθνη*, strangers, as opposed to *ἐν*, the people of God. 'Εν τῇ πολυλογίᾳ. We have very few examples of the Heathen prayers. But if we may judge by their hymns, as we find those of Homer, Orpheus, and Callimachus, they were so stuffed up with synonyms, epithets, and prerogatives of the Deity, as to justify these expressions *βαττολογήω* and *πολυλογία*. 'Εν, for *διὰ* or *ἐνεκα*; a use not confined to the Hellenistic, but occurring in the Classical style.

9. οὕτως] 'in this manner, after this model.' This being, as Euthym. says, the fountain of prayer, whence we may draw precatory thoughts. Surely due reverence for a prayer which (as Wets. observes) contains all things that can be asked of God, together with an acknowledgement of his Divine majesty and power, and our subjection, requires that we should always include it in our prayers, especially as the words of Lu. xi. 2.

"when ye pray, say, Our Father" &c. seem to contain an express command. This prayer, as we learn from Lu. xi. 2., was uttered at the request of one of Christ's disciples, who entreated that a form of prayer might be given them, such as John had delivered to his disciples, which, indeed, was commonly done by the Jewish Masters. The whole of it, with the exception of the clause 'as we forgive our debtors,' is in substance found in the nineteen prayers of the Jewish Liturgy.

— *πάτερ—οὐρανοῖς*] These words are expressive of the deepest reverence; and the *ἐν τοῖς οὐρανοῖς* implies all the attributes of that glorious Being who inhabiteth heaven,—but whom the Heaven of Heavens cannot contain;—namely, his omnipresence, omniscience, infinite holiness &c.

— *ἁγιασθήτω—σου*.] Imperat. for Optat. "Ὄνομα is here, as often in Scripture, put for the person. This is accounted a Hebraism; but a few examples (perhaps of a different nature) are adduced from the Classical writers. 'Ἀγιάσθῃτω, 'may it be worshipped and adored,' *δοξασθήτω*, as Chrys. explains.

10. ἐλθέτω ἡ βασιλεία σου] Here we pray that the Christian dispensation (see Matt. iii. 2.) may be completely promulgated over the face of the earth, by the coming in of the Jews and Gentiles, so that all being members of God's kingdom on earth, may finally be partakers of his kingdom of glory in Heaven.

— *γενηθήτω τὸ θέλημα—γῆς*] 'may the dispensations of thy Providence be acquiesced in by us on earth with the same willing alacrity that they are obeyed in heaven.' From this view of the sense, I have, with Fritz, accented the *σου*, as it is emphatic, and cannot therefore be an enclitic; and so also just before. At *ἐν τῇ γῇ* there is thought to be an ellipsis of *οὐ- τως*, which is frequent both in the Scriptural and Classical writers. Fritz, however, and Winer deny that there is any ellipsis, the *οὕτως* being suggested by the *καὶ*, *etiam*.

- 11 **θῆλημα σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν**
 12 **τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. καὶ ἄφες ἡμῖν τὰ ὀφειλήματα**
 13 **ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν·** ^{d Infr. 13. 19.} **καὶ μὴ**
εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ
πονηροῦ. [ὅτι σου ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα
 14 **εἰς τοὺς αἰῶνας. ἀμήν.]** ^{e Marc. 11. 25. Eccl. 28. 2.} **Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις**
τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ
 15 **οὐράνιος· ἔαν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα**
αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.
 16 **Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταὶ σκυθρω-**
ποί· ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς
ἀνθρώποις νηστεύοντες· ἀμήν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν

11. **ἄρτον**] This word, like the Heb. **סֵם**, denoted necessary food of all sort. Some here include *clothing*, comparing James ii. 16. **τὰ ἐπιτήδεια τοῦ σώματος**. That, however, is not so much signified as implied. **Ἐπιούσιον**. On the sense of this, Commentators are by no means agreed; the difficulty being increased by the term being unknown in the Classical writers, and occurring nowhere in the Scriptural ones but here, and in the parallel passage of Lu. xi. 3. Hence we are compelled to seek its sense from its etymology, which admits of several derivations, though not any one quite satisfactory. The only two interpretations that have any semblance of truth are the following. 1. That of Salmas., Grot., Kuster, Fischer, Valck., Michaelis, and Fritz, who take it for **ὁ τῆς ἐπιούσης ἡμέρας**, and as equivalent to **εἰς αὔριον**. This derivation, however, is contrary to analogy; not to say that it seems at variance with our Lord's command at ver. 25. and 34, to 'take no thought for the morrow,' and yields a sense harsh and far-fetched. 2. That of almost all the ancient Fathers and Commentators, and, of the moderns, Beza, Mede, Toup., Kuin., Schleus., Rosenm., and Matthæi, by which deriving the term from **ὀυσία**, the sense will be, 'food sufficient for our support.' The above Commentators compare some Classical passages, of which the only apposite one is **Herodotus**. vi. p. 284. **ἡ καθ' ἡμέραν ἀναγκαῖον τροφή**. To which may be added **Thucyd.** i. 2. **τῆς καθ' ἡμέραν ἀναγκαῖον τροφῆς ἐπικρατεῖν** and iv. 69. **ἐρ' ἡμέραν γὰρ ἔχρωντο**, 'they used it only as it was brought, by the day.'

12. **τοῖς ὀφειλέταις**] Answering to the **ἀμαρτίας** in the parallel passage of St. Luke. This usage of the word (with which the Commentators compare the Heb. **חַוֵּל** to owe, and to sin, as the Greeks say **ὀφείλειν δικήν**, *penas debere*) arises, as Fritz says, from this, that any one who commits sin, thereby contracts a kind of debt or obligation, to be paid by suffering the punishment awarded to it. **Ἀφίεναι** signifies to remit the penalty, to forgive. So the Chaldee **שָׁבַק חַוֵּל**. **Ὡς ἀφίεμεν**. The best Commentators are agreed that **ὡς** here signifies *for*, or *since*; a signification frequent in the Classical writers, and confirmed by ver. 14 and 15, and the parallel passage in Luke.

13. **μὴ εἰσενέγκῃς πειρασμόν**] Both the ancient and the best modern Commentators are of opinion

that this expression, (in some degree formed on *Hebraism*.) imports: Suffer us not to be led into, abandon us not to, temptation, i. e. (by implication,) so as to be overcome by it. **Τοῦ πονηροῦ**. It is debated whether the sense here be *evil*, or the *evil one*, SATAN, from the temptation of Satan. The evidence for the latter sense greatly preponderates, particularly as it is found in the Jewish formularies, from whence this clause is derived.

— **ὅτι σου ἔσται**] The genuineness of this doxology has been called in question. But the evidence for it is, upon the whole, stronger than that against it. Besides its simplicity, propriety, and sublimity, its being found in nearly all the MSS., the Syriac, and other ancient Versions, and supported by the greater part of the Greek Fathers, must forbid its expulsion from the text. And as to its not occurring in St. Luke, Lightf. and Whitby have very probably conjectured that the prayer was delivered on two occasions, on one of which the doxology was pronounced, on the other omitted.

14, 15. **ἔαν δὲ μὴ ἀφῆτε** &c.] In order to more impressively recommend the virtue just mentioned, our Lord (in the Hebrew mode, see Is. xxxviii. 1. iii. 9. Jer. xxix. 11. Deut. ix. 7.) propounds the same sentiment both affirmatively and negatively. (Kuin.) See Sirach xxviii. 2.

16. **ὅταν δὲ νηστεύητε**] This is meant, not of public and enjoined, but of private and voluntary fasting. On both which see Horne's *Introd.* Vol. iii. p. 324. note, and p. 378. **Μὴ γίνεσθε—σκυθρωποί**, 'do not put on a morose countenance.' **Σκυθρωπότης** properly signifies *scowling*. The words **ὑποκριταὶ** and **σκυθρωποί** are conjoined in some passages cited by Wets. and others. **Ἀφανίζουσι**, 'they disfigure.' **Ἀφανίζειν** signifies 1. to cause to disappear; 2. to change the appearance of, deform. The term has reference to the filthy appearance which the Pharisees affected, by the sprinkling of ashes and earth on their heads, and letting their beard and hair grow. **Ὅπως φανῶσι—νηστ.** **Φανῶσι** has the Middle force, 'that they may appear unto men to fast.' **Τοῖς ἀνθρώποις** is not, as some say, for **ὑπὸ τῶν ἀνθρώπων**. Here Wets. compares Aristoph. *Ran.* 1095. **ῥάκι' ἀμπισχών, ἧ' ἔλασιν τοῖς ἀνθρώποις φαίνοντ' εἶναι**.

μισθὸν αὐτῶν. σὺ δὲ νηστεύων, ἀλειψαί σου τὴν κεφαλὴν, 17
καὶ τὸ πρόσωπόν σου νίψαι· ὅπως μὴ φανῇς τοῖς ἀνθρώποις 18
νηστεύων, ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ
πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι [ἐν τῷ
φανερῷ.]

g Infr. 19.
91.
Luc. 12. 33.
1 Tim. 6.
6, 9, 18, 19.
Heb. 13. 5.

Ἐ μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς 19
καὶ βρώσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπ-
τουσι· θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὐτε 20
σὴς οὔτε βρώσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν
οὐδὲ κλέπτουσιν. ὅπου γὰρ ἔστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται 21
καὶ ἡ καρδία ὑμῶν. Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλ- 22
μός· εἰς οὖν ὁ ὀφθαλμός σου ἀπλοῦς ἦ, ὅλον τὸ σῶμά σου 23
φωτεινὸν ἔσται· εἰς δὲ ὁ ὀφθαλμός σου πονηρὸς ἦ, ὅλον τὸ
σῶμά σου σκοτεινὸν ἔσται. εἰς οὖν τὸ φῶς τὸ ἐν σοὶ σκότος
ἔστι, τὸ σκότος πόσον! οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν 24
ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει ἢ ἐνός

h Luc. 11.
34.

i Luc. 16.
23.

17. ἀλειψαί—νίψαι] i. e. appear as usual; for the Jews regularly washed and anointed, except at times of mourning and public humiliation.

18. ἐν τῷ φανερῷ] Almost all the Editors are agreed that these words (which are not found in many MSS., Versions, and Fathers, nor in the Editio Princeps and other early Editions) are not genuine, but introduced from ver. 4 and 6.

19. Μὴ θησαυρίζετε &c.] Θησαυρος properly signifies a repository for valuables; but sometimes, as here, the treasure itself, and such precious moveables as are usually treasured up; e. gr. gold, silver, &c., either in the mass, or worked up into vessels, also costly apparel, in which the riches of the antients chiefly consisted. So Thucyd. ii. 98. χωρὶς δὲ ὅσα ὑφαντά τε καὶ λεῖα, καὶ ἡ ἄλλη κατασκευή. To these two last the words following chiefly allude; for βρώσις (commonly understood of rust and canker, but better explained by Rosenm. and Kuin. of the curculio or corn-worm) may be taken in its most extensive sense, with Chrys., Euthym., and Fritz. to denote that corruption to which goods of every kind are subject. Finally, θησαυρ. has reference to grain stored up in huge repositories chiefly subterranean. Ἀφανίζει is for διαφθείρει. Διορύσσουσι, scil. τὸν τοῖχον, which word, or οἰκίαν, is generally supplied. The walls in the East being chiefly of hardened clay, the houses are very liable to be thus violated.

22. ὁ λύχνος τοῦ σώματός &c.] It has been usual to interpret ὀφθαλμός ἀπλοῦς 'a liberal person;' and ὀφθαλμός πονηρὸς, 'a covetous one;' which has been thought to be required by the preceding and following words. And several phrases in the Sept. and New Testament and the Rabbinical writers are adduced, to countenance this mode of interpretation. Yet it involves some confusion; and the words εἰς οὖν—φῶς may be better taken, with Chrysost., Theophyl., Euthym., and others among the antients, and most of the recent Commentators, in sensu proprio; and ἀπλοῦς interpreted sanus, integer, clear. Πονηρὸς, depraved, sickly, dim; of which significa-

tion many examples are adduced by Kypke, and Elsner. By τὸ φῶς ἐν σοὶ is meant the mind and conscience. So, among the passages cited by the Commentators, Philo: ἑπερ νοῦς ἐν ψυχῇ, τοῦτο ὀφθαλμός ἐν σώματι. It has been well observed by Olearius, that the whole passage is adagial; of which the first part forms the adage: "The eye is the light of the body." 2. The deduction, by consequence; "If then thine eye be healthy and clear" &c. 3. The application: "If therefore the light (or what should be so) in thee be darkness, how great must be that darkness."

24. οὐδεὶς—δουλεύειν] It is implied by the context, that the two masters are of contrary dispositions, and give contrary orders. The words μισεῖν and ἀγαπᾶν are to be taken in a qualified sense, to signify to love less, or love more; of which there are many examples both in the Sept. and the New Testament. Ἀντέχεσθαι is a stronger term than ἀγαπᾶν, as denoting close connection and strict attachment. The difference here between the Classical and Scriptural use is, that in the former ἀντέχεσθαι is used with a Genit. of thing, not of person, as here. The reason assigned by Middlet. for the omission of the Article at ἐνός is too far-fetched. It seems to have been omitted simply because, having been employed in the other clause of the antithesis, it might be omitted without occasioning mistake. This could not have been done at τοῦ ἑτέρου, for a reason which will apply to the English as well as the Greek.

—Μαμωνᾶ] This reading is found in most of the MSS. and many Greek Fathers, the Edit. Prin. and several early Editions; and is confirmed by the parallel passage of Luke, and by its derivation from the Chaldee and Syriac מַמְוָנָא. It has been received by Wets., Griesb., Matthæi, and all other recent Editors. The word in Chaldee and Syriac signifies riches; but, like the Greek πλοῦτος, is here personified. As to its being an idol of the Chaldees corresponding to the Greek Plutus, that has been rather asserted than proved.

- ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε Θεῷ
 25 δουλεύειν καὶ μαμωνᾷ. ^k διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε ^{k Luc. 12. 22.}
 τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ τί πίητε· μηδὲ τῷ σώματι ^{Phil. 4. 6.}
 ὑμῶν, τί ἐνδύσθητε. οὐχὶ ἡ ψυχὴ πλεῖον ἐστὶ τῆς τροφῆς, ^{1 Tim. 6. 2.}
 26 καὶ τὸ σῶμα τοῦ ἐνδύματος; ^{1 Pet. 5. 7.} ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ
 οὐρανοῦ, ὅτι οὐ σπεύρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συναγούσιν ^{Job 38.}
 εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ^{Psalm. 147.}
 27 ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; τίς δὲ ἐξ ὑμῶν μεριμνῶν
 28 δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; καὶ
 περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ
 29 ἀγροῦ, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει. λέγω δὲ ὑμῖν, ὅτι
 οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν
 30 τούτων. εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα, καὶ
 αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιένυσσιν,
 οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; μὴ οὖν μεριμνήσητε,
 31 λέγοντες· τί φάγωμεν, ἢ τί πῖωμεν, ἢ τί περιβαλώμεθα;
 32 Πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἶδε γὰρ ὁ πατὴρ
 33 ὑμῶν ὁ οὐράνιος ὅτι χρῆζετε τούτων ἀπάντων. ^m ζητεῖτε δὲ ^{m Luc. 12. 33.}

25. *μὴ μεριμνᾶτε*] Not, 'take no thought;' but, 'take no anxious thought,' 'be not anxiously solicitous;' as Phil. iv. 6. *μηδὲν μεριμνᾶτε*, 'be anxious about nothing.' And so in the parallel passage of Luke, *μετεωρίζεσθαι*, to be tossed with anxious cares. *ψυχῇ* and *σώματι* are latives of *cause*. By *ψυχῇ* is denoted *life*. The argument is: 'If God has given us life and bodies, surely he will not deny us the lesser blessings of food and clothing.' Πλεον is for *ειδῶν*, as supra, v. 20, and inf. xii. 41 & 42.

26. *ἐμβλέψατε*] for *κατανοήσατε*, consider; as Luke xii. 24. *Τὰ πετεινὰ τοῦ οὐρανοῦ*, *τῶν πετεινῶν*. This is supposed a Hebraism; since to the names of animals (Vorstius observes) the Hebrews were accustomed to subjoin the places in which they usually lived. It was not, however, confined to the Hebrew, but occurs in the earliest Greek phraseology. So Hom. II. i. 675. *ὑπουρανίαν πετεινῶν*, and Eurip. Elect. 897. *ἢ σκύλον οἰονοῖσιν αἰθέρον τέκνοισι*. 'Ὅτι, good, that, how. *Kai*, and yet, is called a Hebraism; but is also a Grecism. It may, however, here have the more usual force of *but*. *Ὀύχ*, for *οὐχί*. *Μᾶλλον* is not redundant, but in emphatic addition. The passages here cited by Wets. and others are not to the purpose. They might more appositely have adduced Thucyd. iv. 3. *χωρὶον ὑάφορον* (excellent,) *μᾶλλον ἑτέρου*.

27. *ἡλικίαν*] The antient Commentators and most modern ones take this to mean *stature*; which sense is ably maintained by Beza, Grot., Elsn., and Fritz. Yet they only prove that it might be so taken, if a better sense were not at hand; namely that of *etatis mensura*. Now this is surely more appropriate; for the admonition is directed against excessive anxiety about food and clothing, which, though necessary to the preservation of life, have nothing in common with *stature*. And *πῆχυς*, like other measures

of extent, is not unfrequently applied to duration of time. Those, however, who support this interpretation are not agreed as to the nature of the metaphor. Most think there is an allusion to the allegorical fable of the Parca. Wets. supposes it alludes to a stadium or race-course, of which, as consisting of several hundred cubits, one cubit might not unaptly be termed *ἐλαχιστον*.

28. *καταμάθετε*] 'attentively survey.' The *κατά* is intensive, as in *κατενοήσατε*, Lu. xii. 27. *Κοπιᾷ* and *νήθει* refer to the occupations of males and females respectively.

29. *δόξη*] 'splendour.' A sense frequent in the Sept. and New Testament; but scarcely ever occurring in the Classical writers.

30. *χόρτον*] The Hebrews divided all vegetables into two sorts, *γρ* and *צפ*, *trees*, and *herbs*; the former of which were by the Hellenists called *ξύλον*; the latter, *χόρτος*, comprehending both grass and corn, and likewise *flowers*, including the lilies just mentioned, supposed to be the plant called the Crown Imperial. From scarcity of fuel, all the withered stalks of the herbage are in the East employed for that purpose. (Grot. and A. Clarke.) 'Ὀλιγόπιστοι, 'O ye of little faith,' i. e. distrustful of the Providence of God.

31. *τὰ ἔθνη ἐπιζητεῖ*] A kind of argument often made use of in the Old Testament, in order, as it were, to shame the Israelites into virtue, by showing them that they lived no better than the unenlightened heathens. That they should have eagerly sought after such things, was not wonderful, since they had no belief in or dependence on the Providence of God, and in their labours, or their prayers to the Gods, solely regarded temporal blessings.

— *οἶδε γὰρ—ἀπάντων*] Jesus here argues from God's knowledge, to his goodness. Your heavenly Father knoweth, and therefore will bestow them; i. e. on the supposition that ye ask

πρῶτον τὴν βασιλείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. μὴ οὖν μεριμνήσητε 34 εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει τὰ ἑαυτῆς. ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

a Luc. 6.
37, 38.
Ps. 41. 2.
Rom. 2. 1.
et 14. 3, 4.
10, 13.
1 Cor. 4. 3.
4, 5.
Jac. 4. 11.
12.
Marc. 4. 24.
b Luc. 6.
41.

VII. ἌΜΗ κρίνετε, ἵνα μὴ κριθῆτε. ἐν ᾧ γὰρ κρίματι 1 κρίνετε, κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται 2 ὑμῖν. Ὅτι δὲ βλέπετε τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ 3 σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; ἢ πῶς 4 ἔρεῖς τῷ ἀδελφῷ σου, Ἄφες, ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; ὑποκριτὰ! 5 ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. Μὴ δῶτε τὸ ἅγιον τοῖς κυσὶ· μηδὲ βάλητε τοὺς 6 μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων, μήποτε κατα-

for them, and are not otherwise unfit to receive them. (Markland.)

33. τὴν βασιλείαν τοῦ Θεοῦ] i. e. the religion promulgated by God, its promises and blessedness. Τὴν δικαιοσύνην α., i. e. that mode of justification which he hath revealed, and the righteousness and holiness which it requires; not that righteousness or system of morality which the Jews had devised, consisting chiefly of ceremonies and mere externals.

34. εἰς τὴν αὔριον] Sub. ἡμέραν. Most Commentators take εἰς τὴν αὔριον for τὰ εἰς τὴν αὔριον. But that is unnecessary. The εἰς may very well denote object. Αὔριον is taken for time to come in general. Ἀρκετὸν—αὐτῆς. These, like the words immediately preceding, have the air of an adage, similar to some adduced by Vorst. and Schoettg. The neuter in ἀρκετὸν is put, by an idiom common both to the Greek and Latin. And χῶμα or πᾶγμα is understood. See Matth. Gr. Gr. § 439. Τῇ ἡμέρᾳ. Some Commentators supply ἐκαστη. But it is better to suppose the Article used with reference to παρούση, 'the (present) day.' Κακία is well explained by Chrys. κάκωσις, τάλαιπωρία. This sense is found in the Sept., but not in the Classical writers. The passage adduced from Thucyd. iii. 58. is not to the purpose.

VII. 1. μὴ κρίνετε—κριθῆτε.] Almost all Commentators take κρίνετε for κατακρίνετε, chiefly because in the parallel passage of Luke vi. 37. μὴ καταδικάζετε καὶ οὐ μὴ καταδικασθῆτε is added. But Fritz. (perhaps with reason) prefers the interpretation of Chrysost., by which κρίνετε is taken of sitting in judgment over others, acting as severe censors of their faults. And καταδικάζω may be understood in the same way. One thing is certain, that forensic judgment cannot here be included.

2. ἐν ᾧ γὰρ κρίματι.] The ἐν is thought to be redundant. But it rather answers to the Heb. ב, or, as Fritz. thinks, is to be taken in the sense per. See Matth. Gr. Gr. p. 842. For ἀντιμετρηθήσεται, μετρηθ. is received by the unanimous consent of all Editors from Mill to Griesb. and Fritz. The other was doubtless derived from the parallel passage of Luke.

3. τί δὲ βλέπετε.] 'Why beholdest thou.' Or

rather, I conceive, 'how beholdest thou,' 'how is it that thou,' &c. Nearly the same with πῶς in the next verse. Βλέπειν carries with it, from the context, the sense of acutely seeing. Κάρφος is rightly explained by Grot., Brug., Kuin., and others (on the authority of Hesych. and Suid.) splinter, as opposed to δοκόν, beam. There is reference to a proverb of frequent use with the Jews against those who were severe upon the slight offences of others, and were insensible of their own crimes. Many similar sayings are adduced both from the Rabbinical and Classical writers.

4. ἀφες, ἐκβάλω.] The Commentators usually supply ἵνα. To this, however, Fritz. with reason objects, as unnecessary; and compares the Latin *permitte eximam*. The Article in ἡ δοκὸς refers to the beam, as just mentioned. Διαβλέψεις, dispicies.

6. μὴ δῶτε—χοίρων.] Lest any one should suppose all liberty taken away of judging even concerning matters the most manifest, Christ subjoins a precept fraught with that prudence which he elsewhere directs to be joined with simplicity. (Grot.) Here again we have two adagial sayings. Similar ones are adduced from the Rabbinical, and even the Classical writers, to which may be added the following from Aristot. ap. Themist. p. 234. μήτε εἶναι σοφίαν εἰς τοὺς τριόδους. By dogs and swine are meant those profane and sensual persons who were so refractory and devoted to the lusts of the flesh, that so far from receiving the truth, when proposed to them, they resisted and blasphemed it, and impeded the prevalence of it. The reveries of some Commentators, who would take εἶνον to denote a portion of the flesh of a sacrifice thrown to dogs; or suppose the word in the Hebrew signified an ear-ring; are alike undeserving of attention. It can only signify the doctrines of the Gospel. From the Rabbinical writers it appears that the Jews called the precepts of wisdom pearls. And our Lord more than once compares the truths (especially the more recomdite ones) of the Gospel to the same. Thus in Matt. xiii. 46. the Gospel is compared to a pearl of great price.

In the words μήποτε καταπατήσωσιν—ὄμας many Commentators, antient and modern, take

πατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες
7 ῥήξωσιν ὑμᾶς. Ἀίτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ
8 εὕρησέτε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. πᾶς γὰρ ὁ αἰτῶν
λαμβάνει, καὶ ὁ ζητῶν εὕρισκε, καὶ τῷ κρούοντι ἀνοιγήσεται.
9 ἢ τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ
10 ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; καὶ ἐὰν ἰχθύν αἰτήσῃ, μὴ
11 ὄφιν ἐπιδώσει αὐτῷ; εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε
δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ
πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς, δώσει ἀγαθὰ τοῖς αἰτοῦσιν
12 αὐτόν! Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ
ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ
νόμος καὶ οἱ προφῆται.
13 ^ε Εἰσελθετε διὰ τῆς στενῆς πύλης. ὅτι πλατεία ἡ πύλη,
καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ
14 πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς· τί στενὴ ἡ πύλη,

καταπ. of the swine, and *σπαράζοντες ῥήξουσιν* of the dogs, per Chiasmus, καὶ being taken for *on*. This, however, is too harsh; and it is better, with Erasmus, Pric., Wets., and Fritz., to refer both to the swine, *σπαράζοντες* having reference to the *sidelong* way in which hogs inflict their bite. *Ἐν τοῖς ποσὶν αὐτῶν* is usually rendered *inter pedes, under foot*; but by Fritz., '*sub pedibus*.'

7. *alēite*—*αἰνέειν*.] The same thing expressed in three seemingly proverbial forms. At *κρούετε* sub. *τὴν θύραν*, in which term as well as *ἀνοιγεῖν* the ellipsis was common.

8. ὁ αἰτῶν.] Namely, *aright*. ὁ ζητῶν, i. e. what is expedient and proper. τῷ κρούοντι, i. e. who earnestly and with faith addresses himself in prayer. Ἀνοίγεται, 'it will be opened.' The sense here is nearly that of the *present*, used to denote *custom*.

9. ἡ τὴν ἀντιπαρῶν.] The ἡ is thought by Fritz. to denote *contrariety*, 'an contrarium accedere solet.' But it has rather the *illustrative* force, when what follows is meant to illustrate the foregoing by *another* view of the subject. As to the τὴν, Elsn. and Fritz. rightly suppose an *anacoluthon*, by which two interrogations are blended; thus 'an quis est e vobis homo, quem, si filius panem poposcerit, num forte lapidem ei porrigat?' Ἀντιπαρῶν, the best Commentators, ancient and modern, agree is *emphatical*, making (as Campb. says) the illustration of the goodness of the celestial Father, from the conduct of even human fathers, with all their imperfections, much more energetic.

11. *πορπολ*. The antients, and, of the moderns, Grot., Eln., and Schoettg., explain this *evil, corrupt*; the recent Commentators, *avaricious*. But for the latter sense there is little or no authority. The former is greatly preferable. The term is used by way of *comparison* with the celestial Father. Οὐρανε δίδοναι. Almost all the recent Commentators take this as said, periphrasin, for *δίδωτε*; and adduce several passages of the Classical writers, which, however, are not quite to the purpose. It seems better to regard it as a Hebraism, and a stronger expression.

12. πάντα οὖν—προφῆται.] A golden precept, familiar to the Jews, and not unknown to the Gentiles, as the Philological Commentators have shown. The οὖν is by some thought *transitive*; by others *resumptive*. To ὅσα ἂν θέλητε οὕτω Fritz. strongly objects, urging that οὕτω would require ὡς ἂν; and cancels the οὕτως. Here, however, we have popular diction; and to make alteration were uncritical. More may be said for the οὕτως, which he edits, with Matth., (from the Edit. Princ., and some MSS. and Versions) for οὕτως, just after. Yet the rule of preferring the more difficult reading must induce us to retain the vulg. The sense is, 'This is the sum and substance of what is contained in the law and the prophets [on the relative duties of men].'

13. *σῶσθε*] i.e. strive to enter, (as in the parallel passage at Lu. xiii. 24.) namely, *εἰς τὴν ζωὴν*. The course of human action is often called in Scripture *דרך* *ḥōdeṣ*; and consequently from the restraints and difficulties of virtue, its road is termed *strait*; and that of vice, *broad*. Here, however, the comparison is to a gate opening into a road leading up to a citadel. Similar comparisons and parallel sentiments are found in the Heathen writers, as cited by Wets. See also Recens. Synop. The *τῆς* implies another gate, to the broad road, which we are not to enter. The sense of the passage is this: 'Aim at entering in at the *strait* gate: though there be a gate that is broad, and the way to it broad, and many are travelling to it; yet it leads to perdition; therefore take it not. And though there be a gate that is strait, and the way to it narrow, and few are they that travel thereto; yet take it, for it leads to life and eternal happiness.'

[14. *τι ουθεν.*] It is impossible to imagine stronger evidence than what there is for this reading, which has been received by all the most eminent Editors. The common reading may, indeed be tolerated, in the sense *sed*; but Erasmus, from whom Stephens derived it, had little or no authority for it. Whereas *τι* is supported by the great body of the MSS., all the best Versions, Chrys., Theophyl., and Euthym., the Ed^{itions}

καὶ τεθλιμμένη ἡ ὁδὸς ἣ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι
 εἰσὶν οἱ εὐρίσκοντες αὐτήν! ^{g Mich. 3.} ^{2 Tim. 3.5.} Προσέχετε δὲ ἀπὸ τῶν ψευ- 15
 δοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβά-
 των, ἔσωθεν δὲ εἰσι λύκοι ἄρπαγες. ἀπὸ τῶν καρπῶν αὐτῶν 16
 ἐπιγνώσεσθε αὐτούς. μὴτι συλλέγουσιν ἀπὸ ἀκανθῶν στα-
 φυλὴν, ἣ ἀπὸ τριβόλων σῦκα; ^{h Luc. 6.} ^{43, 44. Inf.} ^{12. 33.} οὕτω πᾶν δένδρον ἀγαθὸν 17
 καρποὺς καλοὺς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποὺς πονη-
 ροὺς ποιεῖ. οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς 18
 ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν. [^{i Supr. 3.} ^{10.} ^{Joh. 15. 2, 6.} πᾶν 19
 δένδρον μὴ ποιοῦν καρπὸν καλόν, ἐκκόπτεται καὶ εἰς πῦρ βά-
 λεται.] ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. 20
^{k Hos. 8. 2.} ^{Luc. 6. 46.} ^{Rom. 2. 13.} ^{Jac. 1. 22.} Οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύσεται εἰς 21
 τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ
 πατρὸς μου τοῦ ἐν οὐρανοῖς. πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ τῇ 22
 ἡμέρᾳ, Κύριε, Κύριε, οὐ τῷ σῷ ὀνόματι προεφητεύσαμεν, καὶ
 τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνά-

Princ., and some other of the earliest Editions. The sense, then, is 'how narrow is the gate.' 'Απάγουσα. 'Αγεῖν is the regular term; yet ἀπαγ. occurs in Cebes p. 14.

14. οἱ εὐρίσκοντες.] Schleusn. explains *consequuntur*: a frequent use of the word. The expression seems meant (as some say) to suggest the difficulty and exertion necessary to attain it.

15. προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν.] I have exhorted you to enter in by the strait gate. But beware of false guides. (Newcome.) Προσέχειν, when followed by ἀπό τινος (with which Kuin. compares the Heb. יָרַח מִיָּד) is equivalent to φοβεῖσθαι ἀπό τινος. It occurs several times in the Sept., but never in the Classical writers. 'Εαυτοῖς seems to be understood, which is expressed at Lu. xvii. 3. ψευδοπροφ. here it is variously understood; but it is best taken for ψευδοδιδάσκαλοι. See 2 Pet. ii. 1. Προφήτης and προφητεύειν in the sense *teacher* and *teach*, are common. Some think the ψευδ. in ψευδοπροφ. has reference to their *doctrines*; others, to their *lives*. Both may be supposed. 'Εν ἐνδύμασι προβάτων. 'Εν, like the Hebr. ב and the Latin *in*, and our *in*, is often used with verbs of clothing, to denote the *material* of which the clothing is. The ἐνδύμασι προβάτων has reference to the *μυλωτή* (sheep-skin, or sometimes a cloak made of the fleece roughly worked up) with which the false prophets clothed themselves, and, as it seems, the false teachers among the Pharisees. 'Αρπαγες. A common epithet used of wolves, as *raptar* in Latin, and *ravenous* in English.

16. καρπῶν.] i. e. manners and actions. A frequent figure. See Matth. iii. 8. I would compare Thucyd. v. 26. τοῖς γὰρ ἔργοις ἀθρήσει καὶ εὐρήσει. Μᾶτε συλλέγουσιν, &c. A sort of adagial illustration.

17. σαπρὸν.] The word denotes *primarily* what is decayed and rotten; but 2dly, by metonymy, what is refuse, and worthless, (as old *vessels*, and *small fishes*) also, when applied to

trees or fruit, what is of a bad quality. The passages adduced by Wets. will illustrate all these senses.

19. The best Critics are agreed that this verse is introduced, by interpolation, from Matt. iii. 10. The objection, however, that it impedes the course of reasoning, will be lessened, if we consider it as an awful admonition incidentally thrown in. See Newcome.

20. ἀραγε.] Some Commentators take it for πάντως, *profecto*. But there is no reason to abandon the common interpretation, *itaque, ergo*. The Particle is *conclusive*, as in Matt. xvii. 26. xi. 18. The ἀρα in it is *illative*, and the *ye limitative*. See Herm. on Viger. p. 821, 825, 827.

21. οὐ πᾶς.] This is taken by the Commentators to mean *no one*. But though that interpretation is sanctioned by Chrys. and Euthym., there seems no sufficient reason to abandon the usual sense of οὐ πᾶς. We have only to suppose the common ellipsis of μόνον with ὁ ποιῶν. The sense is, 'Not all who with the lips acknowledge me as their Lord, will be admitted to the blessings which I come to bestow, but those only who likewise perform what my Father enjoins.' Κύριος is here and often elsewhere used for διδάσκαλος, being the name given by the Jews to their Rabbis.

22. ἐν ἐκείνῃ τῇ ἡμέρᾳ] i. e. the day implied in the foregoing words, namely, at the period when there will be a final admission or rejection of all persons. In some other passages, however, as Matt. xi. 24., and Lu. x. 12., the pronoun may be understood as referring to some day well known; that expression being, as appears from the Rabbinical writers, used emphatically of the *day of judgment*. 'Εν τῷ σῷ ὀνόματι, 'by thy power and authority.' See Lu. ix. 39. Προεφητεύσαμεν, 'have taught and preached the Gospel;' not, however, excluding the ordinary sense *prophesied*. Δυνάμεις, miracles; by metonymy of cause for effect. An Hellenistic use.

- 23 ¹μεῖς πολλὰς ἐποίησαμεν; ¹καὶ τότε ὁμολογήσω αὐτοῖς· ὅτι ¹Luc. 13. 26, 27. ¹Cor. 13. 2. ¹Infr. 25. 12. 41.
- 24 ^mοὐδέποτε ἔγνω ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι ^mLuc. 6. 47.
- 24 τὴν ἀνομίαν. ^mΠᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους, καὶ ποιεῖ αὐτοὺς, ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις
- 25 ὥκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν· καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε· τεθεμελιώτο γὰρ
- 26 ἐπὶ τὴν πέτραν. καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς, ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ὥκοδό-
- 27 μησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον· καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσε· καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.
- 28 ⁿΚαὶ ἐγένετο, ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ⁿMar. 1. 22. ⁿLuc. 4. 32.
- 29 ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ Γραμματεῖς.
- 1 VIII. ΚΑΤΑΒΑΝΤΙ δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολού-
- 2 θησαν αὐτῷ ὄχλοι πολλοί· ^aκαὶ ἰδοὺ λεπτὸς ἐλθὼν προσ- ^aMar. 1. 40. ^aLuc. 5. 12.
- εκύνει αὐτῷ λεγών· “Κύριε, ἐὰν θέλῃς, δύνασαι με κατα-

23. ὁμολογήσω αὐτοῖς] ‘I will tell them openly and plainly.’ A signification adduced by the Commentators from *Ælian Var. Hist.* ii. 4. *Herodo.* iii. 6. There is something not unlike this idiom in our own language. *Οὐδέποτε ἔγνω ὑμᾶς*, i. e. ‘I never recognized you as my servants, or approved you.’ This is considered a Hebraism; γνῶν having the sense *approve*. But some examples are adduced by Wets. from Greek writers; not, however, quite to the point. Far more apposite is the example from *Isæus* adduced in *Recens. Synop.* Σὺ δὲ τίς εἶ; σοὶ δὲ τί προσήκει θάπτειν; οὐ γινώσκω σε, (I do not recognise you) οὐ μὴ εἰσὶν τὴν οἰκίαν.

— ἀποχωρεῖτε—ἀνομίαν] From. *Ps.* vi. 8. *Ἐργαζόμενοι τὴν ἀνομίαν*. The purity of the Greek is established by a passage of *Themist.* adduced in *Recens. Synop.*: οἱ ἐργαζόμενοι ἀρετῇ. *Ἐργ.* is a far stronger term than *ποιεῖν*, and signifies to do any thing studiously and habitually, to make a trade of it. The *Art.* here (at which *Fritz* stumbles) has an intensive force; q. d. all kind of iniquity. See *Middlet.* *Gr. A.* v. § 2.

24. πᾶς οὖν—αὐτοὺς] This is regarded as a Hebrew construction for πάντα οὖν ἀκούοντα—ὁμοίῳ ἀνδρὶ. But it may be better called a popular construction, and a relique of primitive simplicity of diction. Thus it is found in *Herodotus* and all unstudied writers and speakers, in every language. The same may be said of *ποιεῖ αὐτοὺς*, scil. λόγους, which is a popular phrase to denote, ‘performing my precepts.’ *Ὁμοίῳ*, for *ὁμοιωθήσεται*; or render, ‘I will, may, compare him.’ *Φρονίμῳ*, prudent, provident. The Commentators adduce as an example *Xen. Econ.* xi. 8. *Ἐπὶ τὴν πέτραν*. Upon the force of the *Art.* here and at *ἐπὶ τὴν ἄμμον* (which, however, cannot well be expressed in a translation) see *Middlet.* in loc.

25. ἡ βροχὴ] This denotes, like the Heb. *צפ*, a heavy gush of rain (as we say.) *Κατέβη* is a vox sol. de h. re. The *Art.* is used, as commonly with the great objects of nature, both in Greek and English. *Ποταμοί*, the floods, or torrents. So *χειμαῖροι ποταμοί* in *Homer*. The torrents of the East are indeed like rivers. *καὶ*, but; like the Heb. *ו*.

26, 27. Many similar passages are adduced by Wets. from the Rabbinical writers.

28. καὶ ἐγένετο ὅτε] Like the Heb. *והיה*. *Τῇ διδαχῇ*. The word may denote either the doctrine taught, or the manner of teaching, which *Camp.* adopts. But the former seems to be the principal sense intended; the latter is only secondary and implied.

29. ἦν διδάσκων] for *ἐδίδασκε*, as the Commentators say. But the sense seems to be: ‘he had been teaching,’ or, ‘he was teaching then,’ in reference to the customary and general character of his teaching. See *Beza*. *Ὡς ἐξουσίαν ἔχων*, scil. τοῦ διδάσκειν, ‘as one having authority to teach,’ i. e. self-derived power; not as the Scribes, who rested only on that of their Doctors; as not the interpreter, but the maker of the law. Several illustrations of the phrase have been adduced by Wets. and others. See *Recens. Synop.*

VIII. 1. δὲ] The particle has the transitive sense, and the *αὐτῷ* is redundant, populariter.

2. καὶ ἰδοὺ] This expression serves for transition, as do many other similar formulas. On which see *Wahl’s Lexicon*. *Προσεκύνει*. This is not to be taken as denoting an acknowledgement of the Divinity of our Lord; for the term was one expressive of civil adoration, and only paid to him as the Messiah, or a prophet sent from God. (*Whitby* and *Wall.*)

— κύριε] A form of address used by the Jews to those with whom they were not acquainted.

ρίσαι." καὶ ἐκτείνας τὴν χεῖρα, ἤψατο αὐτοῦ ὁ Ἰησοῦς 3
λέγων· Θέλω, καθαρίσθητι. καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ
ἡ λέπρα. ^{b Lev. 14. 3, 4, 10.} καὶ λέγει αὐτῷ ὁ Ἰησοῦς, "Ὅρα μηδεὶ εἶπης. 4
ἀλλ' ὕπαγε, σεαυτὸν δείξον τῷ ἱερεῖ, καὶ προσένεγκε τὸ
δῶρον ὃ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.
^{c Luc. 7. 1.} Εἰσελθόντι δὲ αὐτῷ εἰς Καπερναοὺμ προσήλθεν αὐτῷ 5
ἐκατόνταρχος παρακαλῶν αὐτὸν καὶ λέγων· Κύριε, ὁ παῖς 6
μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικὸς, δεινῶς βασανιζόμενος.
καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν. 7
^{d Luc. 15. 19, 21.} καὶ ἀποκριθεὶς ὁ ἐκατόνταρχος ἔφη, Κύριε, οὐκ εἰμὶ ἱκανὸς 8

(See Joh. iv. 19. xii. 21. xx. 15.) as *domine* with the Latins, of which see examples in Wets. Yet as it was used by pupils, when addressing their masters, and was doubtless applied to *Rabbis*, (and the leper must have regarded Jesus at least as such) so it may here be taken in this view. *Ἐάν θέλῃς, δύνασαι*. This appears from the examples in Wets. to have been a form of earnest and respectful address, especially used by those who sought for relief from physicians. *Καθαρίσαι*. A word used peculiarly of healing leprosy, and which has reference to the *legal impurity* supposed to be incurred by the disease, which could only be removed by the cure of the disorder.

3. *ἐκτείνας τὴν χεῖρα*] There is here neither pleonasm nor Hebraism, as is commonly supposed. Nor is the expression devoid of force; though it may be regarded as a relique of the circumstantiality of antient diction. *ἤψατο αὐτόν*, i. e. *more Medicorum*, says Wets., who adduces many examples of a similar use of the word. But our Lord seems to have touched the leper, both to inspire him with confidence, (as conceiving that unless with the power and will to heal him, he would have incurred pollution and possibly infection) and also to make the bystanders see that the cure was effected by his touch. Our Lord, in most cases, condescended to accompany his words by corresponding actions. As to Jesus's violation of the law, it must be remembered that works performed by Divine virtue were exempted from the ritual precepts.

4. *μηδεὶ εἶπης*] Sub. *ἴνα*. The best Commentators are agreed that the order was only meant to extend to the period when he had presented himself to the Priests, for examination. Considering the great multitude of bystanders, it was impossible to prevent the transaction from being made public; so that the object of the injunction must have been, to keep the officiating priest ignorant of the transaction, that he might not maliciously deny the leper to be perfectly clean; which would disappoint the benevolent object of the miracle. It has been supposed (and not without reason) by some, as Lightf. and Newcome, that this transaction is placed here by the Evangelist (for certain reasons) out of its proper chronological order. *Εἰς μαρτύριον αὐτοῖς*. It has been debated whether *αὐτοῖς* has reference to the priest, (i. e. the priests; *λερεῖ* being taken distributively) or to the people. Though there is some harshness in the latter, *since the antecedent does not exist in the preceding context; yet propriety* requires it; for

the offering could be no testimony to the priests. It may, however, be understood of both.

5. *προσήλθεν αὐτῷ ἐκατόνταρχος*] The best Commentators are agreed that, from the striking similarity of circumstances between this transaction and that recorded at Luke vii. 1., they must be the same. The points of difference, they think, are very reconcilable; *παῖς* being both in the Classical and Hellenistic Greek often used for *δούλος*, servant; and so *puer* in Latin, and *garçon* in French. It is not, however, a term of affection, but used because such kind of services as are performed by our *footmen*, or *valets*, was originally rendered by *boys*. Hence the name was afterwards retained, when a change was made in the person. And as to the Centurion here being said to solicit for *himself* what in St. Luke he intreats through the medium of his friends, it may be observed that the Jews, and in some measure the Greeks and Romans, were accustomed to represent what was done by any one for another, as done by the person himself. See Mark x. 15. compared with Matth. xx. 20. And though St. Matthew does not tell us that he was a proselyte, (as does St. Luke) yet he says nothing to the contrary. See Grot., Lightf., Kuin., and Fritz.

— *βέβληται*] A term appropriate to sick persons confined to their couch. *Ἐν τῇ κλίνῃ* is sometimes added. Whether it be rendered *decubuit*, with Kuin., or *lecto affixus est*, with Fritz., the sense is the same.

6. *δεινῶς βασανιζόμενος*] *Δεινῶς*, as appears from the examples cited by Wets., is often found with verbs denoting *sickness*. It is debated whether *βασανιζόμενος* should be rendered *tormented*, *tortured*, or *afflicted*. For palsies, whether attended with contraction, or remission of the nerves, do not occasion any great pain. Yet it has been proved that, in one stage of the disorder, the patient suffers great agony; as also when it passes into an apoplexy. The sense *tormented* may be justified; though *afflicted* will be the most cautious version. The word is rarely found beyond the Scriptural writers, except in Joseph. and Philo.

8. *ἱκανὸς*] for *ἄξιος*, as in Joh. i. 27. and Matt. iii. 11. The full force of this expression will depend upon whether he was a proselyte, or a heathen. It is not, however, necessary to refine so much as the Commentators have done. We may regard the words as constituting a formula expressive of profound humility. *Δέγω*. On this reading and *αὐτῷ* all the Editors from

- ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπέ λόγῳ,
 9 καὶ ἰαθήσεται ὁ παῖς μου. καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ
 ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ·
 Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ· Ἐρχου, καὶ ἔρχεται·
 10 καὶ τῷ δούλῳ μου· Ποίησον τοῦτο, καὶ ποιεῖ. Ἀκούσας δὲ ὁ
 Ἰησοῦς ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθοῦσιν, Ἀμὴν λέγω
 11 ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὔρον. ^{Mal. 1. 11.} λέγω δὲ
 ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἤξουσιν, καὶ
 ἀνακλιθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ
 12 βασιλείᾳ τῶν οὐρανῶν· οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβλή-
 θήσονται εἰς τὸ σκότος τὸ ἐξώτερον. ἐκεῖ ἔσται ὁ κλαυθμὸς
 13 καὶ ὁ βρυγμὸς τῶν ὀδόντων. καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατον-
 τάρχη· Ὑπαγε, καὶ ὡς ἐπίστευσας γεννηθήπω σοι. καὶ
 ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.

Mill downwards are agreed, both from external and internal evidence. The two readings are found in the best and greater part of the MSS., Versions, and Fathers, as also in the Edit. Princ. and some other of the earliest Editions. As to the vulg. τὸν λόγον and τῷ Ἰησοῦ, they were introduced on slender authority, by Erasm., and, as usual, adopted by Stephens in his third edition. The τῷ Ἰ is evidently from the margin; and τὸν λόγον arose partly from a confusion of the ν and ι adscript; and partly from an ignorance of the phrase εἰπεῖν λόγῳ, which is like the Latin *verbo dicere*, and our *say at a word*; here, *give order by a word*. Finally εἰπεῖν λόγῳ occurs in the parallel passage of Luke.

9. ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν] Sub. ταςσόμεινος, which is expressed at Luke vii. 8. and Diod. Sic. cited by Munthe. The Commentators say that ἐξουσίαν is used as abstract for concrete. It is not, however, quite necessary to resort to that principle here. The sense is: 'I am a man placed under authority,' viz. the authority of my superior officer. This is an argument *a minori ad majus*; q. d. 'I who hold but a subordinate office, can order my soldiers and servants; much more canst thou, who hast supernatural power, suppress disorders, at thy absolute fiat.' The words following are highly appropriate and picturesque. See the Notes of Wets. and Markl.

10. ἐν τῷ Ἰσραὴλ] 'for the people of Israel;' as often in the Old and New Testament. But there is not, I conceive, as some suppose, an ellipsis of λέω, or οἶκω. Πίστιν. The word here denotes faith in its general sense, a firm reliance on the power of Jesus to work the miracle in question; a persuasion supposed to have originated in the cure of the nobleman's son, at Cana, only a day's journey distant.

11. πολλοί] Namely the Gentiles; for they were such as compared with the υἱοὶ τῆς βασιλείας, the Jews. Ἀπὸ ἀνατολῶν καὶ δυσμῶν. Luke adds ἀπὸ Βορρᾶ καὶ Νότου. The expression, either complete or elliptical, is frequent both in the Scriptural and Classical writers. Grot. thinks there is a reference to the promise made to Jacob, Gen. xxviii. 14. Ἀνακλιθή-

σονται. A convivial term, as ἀνακείσθαι, κατακείσθαι, κατακλίνεσθαι, and others, adapted to the Oriental custom of reclining, not sitting, at table. Both the Scriptural, Rabbinical, and Classical writers (see the illustrations adduced by Wets. and others) represent the joys of heaven under the image of a banquet, &c., as adapted to the ordinary conceptions of men, and with reference to the common affairs of life.

12. υἱοὶ τῆς βασιλείας] Scil. τοῦ Θεοῦ, i. e. the Israelites, for whom the happiness of that kingdom was especially destined, and who had arrogated to themselves a place there, to the exclusion of other nations. Kuin. remarks that υἱός, like the Heb. בֶּן, is used to denote a person holding some kind of property in the thing signified by the noun in the Genit., with which it is joined; as Luke x. 6. υἱὸς τῆς εἰρήνης. See also Joh. xvii. 12. and Lu. x. 6. Σκότος τὸ ἐξώτερον. Compar. for superl. The expression denotes darkness the most remote from light, and (by an allusion to the image of a banquet) the farthest separated from the splendid lights of banqueting rooms. Some think, too, that there is an allusion to the dark and squalid subterranean dungeons into which the worst malefactors were thrust. See the Classical illustrations in Wets. and Recens. Synop.

— ἐκεῖ ἔσται—ὀδόντων] The force of the Art. is expressed by Middlet. thus: 'there shall they weep and gnash their teeth.' Ὀδόντων is not, as some say, pleonastic; though the word is sometimes omitted in this phrase. Wets. compares Juv. Sat. v. 157. To which may be added a more apposite illustration from Soph. Trach. 1074. βέβρυχα κλάϊων.

13. ἑκατοντάρχη] In this reading Wets., Matth., Griesb., Vater, and Fritz. coincide, for the vulg. ἑκατοντάρχω; and with reason, since it is supported by the greater number of MSS., and more agreeable to later Grecism. The termination —ος in such words being the early, that in —ης, the later termination, 'Εν τῇ ὥρᾳ ἐκείνῃ, 'at that very instant;' for ὥρα sometimes signifies, not hour, but a point of time, time; as the Chald. and Syr. ܩܝܡܐ and Heb. ַיָּמָה.

g Marc. 1.
29.
Luc. 4. 38. ^g Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδε τὴν 14
πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν, καὶ ἤψατο 15
τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη
h Marc. 1.
32.
Luc. 4. 40. καὶ διηκόνει αὐτῷ. ^h Ὁψίας δὲ γενομένης προσήνεγκαν αὐτῷ 16
δαιμονιζομένους πολλούς· καὶ ἐξέβαλε τὰ πνεύματα λόγῳ,
i Eua. 53. 4.
1 Pet. 2.
24. καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν· ὅπως πλη- 17
ρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος, Αὐτὸς
τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβάστασεν.
Ἰδὼν δὲ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν, ἐκέλευσεν 18
ἀπελθεῖν εἰς τὸ πέραν. ^k καὶ προσελθὼν εἰς γραμματεῖς 19
εἶπεν αὐτῷ· “ Διδάσκαλε, ἀκολουθήσω σοι, ὅπου εἶαν

15. ἤψατο] *More medicorum*, as appears from the Classical examples in Wets. And ἀφήμι is a usual term to denote the departure of a disorder. See Foesii Econ. Hippocr. The miracle here recorded did not consist in the cure of an incurable disorder, but in the *mode* of cure, instantly and by a touch. Διηκόνει, waited, or attended upon him. Camp. ‘entertained him.’ Others, ‘waited upon him at table.’ It seems better, however, to preserve the *general* sense. Αὐτῷ. On this reading almost all the Editors are agreed. It has every support from MSS., Versions, and Fathers, and is found in the Edit. Princ. and the two first of Stephens. Besides that, it is required by the context. The common reading *αὐτοῖς* was introduced by Eras., on very slender authority, and was received by Steph., with all the other Erasmus readings, into his third Edition. Fritz., indeed, defends it, (and it is retained by Griesbach) but upon precarious grounds. It is plain that this *διακονία* is mentioned as a proof of the completeness of the cure.

16. ὀψίας] The Hebrews reckoned two ὀψίαι, the *early*, from the ninth hour to our six o’clock or sunset, and the *late*, from sunset to nightfall. From Mark i. 32. it appears that the *latter* one is here meant. (Grot., Kuin., and Fritz.) Thus the sabbath (for we find by Mark i. 21. that it was a sabbath day) had ended when the sick were brought. Λόγῳ, ‘at a word.’ Fritz. renders ‘*sola imperii vi*.’ So the Latin *verbo*. See vii. 9. and Note. Observe that in the words following the casting out of *dæmons* and the curing of diseases are kept distinct.

17. αὐτοῖς—ἐβάστασεν] The words are from Is. liii. 4., where are described the propitiatory sufferings of Christ for the sins of the world. And they are not to be supposed, with some Commentators, as cited by way of *accommodation*. Yet as the Jews considered dangerous diseases as the temporal punishment of sin, it may be supposed that the prophecy had a double fulfilment, first in the removal of corporeal maladies, and secondly in the remission of our sins, by the sacrifice on the cross. (Grot. and Whitby.) The verbal variation here between St. Matthew and the Sept. is ably reconciled by Abp. Magee on the Atonement, Vol. i. p. 415. seqq., who refers *ἀσθενείας* and the corresponding Hebrew word to bodily maladies, *νόσους*; and its corresponding Hebrew term to diseases of the mind; the former

clause signifying Christ’s removing the sicknesses of men by miraculous cures, the latter, his bearing their sins on the cross. The Unitarian perversion of the passage, whereby it is made to relate to the removal of diseases, without any reference to a propitiatory sacrifice, is completely refuted by Abp. Magee *ubi supra*. It is not surprising (he observes) that so distinguishing a character of the Messiah as that of his *healing all manner of diseases* with a word, should be introduced by the Prophet in a passage where his main object was to represent the plan of our redemption by means of Christ’s sufferings; especially as the Jews so connected the ideas of sin and disease, that an allusion to one must suggest the other. That the *Evangelist*, though speaking more immediately of bodily diseases, should at the same time cite the latter part of the prophecy, which relates to the propitiatory sacrifice of Christ, is equally reasonable, because the healing of bodily diseases would naturally suggest the more important object of the Messiah’s mission, that of saving men from their sins.”

At ἔλαβε, *πρὶν* sub. ἐφ’ ἐαυτῷ; or take *εἴλαβε* for *ἀνελαβε*. This use of the word is frequent in the Sept. As to ἐβδστ., it cannot, as corresponding to the Heb. בּרַב, denote *cured*, without great violence. And to this Fritz. (a witness in this respect *omni exceptione major*) bears the strongest testimony. I would not, indeed, deny that *βαστάζειν* may signify to *remove* or *cure*, (for a passage of Galen cited by Wets. will (if it be not corrupt) prove this; and our own idiom countenances it; but I see not how it can in the passage of the Prophet be so taken: and the language of the *Evangelist* may very well be taken in the manner above mentioned. Of *ἀσθένεια* in the sense *disorder* the Commentators adduce an example from Xen. *Hist.*, to which may be added another from Thucyd. ii. 49. *ἐπὶ δὲ νοσοῦν—ἐς τὰς ἄλλας ἀσθενείας*.

18. ἰδὼν—ἐκέλευσεν κ. τ. λ.] This was not so much because he was incommoded by the number of applicants for cure, as because Christ systematically avoided keeping a multitude long together, to prevent any suspicion of encouraging sedition. On εἰς τὸ πέραν see my Note on Thucyd. i. 111.

19. εἰς] for *τῆς*. A use thought by some to be a Hebraism; but adduced (as well as *πρὶν* in Latin) from several of the *later* Greek writers.

- 20 ἀπέρχῃ· καὶ λέγει αὐτῷ ὁ Ἰησοῦς· “Αἱ ἀλώπεκες φω-
 λεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώουσιν·
 ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει, πού τὴν κεφαλὴν κλίνῃ.”
 21 Ἄλλος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ· Κύριε, ἐπί-
 τρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.
 22 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἀκολουθεῖ μοι, καὶ ἄψες τοὺς
 23 νεκροὺς θάψαι τοὺς ἐαυτῶν νεκρούς. ^{1 Marc. 4.} Καὶ ἐμβάντι αὐτῷ ^{35.}
 24 εἰς τὸ πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. καὶ ^{Luc. 8. 22.}
 ἰδοὺ σεισμός μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον
 25 καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδε. καὶ
 προσελθόντες οἱ μαθηταὶ [αὐτοῦ] ἤγειραν αὐτὸν λέγοντες·
 26 Κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα! καὶ λέγει αὐτοῖς· Τί
 27 δειλοὶ ἐστε, ὀλιγόπιστοι; τότε ἐγερθεὶς ἐπετίμησε τοῖς
 ἀνέμοις καὶ τῇ θαλάσῃ, καὶ ἐγένετο γαλήνη μεγάλη. οἱ
 δὲ ἄνθρωποι ἐθαύμασαν λέγοντες· Ποταπὸς ἐστὶν οὗτος,
 ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

20. αἱ ἀλώπεκες—κλίνῃ] This was meant to warn him of the difficulties he would have to encounter in following so destitute a master; and may lead us to suppose that the scribe was desirous of becoming Christ's disciple, from temporal advantage only. Φωλεοὺς, dens, or lairs. Κατασκηνώουσιν, denotes, not nests, (which would be νοστίαι) but places of shelter, under branches of trees or elsewhere, where birds settle and perch.

— ὁ υἱὸς τοῦ ἀνθρώπου] This title, taken from Dan. vii. 13. and Ps. viii. 4., and now first assumed by Christ, occurs sixty-one times in the Gospels, and always is used by Christ himself, never by any other person. It occurs once in The Acts, (vii. 56.) and is employed by the martyr Stephen. On the origin and ratio of the appellation there are various opinions, which see detailed in Recens. Synop. Whatever those may be, it is clear, from the corresponding term ὁ υἱὸς τοῦ Θεοῦ, that this title belongs to Christ κατ' ἐξοχὴν, and both taken together decidedly prove that Christ united in his person both the human and the divine nature, “was very man and very God.” Bp. Middleton observes that “in a variety of places in which our Saviour calls himself the Son of Man, the allusion is either to his present humiliation, or to his future glory: and if this remark be true, we have, though an indirect, yet a strong and perpetual declaration, that the human nature did not originally belong to him, and was not properly his own.” Joh. v. 27. iii. 13. vi. 62.

— οὐκ ἔχει—κλίνῃ] A proverbial expression to denote being houseless and destitute. See Wetstein's examples.

21. Ἄλλος] for ἄλλος, i. e. either one of the twelve, or of the disciples in general; said by tradition to be Philip. His father was, if not dead, at the point of death. Ἐπίτρεψόν κ. τ. λ. A request (implying that he had been called by our Lord) in itself reasonable. Thus Elijah permitted Elisha to go and bid adieu to his parents.

And it was regarded as the solemn duty of children to take care of the funerals of their parents. See the illustrations in Wets. Ἀκολουθεῖ μοι. Equivalent to, “become my disciple.”

22. ἄψες—νεκρούς] A sententia paradoxa per antanaclasin (possibly proverbial) turning on the double meaning of νεκρούς, which may mean not only naturally dead, but spiritually dead, i. e. insensible to the concerns of the soul or eternity, dead in trespasses and sins. A metaphor familiar to the Jews, and not unknown to the Greeks, as appears from the examples and illustrations adduced by the Commentators. Τοὺς ἐαυτῶν νεκρούς is well explained by Euthym. τοὺς προσηκόντας αὐτοῖς νεκρούς. So Thucyd. ii. 34. καὶ ἐπιφέρει τῷ ἐαυτῷ νέκρῳ (sub. σώματι) ἑκάστοτε ἦν τι βοδύεται.

24. σεισμός] The word properly denotes terre motus; but sometimes, as here, stands for maris commotio, λαίλαψ, (a hurricane) which is the term used by Mark and Luke. Ἐκάθευδε, “and he was asleep.” Ἀπολλύμεθα, we are perishing, are lost.

26. ὀλιγόπιστοι] viz. in not confiding in his power to save, as well asleep as awake. Ἐπετίμησε—θαλάσῃ. So Ps. cvi. 9. ἐπιτίμησε τῇ ἐρυθρᾷ θαλάσῃ, and lxviii. 31. xviii. 16. cii. 7. Neh. i. 4. 2 Macc. ix. 8. ὁ δὲ ἄρτι δοκῶν τοῖς τῆς θαλάσσης κύμασιν ἐπιτάσσειν. These nouns ἄνεμος and θαλάσσα have the Art., as denoting some of the great objects of nature. See Middlet. Gr. A. iii. 1. 5. The suddenness of the perfect calm is a proof of the reality of the miracle; for after a storm, the sea is never perfectly smooth until some time has elapsed.

27. ποταπός] This word is used both to denote qualis and quantus. The men (probably the sailors and some others who went as passengers) might well regard our Lord as super-human, since to still the raging of the sea, is in Scripture (See Ps. lxi. 7. cvi. 25 and 29.) reckoned among the attributes of God.

m Marc. 5.
l.
Luc. 8. 26.

^m Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν 28
Γεργεσηνῶν ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν
μνημείων ἔξερχόμενοι, χαλεποὶ λαν, ὥστε μὴ ἰσχύειν
τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης. καὶ ἰδοὺ, ἔκραζαν 29
λέγοντες, “Τί ἡμῖν καὶ σοί, Ἰησοῦ, υἱὲ τοῦ Θεοῦ;
ἦλθες ὥδε πρὸ καιροῦ βασανίσαι ἡμᾶς;” ἦν δὲ μακράν 30
ἀπ’ αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη. οἱ δὲ 31
δαίμονες παρεκάλουν αὐτὸν, λέγοντες, Εἰ ἐκβάλλεις
ἡμᾶς, ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν
χοίρων. καὶ εἶπεν αὐτοῖς, Ὑπάγετε. οἱ δὲ ἐξελθόντες 32
ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων καὶ ἰδοὺ ὥρμησε
πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρηνοῦ εἰς τὴν
θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασι. οἱ δὲ βόσκοντες 33
ἔφνυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν, ἀπήγγειλαν πάντα,
καὶ τὰ τῶν δαιμονιζομένων. καὶ ἰδοὺ, πᾶσα ἡ πόλις 34
ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ. καὶ ἰδόντες αὐτὸν,
παρεκάλεσαν, ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

* Marc. 2. 1.
Luc. 4. 16.

ΙΧ. * ΚΑΙ ἐμβὰς εἰς τὸ πλοῖον, διεπέρασε, καὶ ἦλθεν εἰς 1
τὴν ἰδίαν πόλιν. καὶ ἰδοὺ, προσέφερον αὐτῷ παραλυτικόν, 2

28. Γεργεσηνῶν] The reading here is very uncertain, fluctuating between Γεργεσηνῶν, Γερασσηνῶν, and Γαδαρηνῶν. The evidence, however, for the two latter readings is weak compared with that for the former. Though that would deserve little attention, if it were certain, as Wets., and Fritz. have shown it to be possible, that the reading arose from the conjecture of Origen. They have said enough to prove that Γαδαρηνῶν, which is found in Mark and Luke, is very likely to be the true reading. Yet Γεργεσηνῶν (as the name of the country) may be defended on critical grounds; and as the thing is so very uncertain, it seems best to follow the authority of MSS.

— μνημείων] Tombs were not only among the Jews, but Gentiles, very spacious, and usually subterranean. Hence they often served as places of shelter to the houseless wanderer, or such poor wretches as demoniacs, driven from human habitations; places indeed which might seem not unsuitable to them, since the ancients supposed that evil demons hovered about sepulchres. Χαλεποί. The word properly denotes (like *δωρος* and some other words) “what brings one into difficulty and peril;” and is applied both to things inanimate and animate, as brutes, or brutal persons, and signifies *savage, fierce*. Of all these uses examples may be seen in Wets. Ἰσχύειν, for δύνασθαι, as in the Sept.

29. τί ἡμῖν καὶ σοί] An idiom frequent both in Hellenistic and Classical Greek, of which see examples in Wets. and Matth. Gr. Gr. § 385. 10. There is an ellipse either of *κοινόν*, expressed by Ach. Tat. and Leon. Tar. ap. Wets., or *πράγμα*, supplied in passages of Demosth. and Nichomachus cited in Recens. Syn. The sense of the phrase somewhat varies with the context, but it usually implies *troublesome* or *unauthorised interference*. Here it seems to be: ‘what authority

hast thou over us?’ what have we to do with thee (as subjects)? Ἰησοῦ before *υἱὲ τοῦ θεοῦ* is omitted in some MSS., and cancelled by Griesb.; but rashly; for, as Matth. suggests, “sigla Ἰησοῦ ante *υἱὲ facile negligebatur*.” Πρὸ καιροῦ, ‘before the appointed time,’ i. e. the day of judgement, against which evil spirits are reserved to be chained in torments in the pit of destruction. See II Pet. ii. 4. Jude 6.

30. μακράν] “a good way off.” E. T. Better ‘at some distance,’ as Newcome and Campb. render. Μακρός, like all such words, is of comparative force. If the above mode of explanation be objected to, we may here and at Lu. xviii. 13. μακρόθεν, and some other passages, (including examples of the Latin *procul*, adduced by Wets., Munthe, &c.) suppose the word to mean *off, opposite to*, implying a short distance.

31. ἐπίτρεψον ἡμῖν] Griesb. edits, from four MSS. and some inferior Versions, ἀπόστειλον ἡμᾶς. His reasons (adopted by A. Clark and others) are, indeed, specious, but not to be balanced against the strong external evidence for the common reading.

32. κατὰ τοῦ κρηνοῦ] ‘down the steep.’ This sense of *κατὰ* is frequent in the best Classical writers, examples from whom are adduced by Wets., Munthe, &c. Kuin. and others wrongly compare *ὑπὸ* and the Heb. 2.

34. εἰς συνάντησιν] for *συναντάν*. See Gen. xiv. 17.

ΙΧ. 1. τὸ πλοῖον] i. e. either the vessel which had brought them over, or the ferry boat. Ἰδίαν πόλιν. So *εἰς τὴν πόλιν αὐτοῦ* in I Sam. viii. 22. This expression denoted not only the place of any one’s birth, but *residence*; and, according to the Jewish laws, a year’s residence gave citizenship.

2. ἰδὼν τὴν πίστιν] That this was great, appears from the trouble which (as we find by

- ἐπὶ κλίνης βεβλημένον, καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, εἶπε τῷ παραλυτικῷ· “Θάρσει τέκνον, ἀφέωνται σοὶ αἱ 3 ἁμαρτίαι σου.” καὶ ἰδού, τινὲς τῶν γραμματέων εἶπον ἐν 4 ἑαυτοῖς “Οὗτος βλασφημεῖ.” καὶ ἰδὼν ὁ Ἰησοῦς τὰς 5 ἐνθυμήσεις αὐτῶν, εἶπεν· Ἰνατί ὑμεῖς ἐνθυμείσθε πονηρὰ 6 Ἀφέωνται σοὶ αἱ ἁμαρτίαι· ἢ εἰπείν· “Ἐγείραι καὶ περιπατεῖς; ἵνα δὲ εἰδῇτε, ὅτι ἔξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας— τότε λέγει τῷ παραλυτικῷ· Ἐγερθεῖς ἄρον σου τὴν κλίνην, καὶ ὑπάγε εἰς τὸν οἶκόν 7 σου. καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. ἰδόντες 8 δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ ἐδόξασαν τὸν Θεόν, τὸν δόντα ἔξουσίαν τοιαύτην τοῖς ἀνθρώποις.
- 9 ^b Καὶ παράγων ὁ Ἰησοῦς ἐκείθεν, εἶδεν ἄνθρωπον καθή- ^b Marc. 2.
14.
Luc. 5. 27.
μενον ἐπὶ τὸ τελώνιον, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.
- 10 Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδού, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ

Mark ii. 4. and Lu. v. 19.) they had taken to bring the man. Ἀφείωνται. As ἀφένκα is used for ἀφέηκα, so is ἀφένωνται for ἀφένονται or ἀφένονται. Preter. Indic., Doricē. See Matth. Gr. Gr. § 206. and Buttm. Gr. p. 424. The sense is, ‘thy sins are hereby forgiven thee.’ It was usual with the Jews, in accordance with the language of the Old Testament, to regard diseases as the effects of sin.

3. εἶπον ἐν ἑαυτοῖς] A popular form of expression like one in our own language, answering to *διαλογιζόμενοι ἐν ταῖς καρδίαις* of Mark and Luke. Βλασφημεῖ. Though in the Classical writers the word almost always denotes, in its proper sense, to calumniate; yet in Scripture it almost invariably, as here, has the religious sense to speak impiously of God. The Commentators, however, adduce one or two examples of this latter sense, from Philo and Menander.

4. ἰδὼν] for εἰδὼς, as in Lu. vi. 8. and xi. 17. The distinction is neglected by some of the later writers, especially Philo and Josephus. Ἰνατί. ‘The origin of the expression (says Fritz.) is to be explained by ellipsis. The complete phrase after the present tense is ἵνα τί γένηται, ‘ut quid fiat,’ after the Preterite, ἵνα τί γένοιτο, ‘ut quid fieret?’ See Herra. on Vig. p. 849.

5. τί] for πότερον. There is in this passage an irregularity of construction, which has perplexed the Commentators, most of whom are of opinion that the words τότε λέγει τῷ παραλυτικῷ are parenthetical; and they suppose a transition in the address, ἵνα εἰδῇτε, &c. being directed to the lawyers, and ἐγερθεῖς, &c. to the paralytic. But this parenthesis involves somewhat of harshness; and we should thus expect ἀφένωνται σοὶ αἱ ἁμαρτίαι rather than Ἐγερθεῖς, &c. Other modes of taking the words are resorted to by Heins., Kuin., and Fritz., all liable to objection. It should seem best not to

suppose a parenthesis, but to consider the words ἵνα εἰδῇτε—ἁμαρτίας as said per *anantapodoton*, or *aposiopesin*. This I have ventured to indicate in the usual way. Thus the sense of the whole passage may be expressed in paraphrase as follows. ‘It was as easy for me to pronounce Thy sins are forgiven thee, as to say with effect,’ ‘Rise and walk. But that ye may know that the Son of man hath power on earth to forgive sins, (I have done what I have done.) Then addressing the paralytic, he said, Arise, &c.’

8. ὄχλοι] The use of the plural, in this and a few other nouns of multitude, is confined to the later writers. Τοῖς ἀνθρώποις. This is usually considered as Plur. for Sing.; but, as was seen by Grot. and Fritz., the Plural has place in *sententia generati*. Ἀνθρώποις stands for, ‘the human race.’

9. παράγων] The word properly signifies to pass by, or away; and here, to go away, withdraw, like the Heb. רָצַף. The sense is, ‘as Jesus was passing onward or away thence.’ Τὸ τελώνιον, the toll-house; a sort of hut in which the collector sat. The word is sometimes written τελωνεῖον, and seems to be properly an adjective, with the ellipse of *οἰκημα*. ἠκολούθησεν αὐτῷ. He had no hesitation in doing this, as being, doubtless, well acquainted with the character of Jesus. It is generally agreed, from the great similarity of the narrations, that the Matthew here and the Levi of Mark ii. 14. and Lu. v. 29. are names of the same individual, especially as it was usual with the Jews to bear two names.

10. ἐν τῇ οἰκίᾳ] ‘in his house,’ i. e. of Matthew; for our Lord had none. The καὶ before ἰδοὺ seems harsh; but may be best considered, with Fritz., as used, like the Heb. ו in 1 Sam. xxviii. 1. and 2 Sam. xiii. 1., in the sense *nempe*, ‘Ἀμαρτωλοὶ. The word here,

καὶ τοῖς μαθηταῖς αὐτοῦ. καὶ ἰδόντες οἱ φαρισαῖοι, εἶπον 11
τοῖς μαθηταῖς αὐτοῦ· Διατί μετὰ τῶν τελωνῶν καὶ ἀμαρ-
τωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; ὁ δὲ Ἰησοῦς ἀκούσας, 12
εἶπεν αὐτοῖς· Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ,
ἀλλ' οἱ κακῶς ἔχοντες. ^{c Infr. 12-7.} ^{Qes. 5. 6.} ^{1 Tim. 1. 15.} πορευθέντες δὲ μάθετε τί ἐστίν 13
Ελεον θέλω, καὶ οὐ θυσίαν· οὐ γὰρ ἦλθον καλέσαι
δικαίους, ἀλλ' ἀμαρτωλοὺς εἰς μετάνοιαν.

^{d Mar. 2. 18.}
^{Luc. 5. 32.}

^d Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες 14
Διατί ἡμεῖς καὶ οἱ φαρισαῖοι νηστεύομεν πολλὰ, οἱ δὲ
μαθηταὶ σου οὐ νηστεύουσι; καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, 15
Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἐφ' ὅσον μετ'
αὐτῶν ἐστίν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι, ὅταν ἀπαρθῇ
ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν. οὐδεὶς δὲ 16
ἐπιβάλλει ἐπίβλημα ῥάκου ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ·
αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον

and usually elsewhere, denotes *heathens*, or such Jews as associated with them, and were put on a footing with them. See Recens. Synop.

11. *διατί—ἐσθίει*.] From the passages cited by Wets. and others, it appears that the Heathens in like manner accounted it a pollution to eat with the impious.

12. *οὐ χρεῖαν—ἔχοντες*.] This appears from the Classical citations adduced by Wets. Fritz. &c. to have been a proverbial expression employed to rebut such like reproaches as the present.

13. The connection here is thus traced by Kuin. "You Pharisees severely censure *me* for associating with persons whom you call iniquitous, such as the tax-gatherers. I therefore remind you of the word of God, as found in the Prophet, &c." *Πορευθέντες*. This is *not*, as the Commentators usually say, redundant; but is put for the verb with *καὶ*; q. d. 'Go and apply yourselves to learn.' So the phrase cited by Schoettg. *למך נא* *go and learn*, as used by Rabbis when they wished to refer their disciples to the Scriptures. The *indefinite* mode of citation here employed was, as Surenhus says, usual with the Rabbis, and, in some measure, with all the ancient writers. See Valckn. on Herodo. iv. 131.

—*ἐλεον*] The word here denotes *φιλανθρωπία*, universal benevolence. The *κλ* of the Hebr. and the *οὐ καὶ* here denote, not a simple and absolute, but *comparative* negation, and may be rendered *non tam—quam*; an idiom common to both Hebrew and Greek. Passages similar in sentiment are adduced from the Rabbinical writers by Wets. and Scheid, and from the Classical writers by Kypke, Munthe, &c. *Θυσία* is taken, by synecdoche, for the whole of the ceremonial law.

—*οὐ γὰρ ἦλθον* &c.] These words are rightly explained by the antients and most moderns: 'Not you who, like the Pharisees, fancy yourselves righteous, but you who acknowledge yourselves sinners, and seek a method of expiation.' The words *εἰς μετάνοιαν*, which are not found in several MSS. and Versions and *Latin Fathers*, are disapproved by Mill, Bengel,

Knappe, and Vater, and cancelled by Grot. They are, however, defended by Whitley, Wets., Matthæi, and Fritz.; and as the MS. authority for them is so strong, they must certainly be retained. Indeed, as Fritz. observes, they seem quite necessary to the course of argument, and yet cannot well be thought left to be understood.

14. *νηστεύομεν*] We are not to understand *public*, but *private* fasts, upon various extraordinary occasions.

15. *μὴ δύνανται—νυμφίος*] A most delicate form of expressing by *conjecture*, what is meant to be strongly denied. The *δύνασθαι* is not redundant, (as Kuin. and others say) but, by the ellipse of some words (such as here, "consistently with the nature of a marriage feast," which Fritz. supplies) it imports *debere, licere, decere*. See Schleus. Lex. or Wahl's Clavis. Οἱ υἱοὶ τοῦ νυμφῶνος, i. e. (by a Hebraism whereby *ἵ* prefixed denotes *distinction* or *participation*) those who were admitted into the bride chamber, i. e. the friends of the bridegroom, the *παρόνυμφοι* *pronubi*, who formed the marriage procession, and were invited to a participation of the seven days matrimonial feasting. *Πενθεῖν*. Mark and Luke have *νηστεύειν*. Yet *πενθεῖν* may be taken per synecdochen; for fasting was among the signs of grief. In ὁ νυμφίος there is a reference to the title given by the antient Hebrews to Christ. *Νηστεύουσιν*, they will, or may fast.

16. *οὐδεὶς ἐπιβάλλει* &c.] 'no one clappeth a patch of undressed cloth' &c., i. e. rough from the weaver, and which has not yet passed through the hands of the fuller, and is therefore, as we say, *brand-new*. Thus the expression answers to the *καινὸν* of Luke. *Ἐπίβλημα* is Hellenistic for *ἐπίρραμμα*. *Αἶρει γὰρ—γίνεται*. Denoting that the two substances being dissimilar, (one rigid and the other supple) will never wear well together, but the rigid will tear away part of the supple. The comparison is *popular* and striking; and the application meant by this and the metaphor in the next verse, is the inexpediency of imposing too grivous burthens on them during their weakness and imperfection, as new converts.

- 17 σχίσμα γίνεται. οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ρήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχείται, καὶ οἱ ἀσκοί ἀπολούνται. ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς, καὶ ἀμφότεροι συντηροῦνται.
- 18 ^{e Mar. 5. 22. Luc. 8. 41.} Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ ἄρχων εἰς ἐλθὼν προσεκύνη αὐτῷ λέγων· Ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν,
- 19 καὶ ζήσεται. καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ, καὶ οἱ μαθηταὶ αὐτοῦ.
- 20 Καὶ ἰδοὺ, γυνὴ αἰμῆροοῦσα δώδεκα ἔτη, προσελθοῦσα
- 21 ὅπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ. ἔλεγε γὰρ ἐν αὐτῇ· Ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ,
- 22 σωθήσομαι. ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτήν, εἶπε· Θάρσει θύγατερ· ἡ πίστις σου σέσωκέ σε. καὶ ἐσώθη ἡ
- 23 γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος, καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον
- 24 θορυβούμενον, λέγει αὐτοῖς· Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανε

17. βάλλουσιν] Scil. ἄνθρωποι. Βάλλειν is used to signify *infundere*, both in the Scriptural and Classical writers. Ἀσκοὺς, i. e. flasks made of goat or sheep skins, used in all the antient nations, and still employed in the Southern parts of Europe. Ἀμφότεροι. On this reading all the Editors are agreed, from Mill to Fritz. It is found in almost all the MSS., the Edit. Princ., and some other early Edd.: as also in the parallel passage of Luke. As to the common reading *ἀμφότερα*, it is one of the many unauthorized alterations made by Erasmus, and received *en masse* by Steph. in his third Edition. It may, indeed, be defended in the sense 'both things;' but it probably arose from accident; *οἱ* and *α* being perpetually confounded.

18. ἄρχων] Scil. τῆς συναγωγῆς, which is expressed in Lu. viii. 41. He is by Mark v. 22. called *ἀρχισυνάγωγος*, and named Jairus. After *ἄρχων* εἰς is added in most of the MSS., the Edit. Princ., and the best of the Versions; and is adopted by Wets., Griesb., Matth., and Fritz., on sufficient critical grounds. Ἄρτι ἐτελεύτησε, 'is by this time dead,' or 'already as it were dead.' Very agreeable to Mark's *λεχάτω ἐχει* and Luke's *ἀπέθνησεν*. And certain it is that *ἀποθνήσκει*, like the Heb. *נָּפַח*, was used of those at the point of death. Chrys. thinks that he spoke according to his conjecture, or might exaggerate the calamity. Ἐπίθες τὴν χεῖρά, i. e. says Grot. According to the custom of our Lord, as it had been also of the prophets, who, in praying for the benefit of any person, used to put their hands upon him. See Num. xiv. 18. 2. Kings v. 11. Matth. xix. 13. Acts iv. 30. Ζήσεται. The interpretation of this word must depend upon the sense assigned to the former *ἐτελεύτησε*: but in the popular acceptance it is susceptible of either the signification to be restored to life, or to continue to live, which must imply recovery from her sickness.

20. αἰμῆροοσα] On the nature of this dis-

order see Bartholin and Mead, cited by Kuin., or Recens. Synop. Whichever opinion be adopted, one thing is certain, that a flux of blood of either kind is the least curable of all distempers. Τοῦ κρασπέδου. Not so much the hem, as the tassel, i. e. one of the lower tassels of the garment, which had four corners called *πετερόγια*, from each of which was suspended a tassel of threads or strings, called a *κράσπεδον*, which word is explained by Hesych. *κεκλωσμένον ῥάμμα*. To touch the two lower ones, was regarded as a mark of profound respect. This, however, is not to be regarded as exclusively a Jewish custom; for I have, in Recens. Synop., adduced three examples (from Arrian, Athenæus, and Plutarch) of heathens touching or kissing the fringe of the garment of a great man, as a mark of respect, and to gain his good will and favour. The secrecy and delicacy here employed may be attributed to the nature of the disorder, which was considered unclean.

22. σωθήσομαι.] 'I shall be restored to health.' The word is not unfrequent in this sense, as used of recovery from a dangerous disorder. See Note on Matth. i. 22.

23. τοὺς αὐλητὰς.] The antiquity of the custom of waiting for the dead, and expressing grief by tearing the hair and mangling the flesh, appears from various parts of the Old Testament. Besides these offices of relations, other persons were hired to cooperate in the howling, and to sing dirges accompanied by various wind instruments. The custom was also common to the Greeks and Romans, and even to the Northern barbarians, and is yet found among the Irish and many barbarous nations. Θορυβούμενον. This would properly mean *tumultuantem*; but the word must here include the sense of lamentation, namely such tumultuary responses as the prefix would make in concert.

24. οὐκ ἀπέθανε—καθεύδει.] We are not to infer from this that the girl was not dead. For that is contrary to the whole tenor of the narra-

τὸ κοράσιον, ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ. ὅτε 25
δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησε τῆς χειρὸς αὐτῆς,
καὶ ἠγέρθη τὸ κοράσιον. καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς 26
ὅλην τὴν γῆν ἐκείνην.

Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ 27
δύο τυφλοὶ, κράζοντες καὶ λέγοντες· Ἐλεῆσον ἡμᾶς, υἱὰ
Δαβὶδ! ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ 28
τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πιστεύετε ὅτι δύναμαι
τοῦτο ποιῆσαι; λέγουσιν αὐτῷ· Ναὶ Κύριε. τότε ἤψατο 29
τῶν ὀφθαλμῶν αὐτῶν λέγων, Κατὰ τὴν πίστιν ὑμῶν
γενηθήτω ὑμῖν. καὶ ἀνεψύχθησαν αὐτῶν οἱ ὀφθαλμοί. καὶ 30
ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς λέγων, Ὁράτε μηδεὶς
γινωσκέτω. οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ 31
γῇ ἐκείνῃ.

Luc. 11.
14.

Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ ἄνθ- 32
ρωπον κωφόν, δαιμονιζόμενον. καὶ ἐκβληθέντος τοῦ δαιμονίου, 33
ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες·

tion. The best Commentators are agreed that the sense is, 'she is not so departed as not to return to life,' (which was the idea associated with death;) and that by καθεύδει is meant, 'is as it were asleep.'

25. ἐξεβλήθη] 'was dismissed,' or, required to withdraw. This and many such terms in both Hellenistic and Classical writers are not to be strained, but to be taken populariter. Our Lord acted thus, in order that those whom he wished to be spectators of the miracles (as the parents and Peter, James, and John, see Mark v. 37—40.) might view what was done without interruption. Ἐκράτησε τῆς χειρὸς. Not as a form of raising any one, nor through courtesy, or more medicorum, as many Commentators say; but, as usual, to accompany the miracle with some act, as that of touching; and touching by the hand was emblematical of recovery. ἠγέρθη, i. e. was raised from death, as it were from a sleep.

26. ἡ φήμη αὕτη] 'this report,' i. e. the report of this.

27. υἱὰ Δαβὶδ] As that was one of the titles then ascribed by the Jews to the Messiah, this was an unequivocal acknowledgement of Jesus's Messiahship, which must have been founded on their reliance on the testimony of others who had seen his miracles.

28. τὴν οἰκίαν] i. e. the house in which he sojourns at Capernaum.

30. ἀνεψύχθησαν αὐτῶν οἱ ὀφθαλμοί] i. e. they were restored to sight, or, they received the faculty of sight. This is thought to be a Hebraism; but probably it is a popular form of expression. Thus it is found also in the Classical writers. See Recens. Synop. Ἐνεβριμήσατο, 'strictly enjoined them.' The expression, notwithstanding its etymology, only imported earnestness and strictness, not passion.

31. διεφήμισαν αὐτὸν] The verb is rarely used except of things; when used of persons, it signifies to make any one known or celebrated.

32. κωφόν, δαιμονιζόμενον.] So I point, with Vater and Fritz. For, as Fritz. observes, the latter word is explanatory of the former; q. d. 'who was such, by demoniacal influence.' And this Rosenm. and Kuin. admit is the sense intended by St. Matthew and St. Luke. Yet, with a strange perversity, they chuse to ascribe the dumbness to disorder. Only, they say, "the Evangelist thought proper to retain the common expression." But this is very inconsistent, unless they admit that St. Matthew and St. Luke countenanced what they knew to be mere superstition, in order to exaggerate the glory of their Lord; which is neither reconcileable with their general conduct, nor with that firm belief of demoniacal influence which appears every where in their writings. And yet, be it remembered that Luke, as a physician, could well distinguish a demoniacal possession from a malady. Besides, the truth and dignity of the miracle will not remain the same. It would not be the same miracle; and the dignity would be far less. Therefore, notwithstanding what is urged by Mead, in his Med. Sacr. Præf. p. 7., we may be assured that, in proportion as the mind exceeds in dignity the body, and the soul the life, so must the suppression of evil from supernatural agents, exceed that of evil produced in the regular course of nature. And finally, the exclamation of the people (which the Evangelist cites with manifest approbation) necessarily supposes the cure of demoniacal possession, not that of disease; for the latter had been very frequently seen in Israel, and evinced by the Prophets; nay, even so far as to raise the dead.

33. οὐδέποτε ἐφάνη οὕτως.] An elliptical form of expression, in which τοῦτο or τοιοῦτό τι and γεγόμενον is usually said to be understood. Fritz., indeed, objects to the uncommonness of the ellipsis; but without reason, for this seems to have been an idiomatical or popular form of expression. Mill, Wets., Griesb., and Matth. are agreed that ὅτι before οὐδέποτε must be

- 34 Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ! ⁸ οἱ δὲ φαρισαῖοι ^g Infr. 12.
ἐλεγον· Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ ³⁴ Mar. 3. 23.
δαιμόνια. ^{Luc. 11. 15}
- 35 ^h ΚΑΙ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, ^h Marc. 6.6.
διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέ- ^{Luc. 13. 22.}
λιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μα- ^{supr. 4. 23.}
- 36 λακίαν [ἐν τῷ λαῷ]. ¹ ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ ⁱ Marc. 6.
αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι, ὥσει πρόβατα μὴ ^{34.}
ἔχοντα ποιμένα. ^k τότε λέγει τοῖς μαθηταῖς αὐτοῦ· Ὁ μὲν ^{Num. 27.}
θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεῆθητε οὖν τοῦ κυρίου ^{Zach. 10. 2.}
37 τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ. ^k Luc. 10.
^{Joh. 4. 35.}
- 1 X. ¹ Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ¹ Marc. 3.
ἐδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν ^{13. et 6. 7.}
2 αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. Τῶν ^{Luc. 9. 1.}
δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα· πρῶτος
3 Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ·

cancelled. It is found in very few MSS., has no place in the Edit. Princ. and the early Versions, and was introduced by Erasmus, on slight authority, and received, with all other alterations, into the third Edition of Stephens.

34. ἐν τῷ ἀρχ.] per, Heb. 2. This however, is not a Hebraism. To the examples adduced by Schleus. Lex. may be added another from Thucyd. iii. 42. οὐκ ὠφελείται ἐν τῷ τοιούτῳ.

35. ἐν τῷ λαῷ.] These words are not found in several MSS. and the Edit. Princeps, almost all the ancient Versions, and some Greek Fathers. As such they are rejected by Mill, cancelled by Griesb. and Fritz., and bracketed by Knapp. and Vater; though retained by Matthæi. They were probably derived from iv. 23.

36. ἐσπλαγχνίσθη] 'was moved with compassion.' The word occurs neither in the Sept. nor the Classical writers, and seems to have been formed by the New Testament writers from σπλάγχνα, bowels; for there the Jews placed the seat of sympathy, by a metaphor taken from that yearning which is felt in pity, or the other kindly affections. The verb is construed sometimes with περί, with or without a Genit., and with ἐπὶ and an Accus. Ἐσκυλμένοι. It is almost impossible to imagine stronger authority, internal and external, than exists for this reading, which has been approved by almost every Commentator, and received by all the Editors from Wets. downwards; as to the common reading, ἐκδεχόμενοι it is plainly a gloss. The sense of ἐσκυλμένοι is, harassed, vexed, troubled. This verb does not denote (as is commonly said) to tear the hair, but to claw, as applied to dogs and other animals: so Æschyl. Pers. 583. γυναικόμενοι σκυλλόμεναι, where see Dr. Blomfield. The word also occurs at Mark v. 35. and Lu. viii. 44. 3 Macc. iii. 25. iv. 6. Ἐρριμμένοι, i. e. not scattered, as some render, but tossed aside, abandoned, unprotected. See the examples adduced by Wets. Similar pastoral images occur in 1 Kings xxi. 17, and Judith xi. 19.

37. ὁ μὲν θερισμὸς—ὀλίγοι] An agricultural comparison, like many others in Scripture. Ἔργον and its compounds are peculiarly applied to the labours of husbandry. This seems to have been a proverbial saying. At least we find by Schoettg. that in the Rabbinical writings teachers were figured as reapers, and their work of instruction, the harvest.

38. ἐκβάλλει] Simply for ἐκπέμπει, like the Heb. פָּלַח.

X. 1. ἐξουσίαν πνευμάτων ἀ.] Most Commentators here subaud κατά, which, from its being found in the text of several MSS., appears to be an ancient gloss. The πνεῦμα is rightly regarded by Kuin. as a Genit. of object; as in Eccles. x. 4. ἐξουσία τῆς γῆς. Joh. xvii. 2. Rom. ix. 21. and several passages of the Classical writers cited by Raphel and Palaiet.

2. ἀποστόλων] This important word properly denotes ὁ ἀποσταλμένος, one sent by another, for any purpose whatever, as in Herodo. i. 21. where it signifies a herald. But (in imitation of the Heb. פָּלַח) it is, in the New Testament, almost always used to denote 'a person employed to convey the message of salvation from God to man,' and especially one of the twelve Apostles, who were peculiarly so called, as being at first (κατ' ἐξοχήν) sent out by Christ, and commissioned to preach the Gospel in Judæa, and who afterwards received full authority not only to promulgate his religion throughout the world, but to found and regulate the Christian Church, especially to ordain teachers and pastors, who should hereafter themselves govern it by ordinary authority. The appellation is supposed to be derived from the name of a confidential counsellor sent by the High Priest on missions to the foreign Jews, to collect the tribute for the repairs of the Temple, &c.

—πρῶτος—Πέτρος] i. e. first in order, as being first called, not in dignity; for Christ seems not to have authorized any difference. If he had done so, the Evangelists would have observed it;

Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ Ματθαῖος ὁ τελωνὴς· Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος· Σίμων ὁ Κανανίτης, καὶ Ἰούδας [ὁ] Ἰσκαριώτης, ὁ καὶ 4 παραδοὺς αὐτόν.

Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγείλας 5 αὐτοῖς, λέγων· Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε· ^m πορεύεσθε δὲ μᾶλλον πρὸς τὰ 6 πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. ^p πορευόμενοι δὲ 7 κηρύσσετε λέγοντες, Ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. 8 ἀσθενούντας θεραπεύετε, λεπροὺς καθαρίζετε, [νεκροὺς ἐγείρετε,] δαιμόνια ἐκβάλλετε. δωρεὰν ἐλάβετε, δωρεὰν δότε. 9 ^o Μὴ κτήσσησθε χρυσόν, μηδὲ ἄργυρον, μηδὲ χαλκόν, εἰς τὰς 9 ζώνας ὑμῶν, ^p μὴ πῆραν εἰς ὁδόν, μηδὲ δύο χιτῶνας, μηδὲ 10

but they have not; for the names are recited by them in different order. Judas, however, is always named last, and Peter first, and John and his brother James third and fourth, or fourth and fifth. Certainly these three were especially esteemed by Christ, perhaps for their docility, attachment, and mental endowments. (Rosenm.) That the Apostles were all placed on an equal footing, in point of rank, is certain, from the different order in which they are placed by the several Evangelists.

4. ὁ Ἰσκαριώτης] The ὁ does not occur in the text of Stephens, nor in that of the preceding Editions; but was brought in by the Elzevir Editor, and retained by Wets. and all the recent Editors except Matthæi. The presence or the absence of the Art. depends, as Middlet. observes, upon whether Ἰσκαριώτης be a surname, or an epithet significant of place of birth or residence. If, as Chrys. and some others say, it is derived from *Carior*, Judas's birth place, the Art. is required; and if it be a mere surname, it should not have it, as Middlet. observes. Yet as, on other occasions, the Art. is often omitted where in propriety it ought to have place, because it is implied, (as when a cognomen passes into a simple name) so it may be *here*; and therefore we cannot possibly determine as to the *reading*; though there is nothing that negatives the opinion of the antients that it is a name of place. Ὁ παραδοὺς α. Not, 'who betrayed,' (that would require *προδοῦς*) but, 'delivered him up.' Vulg. tradidit. On the use of which term, as marking the *fact*, without adding any thing of praise or blame, Campb. justly points out the candour and impartiality of St. Matthew, as of all the Evangelists.

5. εἰς ὁδὸν ἐθνῶν.] for *εἰς ὁδὸν ἡ ἀγείε εἰς τὰ ἔθνη*. The Genit. here is a Genit. of motion, as in Gen. iii. 24. "the way of the tree of life," for, the way which leadeth unto the tree of life. And Jer. ii. 18. ἡ ὁδὸς Αἰγύπτου. (Kuin. and Fritz.) Εἰς πόλιν, Sub. *τινά*; for it is *wrongly* taken by Kuin. of 'the city of Samaria;' which would require the Art.

8. νεκροὺς ἐγείρετε] Editors and Critics are divided in opinion as to the authenticity of these

words, which are rejected by the generality of Critics, but strenuously defended by Griesb. and Fritz. The arguments on both sides (summed up in Recens. Synop.) seem to be of nearly equal force, and therefore as far as regards *internal* evidence, an Editor would not be justified in omitting them, as is done by Matthæi. But as the *external* evidence is so much against them, (they not being found in the best and the greater part of the MSS., the Edit. Princ., and some Versions and Fathers) that they are of doubtful authority, they should therefore be bracketed. I have not followed the change of position adopted by Knapp., from some MSS. and Versions, because that would remove one principal cause which may be assigned for their omission; for after *λεπροὺς καθαρίζετε* they might be left out, by the two clauses being so nearly alike. The change of position might very well arise from *omission*, supplied in the margin; and certainly more reasons may be conceived for the *omission*, than the *insertion*, of the words.

— *δωρεάν-δότε*] Sub. *κατὰ*. See Matth. Gr. Gr. § 423. This (which is a sort of proverbial saying, must, as appears from Lu. x. 7.) be confined to what went just before, namely, the dispensing of miraculous gifts; and therefore cannot be drawn into an argument against the maintenance of Christ's ministers. The sense is: 'Freely ye have received the power, and gratuitously bestow it.'

9. μὴ κτήσσησθε] 'ye must not provide, or furnish, yourselves with.' A signification of the word common in the best Classical writers, especially Thucyd. *Eis τὰς ζώνας ὑμῶν*. These words (to which *μὴ κτήσσησθε χρυσόν, μηδὲ ἄργ. μηδὲ χαλκόν* must be all referred) signify, 'for your purses,' i. e. for your travelling expenses. *ζώνας* signifies properly *girdles*. But the Oriental nations, (the Greeks and Romans) used the belt with which their flowing garments were confined, as purses. And this is still customary in the East and in Greece.

10. πῆραν] A sort of wallet, generally of leather, used by Shepherds and travellers for the reception of provisions, mentioned both in the Old Testament and in Homer. Yet as *εἰς ὁδόν*,

- ὑποδήματα, μηδὲ ῥάβδον· ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς
 11 αὐτοῦ ἐστίν. Εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθῃτε,
 ἐξετάσατε τίς ἐν αὐτῇ ἄξιος ἐστὶ· κακεὶ μέινετε, ἕως ἂν ἐξέλ-
 12 θῇτε. εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε αὐτήν. καὶ
 13 εἰάν μὲν ἡ ἢ οἰκία ἄξια, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· εἰάν δὲ
 14 μὴ ἡ ἢ ἄξια, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. ^a καὶ ^{11.} ^{Luc. 9. 5.} ^{et 10. 11.} ^{Act. 13. 52.} ^{et 18. 6.}
 ὅς ἐάν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἔξερ-
 χόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης, ἐκτινάξατε τὸν
 15 κονιορτὸν τῶν ποδῶν ὑμῶν. ^a μὴν λέγω ὑμῖν, ἀνεκτότερον ^{11.} ^{Infr. 11.}
 ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως, ἢ τῇ
 πόλει ἐκείνῃ.
 16 ^a Ἴδου, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων. ^a ^{Luc. 10.}
 γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περισσε-
 17 ραί. προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσι γὰρ ὑμᾶς
 εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν
 18 ὑμᾶς· ^a καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν
 19 ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. ^a ὅταν δὲ
 παραδιδώσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθή-

^a for the use of the journey,' is here associated with it, it may mean, by a common figure, the provisions themselves. Δύο χιτῶνας. This, (as Fritz. rightly remarks) does not forbid the wearing of two coats, (for the ancients generally wore two on a journey) but a change of coats. Ὑποδήματα. A sort of strong shoes, for long journeys. On other occasions sandals were worn. These ὑποδήματα they were not to provide, but (as Mark more clearly expresses it) to use sandals only. Μηδὲ ῥάβδον. Ῥάβδους is read in most of the MSS., many of them ancient, the Edit. Princ., the two first of Steph. in Theophyl., and Eng. Vers.; and is preferred by Grot., Beza, and Wets. It, however, yields a very frigid sense, and is totally at variance with the words of Mark vi. 8. εἰ μὴ ῥάβδον μόνον. Unless we interpret ῥάβδους, a change of staves; which would be harsh. It therefore seems better, with Mill, Griesb., Matth. and all other recent Editors, to retain ῥάβδον, and take it to mean, that they should not provide themselves with a staff; not forbidding them to use the one they might have. Τροφῆς, i. e. maintenance generally. The words ἄξιος—τροφῆς have the air of an adage.

11. ἄξιος] scil. παρ' ᾧ μέναι· ἂν, of your company. Some other ellipses which have been supposed, are too arbitrary. Nay the absolute use, which is found both in the Scriptural and Classical writers, and supported by the ancient interpreters, may possibly be preferable.

12. αὐτήν] scil. οἰκίαν, the family.

13. ἐλθέτω] This and ἐπιστραφήτω just after are commonly regarded as examples of Imperat. for Future. But it is better, with Fritz. to take the sense 'voles pacem vestram.' Εἰρήνη, i. e. the benefit of your peace, &c. or blessing. Πρὸς ὑμᾶς ἐπιστραφήτω. This is used in a popular sense, to signify, 'become void and ineffectual.'

So Isaiah lv. 11. οὕτως ἔσται τὸ ῥῆμά μου ὃ ἐάν ἐξέλθῃ ἐκ τοῦ στόματός μου, οὐ μὴ ἀποστραφή, ἕως ἂν τελεσθῇ ὅσα ἂν ἠθέλησα. See also Ps. xxxiv. 6. and vii. 16.

14. Καὶ ὅς ἐάν] This is not (as is commonly said) for ἐάν δὲ τις; but ἐάν is for ἂν. The construction is popular, and involves an antipodoton of frequent occurrence; and ἐκείνης is for ἐκείνου, per synesin. The Genit. ποδῶν is governed by the ἐκ ἐκτινάξατε. Shaking off the dust from the feet at any time was a symbolical action disclaiming all intercourse with them.

15. ἐν ἡμέρᾳ κρίσεως] 'in the day of judgment.' Some Commentators understand this of the destruction of the Jewish nation. But that is rather, as Whitby observes, styled 'the day of vengeance'; and is otherwise, as the same Commentator has proved, inapplicable here. The expression, then, must, notwithstanding the omission of the Article, (on which see Middlet.) be understood of the day of final judgment.

16. γίνεσθε—περιστεραί] Two beautiful and appropriate similes (common in the Classical writers) which hint at the dangers to which they would be exposed, and the best means of avoiding them. Similar sentiments are adduced from the Rabbinical writers.

17. τῶν ἀνθρώπων] 'the men,' i. e. the persons just designated under the character of wolves, the persecuting and bigotted Jews. See Middlet.

18. εἰς μαρτύριον αὐτοῖς] namely, of the truth of the Gospel, by your endurance of persecution in behalf of it.

19. μὴ μεριμνήσητε] i. e. be not anxiously solicitous. Πῶς ἢ τί λαλήσητε, 'may speak.' The πῶς refers to the manner, τί to the matter of what should be spoken. Δοθήσεται, 'it shall be suggested to you.'

σεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τί λαλήσετε· οὐ γὰρ ὑμεῖς 20
 ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ
 λαλοῦν ἐν ὑμῖν. ^x Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνα- 21
 τόν, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γο-
 νεῖς, καὶ θανατώσουσιν αὐτούς. ^y καὶ ἔσθε μισούμενοι ὑπὸ 22
 πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος
 σωθήσεται. ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε 23
 εἰς τὴν ἄλλην. ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς
 πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. ^z Οἶκ 24
 ἔστι μαθητῆς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δούλος ὑπὲρ τὸν
 κύριον αὐτοῦ. ^a ἄρκετόν τῳ μαθητῇ, ἵνα γένηται ὡς ὁ διδάσ- 25
 καλὸς αὐτοῦ, καὶ ὁ δούλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσ-
 πότην Βεελζεβούλ ἐκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς

20. οὐ γὰρ] The Commentators are agreed that this is a comparative negation, as *non tam quam*, of which there are many examples in the Scriptural and Classical writers. But Winer in his Gr. N. T. p. 139. seems right in denying this qualified sense to have place in οὐ followed by ἀλλά; and discussing several passages where the formula is found, (as Acts v. 4. and 1 Thess. iv. 8. 1 Cor. i. 17. and the present passage) shows that the sentiment is enfeebled when the οὐ is translated *non tam*. Here, he observes, the reference is not to the physical act of speaking, but to the sentiment uttered, which was to be really imparted to the Apostles by the Holy Spirit. Newcome very well supplies "in effect and ultimately." Ἔσθε. Pres. for Fut. Or it may stand for *are to be*, populariter. The sense is: 'for you are not to be the speakers, but the spirit of your Father (is to be) that which speaketh (or, the speaker) in you.'

21. ἐπαναστήσονται] Kuin., Rosenm. and others, take this as a forensic term, to signify *rising up as witnesses*. And they appeal to Matth. xii. 41. But there ἐν τῇ κρίσει is added. There seems no reason to abandon the usual interpretation, as referred to *hostility, attack, and persecution*, which is well supported by Wets., Kypke, and Fritz. Here may be compared a very similar passage of Thucyd. iii. 83. Καὶ γὰρ πατὴρ παῖδα ἀπέκτεινε, 'used to put to death.'

22. πάντων] Commonly taken for *many*; but better by Euthym., for *most, quasi omnibus*. Εἰς τέλος. This does not denote the destruction of Jerusalem; nor σωθήσεται just after, a temporary preservation, as Hamm., Wets., and Rosenm. explain; but τέλος is by the ancient and most modern Commentators rightly interpreted, the end of their troubles, whether by death or deliverance; and σωθήσεται denotes salvation in heaven.

23. τῇ—τῇ] Middlet. observes that the Art. is not without meaning, serving to mark the opposition between οὗτος and ἄλλος, "two cities only being supposed." Τελέσητε τὰς πόλεις, for τελ. (τῇν ὁδὸν διὰ) τὰς πόλεις. The ellipsis is frequent in the Classical writers, as Thucyd. iv. 78. ἐς φάρσαλον ἐτέλεσε. where see my note. Ἔως—δι' αὐτοῦ, until, or unto, up to the

time when, &c. The words are by the best Commentators referred to the destruction of Jerusalem.

24. οὐκ ἔστι—διδάσκαλον] a disciple is not, or, 'no disciple is above his master.' See Middlet. A proverbial saying, of which several examples are adduced by Wets. It imports that he cannot expect better treatment than his master.

25. Βεελζεβούλ] Several Editors and Critics would read Βεελζεβούβ, which Jerome adopted into the Vulg., under the idea that it is the same with the Ekronite idol called at 2 Kings i. 2. בעל זבוב, *the Lord of flies*; and that the change was made of β into λ, agreeably to the genius of the Greek language, which admits no word to end in β. But (as Grot., Lightf., Wets., and others remark) the title was one of *honour*, like the Ζεὺς Ἀπομύιος, *banisher of flies*, given to Hercules. Whereas the name here evidently is one of *contempt*. Hence the best Commentators with reason suppose that the name is indeed the same with that of the above-mentioned; but, according to a custom among the Jews, of *altering the names of idols*, to throw contempt on them, changed to Βεελζεβούλ, i. e. Lord of *dung*, or metaphorically, idolatry. Hence it was afterwards given by the Jews to the prince of *dæmons*. For Βεελζεβούβ there is scarcely the authority of one Greek MS. Ἐκάλεσαν. Wets., Griesb., Kuin., Vater, and Fritz. edit. ἐπεκάλεσαν, which indeed has strong authority from MSS., Editions, and Fathers. Yet as the MSS. fluctuate between this and *three* other readings, we may suspect *alteration*; and then the simplest reading is to be preferred. Thus, in the present case, ἐκάλεσαν might give birth to all the rest. I have therefore left the common reading, which is confirmed by the Moscow MSS., and retained by Matth.

26. μὴ οὖν φοβηθῆτε κ. τ. λ.] The sense here is disputed; but it seems to be: 'Fear not your persecutors and calumniators, nor be alarmed for the success of the Gospel; for your innocence shall be made as clear as the light, and your doctrine shall enlighten the whole world.' The words following contain a proverbial usage among the Heathens, importing that the truth cannot be extinguished; as in the well-known 'Magna est veritas et prævalebit.'

- 26 αὐτοῦ; ^b Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστι κεκα-
λυμμένον, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτόν, ὃ οὐ γνωσ-
27 θήσεται. ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτί· καὶ ὃ εἰς
28 τὸ οὐδ' ἀκούετε, κηρύττετε ἐπὶ τῶν δωματίων. καὶ μὴ φοβηθῆτε
ἀπὸ τῶν ἀποκτείνοντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυνάμενον
ἀποκτείνειν· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν
29 καὶ σῶμα ἀπολέσαι ἐν γέεννῃ. οὐχὶ δύο στρουθία ἀσσαρίου
πωλεῖται; καὶ ἐν ἑξ' αὐτῶν οὐ πρᾶσσεται ἐπὶ τὴν γῆν ἄνευ τοῦ
30 πατρὸς ὑμῶν. ^c Ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι
31 ἡριθμημέναι εἰσὶ. μὲ οὖν φοβηθῆτε· πολλῶν στρουθίων
32 διαφέρετε ὑμεῖς. ^d Πᾶς οὖν ὅστις ὁμολογήσῃ ἐν ἐμοὶ ἔμ-
προσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ ἐγὼ ἐν αὐτῷ ἔμπροσθεν
τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. ὅστις δ' ἂν ἀρνήσῃται με
33 ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν καὶ ἐγὼ ἔμπροσθεν
34 τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. ^e Μὴ νομίσητε ὅτι ἦλθον
βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ
35 μάχαιραν. ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς
αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην
36 κατὰ τῆς πενθερᾶς αὐτῆς. ^f καὶ ἔχθροὶ τοῦ ἀνθρώπου, οἱ

^b Marc. 4.
22.
Luc. 11. 17.
et 12. 2.

^c Luc. 21.
18.
Act. 27. 34.
2 Sam. 14.
11.
^d Marc. 8.
38.
Luc. 9. 26.
et 12. 8.
2 Tim. 2.
12.

^e Apoc. 3. 5.
^f Luc. 12.
49, 51.

^f Mich. 7. 6.

27. ^δ λέγω—δωμάτων] Of the phrases λέγειν ἐν φωτί and ἀκούειν τί (λεγόμενον) εἰς οὐκ, see the Classical examples in Wets. and Recens. Synop.; as also of δῶμα in the sense house-top. They are all metaphorical, and the last adagial.

28. φοβηθῆτε] Wets., Griesb., Matth., Kuin., and Vat. edit φοβείσθε, from many MSS., the Edit. Prince, and some Fathers. The evidence is so equally balanced that it is difficult to say which is the true reading. It therefore seems prudent (especially as there is no difference in sense) to retain the common reading, which, indeed, is found in the parallel passage at Lu. xii. 4. Ἀπὸ τῶν ἀποκτείνοντων. Though there is considerable authority for ἀποκτενόντων, which is preferred by nearly all the great Editors, yet here again there seems no sufficient reason for change, since the common reading is more suitable in sense, is found in at least as many MSS., and is confirmed by the parallel passage at Luke xii. 4. See also Matth. xxiii. 37. In both these cases, I am supported by the authority of Schulz, (the Editor of Griesbach, Nov. Ed.) and Fritz. The construction here with ἀπὸ is called a Hebraism. But it may be paralleled with our *feel apprehension of*, or *from*.

29. ἐν ἑξ' αὐτῶν οὐ] for οὐδὲν, say the Commentators and Winer in his Gr. Gr. § 20. 1. But perhaps there is more emphasis in the present position; and the force may be nearly the same as in οὐδὲ ἐν, not even one. In fact, in all the examples adduced by Winer, as Eph. v. 5. and iv. 29. 2 Pet. i. 20., there is an intensity of sense, *Πρᾶσσεται ἐπὶ τὴν γῆν*. An idiom common in the Scriptural, and not unknown in the Classical writers, for ἀπολλύνθαι. Ἄνευ τοῦ πατρὸς ὑ., i. e. without the counsel and providence of; as Thucyd. ii. 70. *ὅτι ἄνευ αὐτῶν* (scil. τῆς γνώμης) *ἐνεβίβησαν*. With respect to the sentiment, in-

culcating the superintendence of Providence even over the meanest works of the creation, the Commentators adduce examples of it from the Classical, and especially the Rabbinical writers.

30. καὶ αἱ τρίχες—εἰσὶ] Another proverbial saying (similar to many in the Old Testament and the Rabbinical writers) importing that the very smallest of our concerns are under the care of God.

32. ὁμολογήσει ἐν ἐμοὶ] A Hebrew and Hellenistic construction for ὁμολ. ἐμῇ, as at Lu. xii. 8. Rom. x. 9. The sense of the word is literally, 'to make profession in conformity to any one.' In the other member of the sentence it stands for *agnoscere*, to recognise, approve.

33. ἀρνήσεται με] A popular expression for *reject profession by my name*. In the clause following it signifies to cast off.

34. μὴ νομίσητε—μάχαιραν] This is (as Wets. and Campb. remark) a forcible and indeed Oriental mode of expressing the certainty of a foreseen consequence of any measure, by representing it as the purpose for which the measure was adopted. See Whitby. Βάλλειν is here meant for *ἐξαποστέλλειν*. By μάχαιρα is here meant both war, (namely, the Jewish war which soon followed) and dissent; which is supported by what follows and by the parallel passage in Luke xii. 51.

35. διχάσαι—κατὰ] Διχάζειν signifies properly to divide into two parts; but here it denotes to separate and set at variance, in which there is a mixture of two constructions. On the sentiment see Recens. Synop. This and the verse following are formed on Micah vii. 6.

36. τοῦ ἀνθρώπου] Middleton, considers this equivalent to παντὸς ἀνθρώπου, every man, or, men generally. Ὑπὲρ ἐμῆ. A Hebraism, as in Gen. xlviii. 2. Judg. ii. 19.

g Luc. 14. οἰκιακοὶ αὐτοῦ. ^g ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ, οὐκ 37
 2d. ἔστί μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυλατέρα ὑπὲρ ἐμέ, οὐκ
 h Infr. 16. ἔστί μου ἄξιος. ^h καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ 38
 24. ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστί μου ἄξιος. ^h ὁ εὐρὼν τὴν 39
 Marc. 8. 34. ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν. καὶ ὁ ἀπολέσας τὴν ψυχὴν
 Luc. 9. 23. αὐτοῦ ἕνεκεν ἐμοῦ, εὐρήσει αὐτήν. ^k Ὁ δεχόμενος ὑμᾶς, ἐμέ 40
 i Infr. 16. 25. δέχεται· καὶ ὁ ἐμέ δεχόμενος, δέχεται τὸν ἀποστειλαντά
 Marc. 8. 35. με. ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου, μισθὸν 41
 Luc. 9. 24. et 17. 33. προφήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα
 Joh. 12. 25. δίκαιον, μισθὸν δικαίου λήψεται· ⁱ καὶ ὃς ἐὰν ποτίσῃ ἓνα τῶν 42
 k Infr. 18. 8. μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ,
 Luc. 10. 18. αἴμην λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

XI. Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσωσιν τοῖς 1
 δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκείθεν, τοῦ διδάσκειν καὶ
 κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

m Luc. 7. 18. ^m Ὁ ΔΕ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα 2

37. οὐκ ἔστί μου ἄξιος] i. e. of being my disciple. Compare Lu. xiv. 26.

38. λαμβάνει τὸν σταυρὸν] An allusion to the Roman custom of compelling a malefactor going to crucifixion, to bear his cross. As crucifixion was not a Jewish punishment, this mention of it may seem to have alluded to our Lord's own crucifixion; and consequently to have been, in a certain sense, prophetic. Ἀκολουθεῖ ὀπίσω μου. Not a Hebraism, but found in the Classical writers. See Wets. This is a construction which at first involved an addition of sense, but at length became a pleonasm. See Winer's Gr. Gr. p. 174. sq.

39. ὁ εὐρὼν—ἀπολέσει αὐτήν] Supposed to be an *acutè dictum*, or Oxymoron, including Paronomasia between the two senses of *ψυχή*, namely, *life* and *soul*. There is also a *di-logia* in the words ἀπολέσει and εὐρήσκει. Life, too, Kuin. observes) is an Hebrew image of felicity, and in this sense the word ought to be taken in the ἀπολέσει αὐτήν and εὐρήσει αὐτήν following.

40. ὁ δεχόμενος ὑμᾶς, ἐμέ δέχεται] "and consequently he that receiveth not you, receiveth not me." The treatment shown to an ambassador is in fact shown to his sovereign.

41. εἰς ὄνομα προφήτου] for ἢ προφ., 'inasmuch as he is such.' By προφ. seems to be meant a *teacher* of the Gospel; and by δίκαιον, a *pious professor* of it.

42. μικρῶν] Not, men of mean station; or, very young persons, as some explain: but, as the antient and the best modern Interpreters take the expression, *disciples*, as opposed to teachers; either because μαθητῶν may be understood at μικρῶν, from the context, or be taken substantively, as answering to (what it seems was in the original Hebrew) תַּלְמִידִים, and being, (as we find from the Rabbinical writings) the name given to disciples. Ποτίξιν ποτηρίου is for ποτίξιν. At ψυχροῦ sub. ὕδατος, an ellipse, (also found after θερμὸν) which, like *frigida* and *gelida* in Latin, is not unfrequent in the Classical writers. It is supplied in Mark ix. 41. To give a cup of cold water was proverbial

for giving the smallest thing. Οὐ μὴ, by no means.

XI. 1. διατάσσω] 'giving directions,' or injunctions. Αὐτῶν. It is not clear to whom the pronoun refers. Chrys. and Euthym. understand the *disciples*; other antients, the *Jews*; most modern Commentators, the *Galileans*, according to the Hebrew idiom of using a pronoun, where its antecedent is not expressed, but must be understood from the context. See Winer's Gr. Gr. § 15, 3.

2. δύο] Some MSS., Versions and Fathers, have *δια*, which was preferred by Mill, Bengel, and Schulz, and edited by Fritz. The evidence, however, for that reading is too weak.

3. σὺ εἰ—προσδοκῶμεν;] 'Art thou he who should come, or must we look for another?' Few questions have been more debated than the object of John's message, which the Evangelist not having mentioned, we are left to conjecture. Some antients and many modern Commentators think he sent to satisfy some doubts, which had occurred during his tedious confinement. And there is something to countenance this, especially if we suppose, with them, that the words "blessed are they who are not offended" were meant for John. But the descent of the Holy Ghost at Christ's baptism, the testimony from heaven, his own divine impulses, by which he recognized Jesus, and his reiterated testimonies to the same effect, negative such a supposition; and to suppose that John's confinement should have affected the strength of his resolves, would do injustice to so great a character. In short, the opinion has been shown to be utterly untenable by Chrys., Euthym., Theophyl., and Greg., of the antients, and Hamm. Whitby, Dodd., and others among the moderns, who maintain that John sent for the satisfaction of his disciples, who, stumbling at the meanness of Jesus's birth, and the lowliness of his station, had entertained doubts as to his Messiahship, against whom, and not John, the rebuke just mentioned is levelled. For their satisfaction he had sent; and our Lord, well aware of his intention, took the surest means to fix the wavering

- 3 τοῦ Χριστοῦ, πέμψας δύο τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ
 4 Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν; καὶ ἀποκριθεὶς ὁ
 5 Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγεῖλατε Ἰωάννῃ, ὃ
 5 ἀκούετε καὶ βλέπετε· ^η τυφλοὶ ἀναβλέπουσι, καὶ χωλοὶ ^η Esai. 35.
 περιπατοῦσι· ⁵ λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσι· νεκροὶ ^{et 61. 1.}
 6 ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται· καὶ μακάριός ἐστιν
 7 ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. ^ο Τούτων δὲ πορευομένων, ^ο Luc. 7.
 ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου· Τί
 8 ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου
 σαλευόμενος; ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς
 ἱματίοις ἡμφιεσμένον; ἰδοὺ, οἱ τὰ μαλακὰ φοροῦντες, ἐν
 9 τοῖς οἴκοις τῶν βασιλέων εἰσίν. ἀλλὰ τί ἐξήλθετε ἰδεῖν;
 10 ^ρ οὗτος γάρ ἐστι περὶ οὗ γέγραπται· Ἰδοὺ, ἐγὼ ^{p Mal. 3. 1.}
 ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ^{Mar. 1. 2.}
 11 ὃς κατασκευάσει τὴν ὁδόν ἔμπροσθέν σου. Ἀμὴν ^{Luc. 7. 27.}
 λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων
 Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ
 12 τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν. ἀπὸ δὲ τῶν ἡμερῶν Ἰωάν-
 νου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζε-

minds of John's disciples, by displaying such supernatural endowments as completely answered to the predicted character of the Messiah, and then sent them to their master for the application. It is not impossible, however, that John might likewise intend (which Kuin. and several German Commentators make the sole or chief purpose of the message) to excite Jesus to delay no longer entering on that earthly kingdom which even John might expect. This, however, is matter of mere conjecture, for the words of the answer do not even glance that way, but only claim the power ascribed to the Messiah in Isaiah xxv. 5 and 6 and 61; and though some of the particulars are not found in the Prophet's description, yet they had place in the traditions which had been handed down from Prophets and holy men, of what should distinguish the coming of the Messiah.

5. πτωχοὶ εὐαγγελίζονται] A peculiar feature of Christianity, as distinguished from Judaism and Heathenism, whose priests and philosophers courted the rich, and condemned the poor. See John vii. 49.

6. σκανδαλισθῇ ἐν ἐμοί] "stumble in faith, disbelieve and fall from faith in my Messiahship." Σκανδαλον signifies a stumbling block, and, in the ecclesiastical sense, what obstructs us in our Christian course, and causes us to fall away from the faith.

7. τί ἐξήλθετε &c.] Our Lord meant by this high character of John, (delicately reserved till after the departure of his disciples) to avert any suspicion of doubt or inconstancy on his part, to which the words preceding, literally interpreted, might lead.

8. κάλαμον ὑπὸ ἀνέμου σαλευόμενος] The

Commentators are not agreed whether the words should be taken in the natural sense, (in which, however, it must be observed, κάλαμον should be rendered reeds, of which collective use several examples are adduced by Wets.) or the metaphorical, as constituting an image of levity and inconstancy. The former is adopted by Grot., Beza, Campb., Wets., Rosenm., Schleus., and Fritz.; the latter by the antients generally, and, of the moderns, by Whitby, Mackn., and Kuin. The latter, indeed, may seem more pointed and significant; but the former is more simple and agreeable to the context.

— ἀλλὰ τί] for ἢ τι, which is not unfrequent in the Classical writers. Μαλακοῖς, i. e. fine, and therefore soft, whether of silk, linen, or other materials. Of this sense some examples are adduced by Wets., and others may be seen in Recens. Synop.

9. περισσότερον προφήτου] 'one superior to a prophet, as was Moses.' The points of superiority are manifest.

10. ἰδοὺ, ἐγὼ ἀποστέλλω—σου] Taken from Malachi iii. 1., where the Hebr. and Sept. agree, but both differ from the Evangelist; and Doctor Owen suspects a corruption in the Heb. more antient than the Sept. Version. The sense, however, is nearly the same; and the words are only slightly accommodated to the present purpose.

11. οὐκ ἐγήγερται] Ἐγείρεσθαι, like the Hebrew עָרָא, is especially applied to the birth of eminent persons. (Grot. and Kuin.) Μικρότερος, for μικρότατος. See Winer's Gr. Gr. p. 87.

12. ἡ βασιλεία βιάζεται] i. e. the Gospel dispensation is forcibly seized and impetuously oc-

^q Luc. 16. 16. ται, καὶ βιασται ἀρπάξουσιν αὐτήν. ⁹ πάντες γὰρ οἱ προ- 13
^r Mal. 4. 5. φῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν. ^r καὶ εἰ 14
^{Luc. 1. 17.} θέλετε δεῖξασθαι, αὐτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι.
^u Infr. 13. 9. ^o ἔχων ὧτα ἀκούειν, ἀκούετω. ^r Τίνι δὲ ὁμοιώσω τὴν 15
^{Apoc. 2. 7.} γενεάν ταύτην; ὁμοία ἐστὶ παιδίοις ἐν ἀγοραῖς καθημένοι, 16
^{Luc. 7. 31.} καὶ προσφωνοῦσι τοῖς ἐταίροις αὐτῶν καὶ λέγουσιν· Ἡὺλ- 17
^u Luc. 10. 13. ἦσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ
^{13.} ἐκόψασθε. ἦλθε γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων 18
^{13.} καὶ λέγουσι· Δαιμόνιον ἔχει. ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου 19
^{13.} ἐσθίων καὶ πίνων· καὶ λέγουσιν, Ἰδοὺ, ἄνθρωπος φάγος καὶ
^{13.} οἰνοπότης, τελωνῶν φίλος καὶ ἀμαρτωλῶν. καὶ ἐδικαιώθη ἡ
^{13.} σοφία ἀπὸ τῶν τέκνων αὐτῆς. ^u Τότε ἤρξατο ὀνειδίζειν τὰς 20
^{13.} πόλεις, ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ

cupied. The following clause is closely connected with the present; and if it be, as some say, a repetition of the same sentiment, *βιασται* will denote men of ardent minds. And so Chrys. and Whitby take the expression. This, however, (Middlet. observes,) would require the Art. Hence he acquiesces in the common interpretation, and takes *βιασται* to denote men who had lived by rapine and violence, such as the publicans and sinners, and generally the profanum vulgus of the Jews: the former, however, is the more natural and simple mode of understanding the words.

13. πάντες — προεφήτευσαν] The sense (somewhat obscure from brevity) is made clearer by regarding *προεφ.* as put *emphatically*. We may paraphrase: 'For all the prophets and other sacred writers of the law (i. e. revelation) of God, and its expounders up to the time of John, did but foreshow the dispensation, which should hereafter be promulgated, whereas Joh. announced it as at hand.' The words following *αὐτός ἐστιν* &c. are exegetical of the preceding.

14. εἰ θέλετε δεῖξασθαι] An impressive formula, like the *ὁ ἔχων—ἀκούετω* just afterwards, one soliciting *patient attention*, the other *implicit faith*. At *δεῖξασθαι* sub. *τοῦτο*. This sense of *δεῖξασθαι*, *credere*, both with the Accus., and used absolutely, is frequent in the Classical writers. *Αὐτός ἐστιν Ἡλίας*, i. e. this is the person described by Malachi iv. 5. under that name. On the typical semblance between John the Baptist and Elijah, see Lightf. Mede, Whitby, and Mackn.

15. ὁ ἔχων—ἀκούετω] A formula often used, to solicit attention to something of great importance, and never occurring but after parabolic or prophetic declarations figuratively expressed.

16. τίνι δὲ ὁμοιώσω] A form of introducing a parable frequent in the Scriptures and the Talmud. *Παῖδιος*. In this reading all the Editors from Wets. to Fritz. acquiesce, instead of the common one *παιδίοις*, which has very little authority. *Ὁμοία ἐστι*. This only denotes that there is a general similarity, by which the two things compared may be mutually illustrated. *Ἀγοραῖς* means not only market places, but those broad places in the streets, especially where they intersect each other, which are places of *concourse like market places*. Hence the words

ἀγοραὶ and *πλατεῖαι* are often in the Sept. used indifferently for the same Heb. word. *Καθῆσθαι* is said to be, like the Hebrew *יָבַן*, used in the sense *versari, esse*. Yet it may allude to the posture, so suitable to Eastern manners.

17. ἠὺλῆσαμεν—ἐκόψασθε] Seemingly a proverbial expression, in which there is a reference to the *dramatic* sports of children who, in their phraseology, 'play at' (i. e. represent) some action or character. So the Pharisees are compared to wayward children, who will participate in no play which their companions propose; since they neither would admit the severe precepts of John, nor approve the mild requisitions of Jesus.

18. ἦλθε] This is not redundant, as the Commentators say, but signifies, 'came forward as a teacher and prophet.' *Μήτε ἐσθίων μήτε πίνων*. An hyperbolic expression well characterizing the ascetic austerity of John. By the force of the opposition, *ἐσθίων καὶ πίνων* following must denote the contrary to that austerity, namely the living like other men. *Δαιμόνιον ἔχει*, 'the man is possessed or mad.'

19. Καὶ ἐδικαιώθη—αὐτῆς] There is scarcely any passage in the New Testament that has been more variously expounded. Not a few of the different interpretations are specious; yet almost all are liable to objections. The most probable methods are the following.—1. To take the sentence as a reflection of our Lord on the Pharisees, thus: 'But when the perverseness of men has done its utmost in aspersing the preachers of true religion, wisdom and virtue will still vindicate themselves; and the methods of Divine Providence, in its several dispensations of mercy to mankind, will finally appear to be wise and good.' 2. To understand by *σοφία* the counsels of God for the conversion of the Jews; and by *τέκν.* those who embrace those counsels. And in this view the sentence has been thus paraphrased:—'The conduct of John the Baptist and myself, however different, are alike conformable to the divine wisdom; and those who are enlightened by this wisdom will justify both,' i. e. will vindicate the propriety of both, as the result of different circumstances. The second interpretation seems preferable, as more agreeable to the context. In either case the *καὶ* is for *ἀλλὰ*, as often,

- 21 μετενόησαν. Οὐαί σοι, Χοραζίν! οὐαί σοι* Βηθσαϊδὰ! ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν,
 22 πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν.
 23^a Καὶ σὺ Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ἄδου^x καταβιβασθήσῃ. ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ
 24 γινόμεναι ἐν σοί, ἔμειναν ἂν μέχρι τῆς σήμερον. ^y πλὴν λέγω^{Supr. 10.}
 ὑμῖν, ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως,
 25 ἢ σοί, ^z Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν,^{Luc. 10.}
 Ἐξομολογούμαί σοι πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι^a
 ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπέκαλυσας^{Infr. 28.}
 26 αὐτὰ νηπίοις. ναὶ ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπρο-^{Joh. 3. 35}
 27 σθέν σου! ^{et 13. 3. et} πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου· καὶ οὐδεὶς^{17. 2.}
^{Joh. 1. 18.}
^{et 6. 46. et}
^{10. 15.}

21. οὐαί σοι] 'Alas for thee!' Βηθσαϊδὰ. This reading (for the common one Βηθσαϊδάν) is found in most of the MSS. and in the Edit. Princeps., as also in several Versions and Fathers; and is adopted and preferred by every Editor from Mill to Fritz., except Griesb., who has (on what grounds it does not appear) retained the common reading. Πάλαι. This signifies not so much *duo*, as *jamdiu*. Σάκκος, from the Hebrew *shaw*, a coarse cloth of linen or rough wool, worn for humiliation, as ashes were sprinkled on the head in token of sorrow.

22. ἐν ἡμέρᾳ κρίσεως] This may be taken of judgment and punishment both in this world and in the next. The first prediction was fully verified in the war with the Romans.

23. ἡ ζωὴ—καταβιβασθήσῃ] These are hyperbolic expressions, figuratively representing the height of prosperity and deep adversity, in which ἄδου signifies the grave or the lower parts of the earth. Of these numerous examples are adduced by Wets. and others; as Autholog. i. 80. 15. *els ténhyn tóne d' apó twn nefelwn eis zóhn katágeli*.

25. ἐν ἐκείνῳ τῷ καιρῷ] This is thought to be a somewhat indefinite expression, equivalent to 'about that time.' But that will depend on the interpretation of the words following. Ἀποκριθεὶς εἶπεν: this expression is here, as sometimes elsewhere, used, where nothing has gone before to which an answer could be accommodated; in which most Commentators (as Kuin.) suppose a pleonasm of ἀποκριθεὶς; others, a Hebraism, *par* being sometimes so used. See Gesen. or Parkh. Heb. Lex. There must, however, be some reason for the use of either term; and Whitby seems right in supposing that there is usually a relation to something; i. e. to something which is passing in the mind either of the speaker or bearer, i. e. (as Fritz. says) to some supposed question, suppressed for brevity, to which this is an answer; (See Matth. xxii. 1. Lu. v. 22. vii. 39. sq.) or to some question which might arise from certain actions. See Mark ix. 38. Lu. i. 69; xxii. 51. Ἐξομολογούμαι σοί. This verb properly signifies to acknowledge, with an ellipsis of *χαρὶν*, (obligation); and *εὐδοκίαν*, to return thanks, to praise and glorify. This secondary sense it carries when followed by a Dative,

and often occurs in the Sept., where the same Hebrew word is rendered by *ἐξομολογείσθαι*, *alvein*, and *umnein*.

—ὅτι ἀπέκρυψας—νηπίοις] The best Commentators, ancient and modern, are agreed that the sense is, 'because, having permitted these things to be hidden to the wise and able, thou hast revealed them unto children in knowledge.' For God is said in Scripture to do what he is pleased to permit to be done, and what he foresees will be done under the circumstances in which his creatures are placed, though their wills are held under no constraint. With respect to the former idiom, it occurs in Rom. vi. 17. Is. xii. 1. Exod. vii. 4 and 5. 2 Sam. xii. 11 and 12; and often elsewhere, nay, sometimes in the Classical writers. See Fritz. The *σοφοί* and the *συνετοί* are thought to have reference to the Hebrew *chakim* and *chassidim*, different orders of Jewish teachers of the law. Perhaps, however, that is too fanciful, and *σοφοί* has reference to acquired knowledge, and *συνετοί*, to natural talents. The *νηπ.*, by the force of the opposition, denotes persons of plain and simple understanding, with no pretensions to any kind of ability.

26. ναὶ—σου] Ἐξομολογούμαι must be repeated. Ὁ πατήρ. Nomin. for Vocat. An idiom chiefly occurring in Heb. and Hellenistic Greek, but occasionally in the Classical writers, Greek and Latin. The *ὅτι* is emphatical. We may render: 'Yea I do thank thee, O Father, because so it was thy good pleasure it should be.' At οὕτως some verb must be supplied, either *ποιῆσαι*, or *εὐδοκῆσαι*. Ἐμπροσθέν σου. A Hebraism for *σε*.

27. πάντα] On the subject of the discourse the Commentators differ; some explaining it generally of all power. And so most of the ancients took it. Others understand it of persons. The former is more probable; but the context requires that we should, with some of the best Commentators, take πάντα to mean all things relating to the counsels of God for the salvation of man. Παρεδόθη, 'were communicated and taught.' So Joh. vii. 16. *ἡ ἐμὴ διδασχὴ οὐκ ἔστιν ἐμὴ, ἀλλὰ τοῦ πέμψαντός με*. And comp. John xvii. 7 and 8. This doctrine of the subordination of the Son to the Father, and the origination of the attributes of Divinity with the Father, when connected with

ἐπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ· οὐδὲ τὸν πατέρα τὴς ἐπιγινώσκει, εἰ μὴ ὁ υἱός, καὶ ὃ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορ-
 28 τισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς. ἄρατε τὸν ζυγὸν μου ἐφ' 29
 ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ· ὅτι πρὸς εἰμὶ καὶ ταπεινὸς τῇ
 30 καρδίᾳ· καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. ὁ γὰρ 30
 ζυγός μου χρηστός, καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

b Zach. 9. 9.
 Philip. 2. 7.
 8.
 Jer. 6. 16.
 c 1 Joh. 5.
 3.

d Marc. 2.
 23.
 Luc. 6. 1.
 Deut. 23.
 25.

XII. ἂν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάβ- 1
 2 βασι διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ
 3 ἤρξαντο τίλλειν στάχνας καὶ ἐσθίειν. οἱ δὲ φαρισαῖοι 2
 4 ἰδόντες εἶπον αὐτῷ, Ἰδοὺ, οἱ μαθηταὶ σου ποιοῦσιν, ὃ οὐκ
 5 ἔξεστι ποιεῖν ἐν σαββάτῳ. ὁ δὲ εἶπεν αὐτοῖς· Οὐκ ἀνέγ- 3
 6 νωτε τί ἐποίησε Δαβὶδ, ὅτε ἐπείνασεν [αὐτός] καὶ οἱ μετ'
 7 αὐτοῦ; ὅπως εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς 4
 8 ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἐξὸν ἦν αὐτῷ φα-
 9 γεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις; 5
 10 ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασιν οἱ ἱερεῖς

e 1 Sam. 21.
 6.
 Exod. 25.
 30. et 29.
 33.
 Lev. 24. 6.
 9. et 5. 33.
 f Num. 28.
 9.

what we elsewhere learn of their equality and majesty co-eternal, and that which follows of the reciprocal knowledge of the same Persons, involves a mystery which the human understanding cannot penetrate. See Chrys. and Grot.

28. οἱ κοπιῶντες καὶ πεφορτισμένοι] Some understand these words of the Jews, with reference to the burdens of the ceremonial law; and the additional injunctions of the Rabbis, called φορτία βαρέα, δυσβάστακτα, Matth. xxiii. 4. Others refer them to the labours of temptation and sin. Thus, there might be reference both to the Jews and Gentiles. And indeed it seems best to take them, with Chrys. Origen, and Theophyl., (cited in Recens. Synop.) of both Jews and Gentiles, as meant to apply as the case might be; to the Jews, in both senses, to the Gentiles, in the latter; and ἀναπαύω will be interpreted accordingly.

29. ἀρατε—ἐμοῦ] These words are exegetical of the preceding; and the sense 'become my disciples,' is expressed in metaphors familiar to the Jews, and not unfrequent with the Gentiles, whereby a law or precept is called a yoke, by a metaphor taken from oxen which are in harness. See Schleus. or Wahl., or Parkh. by Rose, and the examples adduced in Recens. Synop. Πρὸς denotes 'gentle, unassuming, and condescending;' as opposed to the tyranny and haughtiness of the Scribes and Pharisees. The clause πρὸς—καρδίᾳ is, in some measure, parenthetical, and meant to recommend himself to their choice as a teacher. Ἀνάπαυσις denotes not only relief from the burdens of the Jewish ceremonial law, but all the comforts and blessings of the Gospel, both in this world and in the next.

30. χρηστός] As spoken of a burden, the word denotes what is convenient, and suitable to the strength of the bearers, εὐφόρον.

XII. 1. ἂν ἐκείνῳ τῷ καιρῷ] An indefinite phrase, not necessarily connecting what follows

with the preceding. The exact time is indicated by Lu. vi. i. Σάββασιν. This term (by the usage of both the Sept. and New Testament) has only the force of a singular. Σπορίμων. Sub. χωρίων. See Bos. Τίλλειν conjoined with ἐσθίειν, implies what Luke expresses by ψεύχοντες.

2. ὃ οὐκ ἔξεστιν κ. τ. λ.] That, however, was a disputed point; for though Moses had forbidden all servile work on the Sabbath day, it was a controverted point what was and what was not such. Reaping was admitted to fall under the former class; and plucking of ears being a sort of reaping, was forbidden by the more rigid Rabbis. This, however, was contrary to the spirit of the law. See Exod. xii. 16. But our Lord only meets the accusation, by showing that the thing was not done presumptuously, but from necessity, on the score of which he shows that even the ceremonial law may be dispensed with.

3. αὐτός] This has no place in many of the MSS., and some Versions; and has been thrown out, or disapproved, by almost all the Editors from Mill to Vater, but is retained by Matthæi and Fritz. As its authenticity is doubtful, it may be proper to bracket it.

4. οἶκον τοῦ Θεοῦ] Not the Temple, (which was not then built) but the court of the Tabernacle, which preceded it. Kuin. understands the portico or vestibule of the Temple. Ἐξὸν ἦν, for ἐξην. Εἰ μὴ is for ἀλλὰ when a negative has preceded; which is called a Hebraism, but it is occasionally found in the Classical writers. See Recens. Synop. Homberg and Fritz. however, make εἰ μὴ dependent upon ἐξὸν, assigning an exceptive, not an adversative force.

5. βεβηλόυσι] Not really so, but κατὰ τὸ ῥητόν, as those are said to violate a law, by doing what, unless the worship of God had excused it, it would not have been lawful for them to do. So the Rabbins speak when they say that the Sabbath is rightly violated by doing such and

- 6 ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσι, καὶ ἀναίτιοί εἰσι;
λέγω δὲ ὑμῖν, ὅτι τοῦ ἱεροῦ *μεῖζον ἐστὶν ὧδε. ⁸ εἰ δὲ ⁸ Osc. 6. 6.
7 ἐγνώκετε τί ἐστίν, "Ἐλεον θέλω καὶ οὐ θυσίαν," οὐκ ἂν ^{supr. 2. 13.}
8 κατεδικάσατε τοὺς ἀναίτιους. κύριος γάρ ἐστι [καὶ] τοῦ
σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.
9 ^h Καὶ μεταβάς ἐκείθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐ- ^h Marc. 3.
10 τῶν. ¹ καὶ ἰδοὺ, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν. καὶ ¹ Luc. 6. 6.
ἐπηρώτησαν αὐτὸν λέγοντες· Εἰ ἔξεστι τοῖς σάββασιν ¹ Luc. 13.
11 θεραπεύειν, ἵνα κατηγορήσωσιν αὐτοῦ. ὁ δὲ εἶπεν αὐτοῖς. ^{14. et 14.}
Τίς ἐστὶ ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει πρόβατον ἐν, καὶ ἐὰν ^{3.}
ἐμπέσῃ ταῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ ^{Joh. 9. 16.}
αὐτὸ καὶ ἐγείρῃ; πόσω οὖν διαφέρει ἄνθρωπος προβάτου!
12 ὥστε ἔξεστι τοῖς σάββασιν καλῶς ποιεῖν. τότε λέγει τῷ
13 ἀνθρώπῳ· Ἐκτεινον τὴν χεῖρά σου. καὶ ἔξετεινε. καὶ ἀπο-

such Sacerdotal works. (Grot. and Maldon.) Fritz. thinks that βεβ. has reference to the false notion of the Pharisees.

6. τοῦ ἱεροῦ—ὧδε] Our Lord here anticipates an objection; q. d. 'But you are no Priest, nor is your work for the benefit of the Temple.' To which he does not directly reply, 'I am one greater than the Temple;' but, modestly and delicately, 'here is one greater than the Temple.' Thus those engaged in his service, may be allowed an equal liberty with the priests. Μεῖζον, which is preferred by nearly all the Editors and Commentators, and edited by Matth. and Fritz., is evidently the true reading; being found in the greater part of the MSS., the Edit. Princ. and many of the Greek Fathers. The sense is the same, (neut. for masc.) as further on at ver. 41.: καὶ ἰδοὺ, πλείον Ἰωνᾶ ὧδε (ἐστὶ). also 42. πλείον Σολομῶντος, and Luke xi. 31.

7. εἰ δὲ ἐγνώκετε κ. τ. λ.] A refined mode of asserting the excellency of any thing. Ἐλεον and θυσιαν stand respectively for the virtues of charity and benevolence, and those of the ceremonial law. Τοὺς ἀναίτιους; meaning Christ and his Apostles.

8. κύριος—ἀνθρώπου] Grot. and many eminent Commentators (as recently Kuin.) maintain that ὁ υἱὸς τοῦ ἀνθρώπου here signifies a man, or man; which may seem to be countenanced by the parallel passage of Mark ii. 28; and by the γὰρ here, to which ὥστε corresponds there. But in all the other passages of the New Testament (eighty-seven in number, according to Whitby,) where it occurs, the expression signifies the son of man, the Messiah, which sense also the Article requires; whereas υἱὸς τοῦ ἀνθρώπου without the Art. as invariably denotes a son of man, a man. Neither does the ὥστε in the above passage compel us to take the phrase to denote man, since it may be continuative, introductory of a new argument, and signify moreover, of which sense see examples in Hoogev. Part. As to the γὰρ of the present passage, it may refer to something not expressed, but merely what was passing in the mind of the speaker; an idiom very frequent in the Classical writers, especially Thucyd. And here the suppression is evidently from the same

cause that produced the use of μεῖζον for μεῖζων. It will clear the construction to consider ver. 7. as parenthetical, and to refer the γὰρ to some clause connected with ver. 6; q. d. 'There is one here greater than the Temple, (and his sanction will warrant the breach of any such ceremonial institution as that of the Sabbath); for the son of man,' &c. The καὶ before τοῦ σαββάτου, which is bracketed, is not found in the great body of the MSS., nor in the Editio Princ., nor in several of the Greek Fathers; and is cancelled by Matth., Griesb., Knapp., Vater, Fritz., and Scholz., as having probably been introduced from the parallel passages of Mark and Luke. Yet I must consider it as genuine, because it was so much more likely to be omitted than added.

9. αὐτῶν] i. e. of the people to whom he had gone.

10. χεῖρα ξηράν] Not, 'a partial paralysis,' as some suppose; but, according to the most accurate inquirers, (See Recens. Synop.) an atrophy of the limb, occasioned by an evaporation of the vital juices, involving an inability to move the nerves and muscles; which must also be the sense at 1 Kings xii. 4. Εἰ ἔξεστι &c. A modest form of negation. As the interrogation is not direct, there should be no mark of interrogation, as in all the Editions except that of Fritz. From the Rabbinical citations, it appears that it had been decided unlawful to heal any one on the Sabbath day, unless when in imminent peril of life. Πρόβατον ἐν. Not, 'one sheep, but a sheep, as Wakef. explains. At ἐὰν ἐμπέσῃ there is a Hebrew or Hellenistic construction. Some, too, suppose an anacoluthon at οὐχὶ κρατήσῃ. But this is rightly rejected by Fritz. Wakef. well renders, 'and it fall into a pit, will not' &c. Ἐγείρῃ, 'will pull it out.' A rare sense of the word, of which the Commentators adduce an example from Philo. This was allowed by the earlier Rabbis, but forbidden by the later ones.

12. οὖν] atqui. Καλῶς ποιεῖν, 'to do good.'

13. ἀποκατεστάθην.] The word properly signifies to bring any thing back to its former situation, or state; and figuratively, to restore to health, as in the Sept. and some later writers, See Elsn. Ὑγιής, sound, healthy.

^k Marc. 3. κατεστάθη ὑγιής ὡς ἡ ἄλλη. ^k οἱ δὲ φαρισαῖοι συμβού- 14
^{Luc. 6. 11.}
^{Joh. 10. 39.}
^{et 11. 53.} λιον ἔλαβον κατ' αὐτοῦ ἐξελθόντες, ὅπως αὐτὸν ἀπολέσωσιν. 15
 Ὁ δὲ Ἰησοῦς γινούς ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ
 ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας· καὶ ἐπετίμησεν 16
 αὐτοῖς, ἵνα μὴ φανερόν αὐτὸν ποιήσωσιν· ὅπως πληρωθῇ τὸ 17
^{1 Es. 42. 1.}
^{supr. 3. 17.}
^{Isafr. 17. 6.} ρηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος, Ἰδοὺ, ὁ παῖς μου, 18
 ὃν ἠρέτισα· ὁ ἀγαπητός μου, εἰς ὃν εὐδόκησεν ἡ ψυχὴ
 μου. θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς
 ἔθνεσιν ἀπαγγελεῖ. οὐκ ἐρίσει, οὐδὲ κραυγᾶσει· οὐδὲ ἀκούσει 19
 τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ. κάλαμον συντε- 20
 τριμμένον οὐ κατέαξει, καὶ λίνον τυφόμενον οὐ σβέσει.
 ἕως ἂν ἐκβάλλῃ εἰς νίκος τὴν κρίσιν. καὶ [ἐν] τῷ ὀνόματι 21
 αὐτοῦ ἔθνη ἐλπιούσι.
^{m Luc. 11.}
^{14.} ^m Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος, τυφλὸς καὶ κωφός 22
 καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν
 καὶ βλέπειν. καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον· Μήτι 23
^{n Supr. 2.}
^{34.}
^{Mar. 3. 22.}
^{Luc. 11. 15.} οὗτός ἐστιν ὁ υἱὸς Δαυὶδ; ⁿ οἱ δὲ φαρισαῖοι ἀκούσαντες, εἶπον· 24
 Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελζεβούλ
 ἄρχοντι τῶν δαιμονίων. Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις 25
 αὐτῶν, εἶπεν αὐτοῖς· Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς,

14. *συμβούλιον ἔλαβον*] A Latinism, of which the sense is obvious. Ἐξελθόντες must be taken with ἔλαβον, and understood of departure from the synagogue.

17. *ἔπειτα πληρωθῇ*] See Note supra i. 22.

18. *Ἰδοὺ, ὁ παῖς μου &c.*] This prophecy, from Is. xlii. 1., differs somewhat from the Hebrew, and yet more from the Sept., which is supposed to have been corrupted; and the words Ἰακώβ and Ἰσραὴλ (of which there are no traces in the Heb.,) are suspected to have been inserted by the Jews, that the passage might not be applied to the Messiah. The Evangelist has shown the true application of the prophecy, the chief import of which is centred in the second verse; and the whole predicts the quiet and unpretending mode in which Christ promulgated his religion, not resorting to violence or clamour, or offering resistance to oppression; but employing the mildest means whereby it should be spread over all the nations of the universe. Ἡρέτισα. The verb denotes properly to *chuse*, and thence, as here, to *esteem*, *love*, and *favour*.

20. *κάλαμον—σβέσει*] These are lively emblems of great weakness, and almost expiring debility; importing profound humility, contrition, and meekness. Λῖνον here denotes the wick of a lamp, so called from its materials. Here (as often in the Classical writers) by the negation of one thing is implied the affirmation of the contrary, i. e. he will strengthen wavering faith, and will rekindle nearly extinct piety. The words following ἕως ἂν ἐκβάλῃ &c. are variously interpreted. The usual, and perhaps true explanation is, 'until he make his Gospel victorious, and thoroughly establish his religion.' See Is. xlii. 4. And certainly κρίσιν, as answering to

the Heb. *עשה*, must signify a divine law, or rule of life; and the Art. will, as often, stand for the possessive pronoun. It has, too, been shown by Raphel that *eis νίκος ἐκβάλλειν* may signify to *render victorious*.

21. *καὶ ἐν—ἐλπιούσι*] 'In him shall the Gentiles trust (for instruction and preservation).' The ἐν is omitted in various MSS., the Edit. Princ., and some Fathers, is marked for omission by Wets., and Vater, and is cancelled by Matthæi, Griesb., and Fritz.

23. *ἐξίσταντο*] 'were greatly amazed.' The word properly signifies, by an ellipsis of *τοῦ νοῦ*, to be thrown out of one's mind, and to be greatly astonished; by the same metaphor as we say to be frightened out of one's wits, for to be exceedingly frightened. Μήτι, num, not *nonne*; for, as Campb. remarks, the former implies that disbelief preponderates; the latter, belief. The multitude seems to have spoken thus modestly, to avoid offending the Pharisees.

24. *ἀρχοντι τῶν δαιμονίων*] Not only was an hierarchy of good angels held, but a subordination and headship was believed to exist among the evil ones. And this not only by the *Incantatores* and *Exorcistæ*, &c., but by the Philosophers. So also in the Rabbinical writings, the expressions *rex demonum*, *caput diabolorum*, and such like, often occur.

25. *πᾶσα βασιλεία—ἐρημύνται*] A proverbial saying, (similar to many cited from the Classical and Rabbinical writers,) in which there is (as Kuin. observes) an argumentum ab absurdo; q. d. 'The safety of a state or a family is produced by concord, and is destroyed by dissensions. If Satan were to assist me in expelling his demons from the bodies of men, whither

- ἐρημοῦται· καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἐαυτῆς,
 26 οὐ σταθήσεται. καὶ εἰ ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει,
 ἐφ' ἐαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ;
 27 καὶ εἰ ἐγὼ ἐν Βεελζεβοῦλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν
 ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί.
 28 εἰ δὲ ἐγὼ ἐν πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα
 29 ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. ἡ πῶς δύναται τις
 εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ, καὶ τὰ σκεύη αὐτοῦ
 διαπᾶσαι, εἰ μὴ πρῶτον δῆσῃ τὸν ἰσχυρόν; καὶ τότε τὴν
 30 οἰκίαν αὐτοῦ διαρπάσει; ὁ μὴ ὢν μετ' ἐμοῦ, κατ' ἐμοῦ ἔστι·
 31 καὶ ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει. ° Διὰ τοῦτο λέγω
 ὑμῖν πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώ-
 ο Marc. 3.
 29.
 Luc. 12. 10.
 1 Joh. 5. 16.
 Heb. 6. 4.
 et 10. 26.

he has empowered them to enter, he would be at discord with himself, and would act foolishly, and his authority could not continue. 'Ερημοῦται is a Present tense denoting custom; and σταθήσεται may be rendered will not, cannot stand.

26. καὶ εἰ ὁ σατανᾶς.] The καὶ is taken by Beza for ἀλλά; by Kuin. in the sense quodsi. But it is better, with Fritz., to render it etiam, so also. The subject of the sentence (he remarks) is interposed with the condition of the enunciation. Of which he adduces several examples.

27. καὶ] moreover, besides. 'Εν Βεελζεβοῦλ, &c. That there were several among the Jews who professed to cast out demons by exorcisms, and the invocation of the God of Abraham, Isaac and Jacob, we learn both from the Scriptures (see Lu. xix. 49. Acts xix. 13. Mark ix. 38.) and from Joseph. Ant. viii. 2. 5. vii. 6. 3., the early Fathers, (as Justin Martyr, Irenæus, Origen, Tertullian, and others) and Lucian Trag. p. 171. The argument therefore is, 'If those who cast out demons prove themselves to be leagued with Satan, then must your disciples be also leagued with him, and the censure apply to them as well as unto us.' It affects not the argument whether the demons were really expelled by such exorcism; (though it might sometimes happen by the permission of God, and at others, when it was mere phrenzy, be effected by strong medicaments) it is sufficient that the Pharisees thought they were expelled, and did not attribute it to the agency of Satan. 'Yiol, by an idiom derived from the customs of the Jews, denotes disciples.

28. ἐν πνεύματι Θεοῦ] 'by divine co-operation;' as in Lu. xi. 20. ἐν δακτύλῳ Θεοῦ. See Middlet. G. A. p. 168. The reasoning is thus stated by Rosenm. and Wets. 'If I cast out devils by divine power, I perform miracles by the aid of God: hence it follows, that I am sent from God. But if I be a divine messenger, you should believe me, when I announce to you the kingdom of God. And if (as all must confess) he that binds another is stronger than he who is bound by him, you will easily perceive that I must be far more powerful than the prince of demons.' Ἐφθασεν. Schmid and Fritz. take this to be a strong expression, signifying 'is come upon you before you are aware.' Perhaps it may mean, 'is already come upon you.' The ἡ

may be rendered, with Erasm., *alioqui*; or, with Fritz., 'vel, (ut aliter vobis occurrat).

30. ὁ μὴ ὢν &c.] q. d. since I act by a power superior to, and in opposition to him, it follows that I am his enemy, according to the adage, He who is not, &c. In συνάγων &c. there is not, as Kuin. supposes, an allusion to the amassing of money, on the one hand, and its dissipation, on the other; but it is an agricultural, or possibly a pastoral, metaphor, taken from forking together hay or corn, or gathering and folding sheep.

31. διὰ τοῦτο.] This relates to the whole of the preceding discourse, q. d. 'Wherefore because ye have thus calumniated me.' Λέγω ὑμῖν is a formula ushering in something of serious and solemn import. Βλασφημία, i. e. calumny or injurious expressions whether against God or man; the former being properly termed *blasphemy*, the latter *detraction*. 'Αφεθήσεται, 'shall, or may, be pardoned,' i. e. on sincere repentance, which is always implied. 'Ἡ τοῦ Πνεύματος βλασφημία. There is scarcely any point more debated than the nature of the blasphemy here pronounced never to be forgiven. It is clearly connected with the diabolical perversity of the Pharisees in ascribing the acknowledged miracles of our Lord to the power of the Devil. Comp. Mark iii. 28-30. But Commentators are not agreed whether it was the present conduct of the Pharisees which constituted the sin; or whether it consisted in wilful and malicious blasphemy of the gifts of the Holy Ghost which were to be poured forth, when the grand dispensation of it should open after the resurrection and ascension of Christ. The former is the more general opinion, and is maintained by the ancient Fathers and some of the most eminent of the modern Commentators and Theologians. The latter is supported by Whitby, Dodd., and Mackn., whose arguments seem, indeed, cogent, but are perhaps outweighed by those on the other side. And when we consider that the latter involves a certain harshness, while the former is strongly supported by the connexion and context, it would seem to deserve the preference. Besides, the former may include the latter, but not vice versa. Our Saviour seems to have meant to include blasphemy against the Holy Ghost whether residing, as it always did, in himself without measure, or whether occasionally and limitedly in the Apostles after his ascension.

ποις· ἡ δὲ τοῦ Πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις. καὶ ὃς ἂν εἶπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, 32 ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἶπῃ κατὰ τοῦ Πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν τῇ αἰῶνι, οὔτε ἐν τῇ μέλλοντι. ^{p Luc. 6. 44. supr. 7. 17.} Ἡ ποιήσατε τὸ δένδρον καλόν, καὶ τὸν 33 καρπὸν αὐτοῦ καλόν. ἡ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκειται. ^{q Supr. 3. Infr. 23. 33. Luc. 6. 45.} Ἐγγενήματα ἐχιδνῶν! πῶς δύνασθε ἀγαθὰ λαλεῖν, 34 πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ 35 [τῆς καρδίας] ἐκβάλλει [τὰ] ἀγαθὰ· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. λέγω δὲ ὑμῖν, 36 ὅτι πᾶν ῥῆμα ἀργόν, ὃ εἰς λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. ἐκ γὰρ τῶν 37 λόγων σου δικαιοθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

^{r Infr. 16. 1. Marc. 8. 11. Luc. 11. 16. 29. 1 Cor. 1. 22.} Τότε ἀπεκρίθησαν τινες τῶν γραμματέων καὶ φαρισαίων 38 λέγοντες· Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. ὁ δὲ 39 ἀποκριθεὶς εἶπεν αὐτοῖς· Γενεὰ πονηρὰ καὶ μοιχαλὶς σημείον

32. οὔτε ἐν τούτῳ—μέλλοντι.] According to a common proverb importing *never*. See the Rabbinical citations in Recens. Synop. For *presumptuous* sins, like this, no expiation was provided, even under the Jewish law. *Τούτῳ τῷ*. The greater part of the MSS., the Edit. Princ., and the two former of Steph., with many Fathers, have *τῷ νῦν*, which is confirmed by 1 Tim. vi. 17. 2 Sam. iv. 10. Tit. iv. 10., preferred by Wets., and edited by Matthæi. And this I should have received, had it not been entirely destitute of support from the earliest Versions, and been liable to some suspicion of having arisen ex interpretatione. Yet as the reading here is doubtful, I have affixed an †.

33. ἡ ποιήσατε, &c.] *ponite*, suppose. A Latinism for *τίθετε*. (See the examples adduced by Raphel and Kypke.) q. d. Account the tree as good which produces good fruit; or the tree bad which produces bad fruit. The goodness of my doctrine argues its divine origin, as good fruit a good tree. This, too, has the air of a proverb; and I have in Recens. Synop. adduced two very similar passages from Dionys. Hal.

34. ἐκ γὰρ τοῦ περισσεύματος, &c.] A proverbial expression, with which Wets. compares Menand. *ἀνδρὸς χαρακτήρ ἐκ λόγων γνωρίζεται*. Aristid. *οἷος ὁ τρόπος, τοιοῦτος καὶ ὁ λόγος*.

35. θησαυροῦ] treasury. Ἐκβάλλει. For *προφέρει*. It is not, however, a Hebraism, as some say; for examples are adduced from the best Greek writers. The sense is, 'A good man, from the repository of kind affections, *throws out*, or *brings forth* candid opinions, and equitable decisions; wicked men have within them a treasury of pride, enmity, and malice, which they vent in slanderous and injurious language.' *Kardias* is omitted in the greater part of the MSS., the Edit.

Princ., and several Versions and Fathers, and is cancelled, or rejected by all the Editors from Mill downwards. It was, no doubt, inserted from the preceding verse, or the parallel passage in Luke. The *τὰ* before *ἀγαθὰ* I have bracketed, as having no place in very many MSS., the Edit. Princ., and Matthæi, and being liable to the strong objections stated by Middlet. Some, indeed, as Raphel, Wets., and Fritz., seek a peculiar sense arising from the addition of the Art. to *ἀγαθὰ*, and its rejection after *πονηρὰ*. But on the sense itself they widely differ; and, in short, such an interpretation is too fanciful to be admitted.

36. ἀργόν.] On the sense of this word there has been no little debate. Some explain it *rash*, *vain*, *unedifying*. And there is something to countenance this in the Heb. *בטל*. But although that sense (which is ably supported by Wets.) may be not inapposite, yet it is not so probable as that of *useless*, *pernicious*, in which there is a *litotes* common to many words of similar signification. See the examples in Recens. Synop. The context and scope of the passage, however, most recommends the interpretation of Chrys., Whitby, and Campb., *false*; though there seems to be a reference to falsehood combined with calumny, such as the Pharisees were guilty of. With respect to the construction, there is here a Nom. absolute, occasioned by the abandonment of the construction.

39. μοιχαλὶς.] This is by some understood of *spiritual* adultery, i. e. idolatry. But of that there is no reason to think the Jews were then guilty. Others would take it to denote *apurious*, degenerated from the piety of their ancestors; which is harsh and liable to objection. The term may either be taken of adultery in the proper sense; or rather, I would suggest, of *practical*

- ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον
 40 Ἰωῆ τοῦ προφήτου. ὥσπερ γὰρ ἦν Ἰωῆς ἐν τῇ κοιτίᾳ² Jon. 2. 1.
 τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας· οὕτως ἔσται ὁ
 υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ
 41 τρεῖς νύκτας. Ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει¹ Luc. 11.
 μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινούσιν αὐτήν· ὅτι² Jon. 3. 5.
 μετενόησαν εἰς τὸ κήρυγμα Ἰωῆ· καὶ ἰδοὺ πλεῖον Ἰωῆ ὧδε.
 42 βασιλίσσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς^u 1 Reg. 10.
 ταύτης, καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς^{1.}
 γῆς ἀκούσαι τὴν σοφίαν Σολομῶνος· καὶ ἰδοὺ, πλεῖον Σολο-² Par. 9. 1.
 43 μῶνος ὧδε. Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ^x Luc. 11.
 ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν, καὶ^{24.}
 44 οὐχ εὐρίσκει. τότε λέγει, Ἐπιστρέψω εἰς τὸν οἶκόν μου,
 ὅθεν ἐξῆλθον· καὶ ἐλθὼν εὐρίσκει σχολάζοντα, σεσαρωμένον,
 45 καὶ κεκοσμημένον. Τότε πορεύεται καὶ παραλαμβάνει μεθ'^y 2 Pet. 2.
 ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελ-^{20, 21.}
 θόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου^{Heb. 6. 4.}
 ἐκείνου χεῖρονα τῶν πρώτων. οὕτως ἔσται καὶ τῇ γενεᾷ^{et 10. 26.}
 ταύτῃ τῇ πονηρᾷ.
 46 Ἐτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ, ἡ μήτηρ καὶ^z Marc. 3.
 οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω, ζητοῦντες αὐτῷ λαλήσαι.^{31.}
 Luc. 8. 19.

infidelity by sinful habits. For the covenant with which the Jewish nation was typified as having entered into with God might be broken by that as much as by idolatry. So, too, I find the term was taken by some of the antients. See Suic. Thes. i. 745. Τὸ σημεῖον Ἰωῆ, q. d. 'the proof of my divine legation shall be an event similar to what happened to Jonah.

40. τοῦ κήτους.] Not whale, but, (as is supposed) another large fish called *Lamia*. Ἐν τῇ καρδίᾳ τῆς γῆς. Called a Hebraism for ἐν τῇ γῇ; though a similar expression occurs in our own and other languages.

41. ἄνδρες Νινευῖται.] This pleonasm of ἀνδρες is common in the Greek writers, and may be considered a vestige of the wordiness of primitive phraseology. Ἀναστήσονται—κατακρινούσιν αὐτήν. There is something refined, and perhaps Oriental, in the turn of this and the next verse, by which the Ninevites and the Queen are supposed to bear testimony against the Jews as to the transactions here mentioned, and by that testimony, be the means of increasing the condemnation of the Jews by the contrast.

42. περάτων τῆς γῆς.] A usual phrase to denote a remote country; of which examples are adduced by Wets. and others, may be seen in Recens. Synop. Σολομῶνος. This reading is preferred, (from several MSS. and the Edit. Princ.,) by all the best Editors.

43—45. The difficulty of this parable is not in itself, but in its connexion, whether with the preceding, or the following, and how. Some think it intended for the benefit of certain of our Lord's converts; others suppose it directed against the Jews. If it were, as some say, meant for the

Pharisees, who had been demanding a sign, the most probable interpretation would be that of Kaufmann, cited by Kuin.; q. d. 'Though I were to give you a sign from heaven, yet the effect would be but momentary: the demon of infidelity and obstinacy would return, and seizing you with greater violence, increase your final condemnation.' That, however, is liable to objection. By τῇ γενεᾷ ταύτῃ must be meant the Jews in general; and the most probable interpretation is that of Fritz., who thus paraphrases, 'I presage that these kind of persons will some time perhaps be moved by the truth of my doctrine to depart from their usual perversity. But of no long continuance will be this conversion, nay, they will return to their former infatuation, inasmuch that they will hate me more than ever.' As to the minor circumstances of the parable, they are merely meant for ornament, and accommodated to the notions of the Jews as to the haunts and habits of demons, which they thought chiefly abode ἐν τοῖς ἀνύδροις, in the deserts.

44. σχολάζοντα] i. e. ready for his reception. The word is elsewhere almost always used of a person. Τὰ ἔσχατα—πρώτων. A proverbial expression.

46. οἱ ἀδελφοὶ] i. e. either brethren, or kinsmen, cousins; for it is disputed which is the true sense. The latter is the antient and more usual opinion; and of this use of the term brother the Scriptures furnish many examples. Yet not a few modern Commentators maintain that the word must be taken in the usual sense; as Matt. xiii. 25. Εἰσπήκεισαν has the termination of a Pluperf., but the sense of a Perf.: of which examples are adduced by We'

εἶπε δέ τις αὐτῷ, Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω 47
ἐστήκασι, ζητοῦντές σοι λαλήσαι. ὁ δὲ ἀποκριθεὶς εἶπε τῷ 48
εἰπόντι αὐτῷ· Τίς ἐστὶν ἡ μήτηρ μου; καὶ τίνες εἰσὶν οἱ 49
ἀδελφοί μου; καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς
αὐτοῦ, εἶπεν, Ἰδοὺ, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. ὅστις 50
γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς,
αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

2 Marc. 4. 1.
Luc. 8. 4.

XIII. *ΕΝ δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξεληθὼν ὁ Ἰησοῦς ἀπὸ 1
τῆς οἰκίας, ἐκάθητο παρὰ τὴν θάλασσαν· καὶ συνήχθησαν 2
πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα
καθῆσθαι· καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει. καὶ 3
ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων· Ἰδοὺ ἐξηλθεν
ὁ σπείρων τοῦ σπείρειν. καὶ ἐν τῷ σπείρειν αὐτὸν, ἃ μὲν 4
ἔπεσε παρὰ τὴν ὁδὸν· καὶ ἦλθε τὰ πετεινὰ, καὶ κατέφαγεν
αὐτά. ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη, ὅπου οὐκ εἶχε γῆν 5
πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς·
ἡλίου δὲ ἀνατείλαντος, ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν 6
ρίζαν, ἐξηράνθη. ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάθους, καὶ 7

50. μου ἀδελφός, &c.] The Commentators notice the ellips. of *ὡς, quasi*, and compare a similar one of the Heb. 2; also adducing examples of a similar idiom in Greek and Latin. But, as Fritz. has rightly remarked, no ellip. must here be supposed.

XIII. 1. ἐν τῇ ἡμέρᾳ ἐκείνῃ] 'at that time.' See Lu. v. 17.

2. τὸ πλοῖον.] The Art. may denote either the vessel kept for Jesus, or one belonging to the Apostles; or, indeed, both. See Middlet.

3. παραβολαῖς.] The word *παραβολή* is used with the same extent of signification as the Hebrew *שְׁנָה*, and denotes *properly* a comparison of one thing with another in similitude or dissimilitude, or an illustration of any thing derived from any other thing. It differs from an *example*, which is only an instance in kind. But 2dly it signifies a *fable, story, or apologue*; 3dly an *enigmatical* and *wittily expressed gnome or saying, or moral maxim*; 4thly an *adage, proverb, or apothegm*. Of all which senses the Scriptures afford examples. The *second* is the one now especially under consideration. It consists of two parts; 1. the *image, or similitude*, in which some event or fact, real or fictitious, is narrated, and a comparison made between natural and spiritual things, in order thereby to convey important moral or religious instruction, in a more vivid and impressive manner than in the didactic style. 2. The *ἀνταπόδοσις*, which subjoins the thing of which the foregoing was an image; that in which the similitude consists. This *ἀνταπόδοσις* is, however, sometimes wanting, and as that is added or omitted, so is the parable termed *perfect, or imperfect*. The parabolical narrations of Christ (in which were contained facts obvious and striking the senses, or fictitious, in accommodation to the popular comprehension) were generally destitute of this *ἀνταπόδοσις*, and were of two sorts; 1, what regarded the illustration of

moral doctrines and the duties of life; 2, what signified obscurely and *sub involucris*, the nature of the divine kingdom, and its future fortunes. Of these a clear comprehension was so much the more difficult, because it could not be attained without the previous understanding of some other matters which required to be expounded by Jesus himself. Yet when parables of this sort are to be interpreted, we must avoid a too minute scrupulosity; we must not *rescrae omnia ad latum unguem*, but rather regard their general intent and purpose; and since rarely does any parable correspond in every part to the thing compared, many circumstances will occur which belong only to poetical or Oriental ornament, and are considered as a sort of drapery. See more in Campb. and Rec. Syn.

— ὁ σπείρων.] The Art. (as Middlet. remarks) here gives the participle the nature of a substantive, i. e. *σπορεὺς*, which was unknown to the LXX. This is not a Hebraism, but is frequent in the Greek Classical writers. See Matth. Gr. Gr. § 269.

4. ἃ μὲν] Sub. σπέρματα. Παρὰ τὴν ὁδόν, by, or in the path which led to the field about to be sowed.

5. τὰ πετρώδη] Sub. χωρία, which is expressed in Thucyd. iv. 9. The sense is, *stony or rocky ground*.

6. ἐκαυματίσθη.] In Palestine, during the seed time (which is in November), the sky is generally overspread with clouds. The seed then springs up even in *stony* places; but when the sun dissipates the clouds, having outgrown its strength, it is quickly dried away. (Rosenm.)

7. ἐπὶ τὰς ἀκάθους] 'among thorns;' or rather, upon thorny ground. So Polyæn. p. 615. *χωρίον ἀκανθώδες*. Bp. Middlet. has not said any thing on the force of the Art. in this and the following verse. It may be considered an in-

- 8 ἀνέβησαν αἱ ἄκανθαι, καὶ ἀπέπνιξαν αὐτά. ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν· καὶ ἐδίδον καρπὸν, ὃ μὲν ἑκατόν, ὃ 9 δὲ ἐξήκοντα, ὃ δὲ τριάκοντα. ^b ὁ ἔχων ὥτα ἀκούειν, ἀκουέτω! ^b Supr. 11.
- 10 Καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐτῷ· Διατί ἐν παρα-
11 βολαῖς λαλεῖς αὐτοῖς; ^c ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· ^c Infr. 16. 17. "Ὅτι ^c 1 Cor. 2. 10. ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ^d 1 Joh. 3. 27. 12 ἐκείνοις δὲ οὐ δέδοται. ^d ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ, ^d Inf. 25. 29. καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει, ἀρθή- ¹ Marc. 4. 25. ² Luc. 8. 18. ³ et 19. 26. 13 σεται ἀπ' αὐτοῦ. διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ^e Est. 6. 9. ὅτι βλέποντες οὐ βλέπονσι, καὶ ἀκούοντες οὐκ ἀκούουσιν, ¹ Marc. 4. 12. 14 οὐδὲ συνιούσι. ² καὶ ἀναπληροῦται [ἐπ'] αὐτοῖς ἡ προφητεία ³ Luc. 8. 10. 'Ἡσαίου ἡ λέγουσα. Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ ⁴ Joh. 12. 40. 15 βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. ἐπαχύνθη γὰρ ἡ ⁵ Act. 28. 26. καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὡς βαρέως ἤκουσαν, καὶ ⁶ Rom. 11. 8. τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὡσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ * συνῶσι καὶ

sertion in reference; and that reference should seem to be to the thorny ground, and the good ground, as parts of a whole, namely of the field to be sown.

8. ἐδίδον] gave, yielded. This sense of *ἐίδωμι* and the Latin *dare* is frequent in the Classical writers. ὃ μὲν, Sub. σπέρμα. ἑκατόν. This immense produce is not unexampled. See Wets. and Recens. Synop. It is not, however, necessary to press on the expression, since a most abundant harvest is all that is required to be supposed.

11. ἐδόται] scil. ἀπὸ τοῦ Θεοῦ, 'permitted by God.' Μυστήρια. This does not mean things entirely beyond the reach of the human understanding. The word properly denotes something hidden, withheld, and therefore unknown, either wholly or partly. All mystery has been well said to be 'imperfect knowledge.' Here and elsewhere in the New Testament it denotes something only disclosed to certain persons, and not revealed to the multitude; namely, in the present case, not the fundamental precepts of the Gospel, but such mysteries as the rejection of the Jews, and the preaching of the Gospel to the Gentiles. These were things not in themselves obscure, nor withheld from any desire to conceal necessary truth, but only that the things in question were, for various reasons, not proper to be then communicated to all, but reserved in their complete explication, for the οἱ ἑσπεριτικοὶ of the disciples. That our Lord spake in parables, to cause the blindness, perverseness, and final condemnation of the Jews, it would be impious to imagine.

12. ὅστις γὰρ ἔχει—αὐτοῦ.] This adage, partaking of the oxymoron, which has a twofold application, properly (and as it was, no doubt, commonly used) refers to worldly riches; for οἱ ἔχοντες and οἱ μὴ ἔχοντες, (scil. χρήματα) is a frequent phrase in the Classical writers to denote the have-somethings, and the have-nothings, the rich and the poor. And in this view the adage can little need explication. Here, however, it

is transferred to spiritual riches, and under it is couched the lesson that he who hath considerable religious knowledge, and takes that care to improve it, with which men are observed to increase their wealth, will find it increase; while those who have but little, and manage it as the poor are often observed to do, will find it come to nothing. The little he hath learned will slip out of his memory; he will be deprived of it, and in that sense it will be taken from him.

13. ὅτι βλέποντες—συνιούσι.] A proverbial expression, common to both the Scriptural and the Classical writers, used of those who employ to advantage the faculties of seeing or perceiving, hearing or understanding, and laying to heart.

14. καὶ ἀναπληροῦται] i. e. is again fulfilled, by the similar blind obstinacy of the same people. This is what Spanh. calls the secondary and improper use of the formula, by analogy, or example, when a thing happens similar to one that has formerly been done, said, or predicted. There is, however, no reason why it may not be understood of a second fulfilment. Ἀκοῇ ἀκούετε. This is called a Hebraism, though examples have been adduced from the Greek Classical writers. The idiom almost always carries emphasis. Ἐπὶ before ἀκ. is marked for omission, or cancelled, by almost all the Editors; and on the strongest grounds, it being omitted in most Manuscripts and Versions, and the Edit. Princ.

15. ἐπαχύνθη] Παχὺς and its derivatives (like *pinguis* in Latin) are often used of stupidity, from a notion common to all ages, that fat tends to mental dulness. But as with us stupidity is colloquially used in the sense obstinacy, so here both senses seem to be meant. This, indeed, is certain from what follows. Ἐκάμμυσαν. Καμμεῖν does not mean to squint, as a recent Commentator says, but to close the eyelids. Μήποτε, for ἵνα μὴ. Συνῶσι. This is found in the Ed. Princ. and many MSS., and is edited by Math., Griesb., Knapp., Vater, and Fritz.

^f Infr. 16, 17. ^{Luc. 10. 23.} ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς. 'Υμῶν δὲ μακάριοι οἱ 16
ὄφθαλμοί, ὅτι βλέπουσι· καὶ τὰ ὦτα ὑμῶν, ὅτι ἀκούει! ἀμήν 17
γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προφήται καὶ δίκαιοι ἐπεθύμησαν
ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκούσαι ἃ ἀκούετε, καὶ
^g Marc. 4. ^{Luc. 8. 11.} οὐκ ἤκουσαν. ^h 'Υμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ 18
σπείροντος. παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας, καὶ 19
μὴ συνιέντος, ἔρχεται ὁ πονηρὸς καὶ ἀρπάζει τὸ ἐσπαρμένον
ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς.
ⁱ Eua. 58. ^{Joh. 5. 35.} ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον 20
ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν, οὐκ ἔχει δὲ 21
ρίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστι· γενομένης δὲ θλίψεως
ἢ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκανδαλίζεται. ὁ δὲ εἰς 22
τὰς ἀκάθας σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ
ἢ μέριμνα τοῦ αἰῶνος τούτου καὶ ἡ ἀπάτη τοῦ πλούτου
συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται. ὁ δὲ ἐπὶ τὴν γῆν 23
τὴν καλὴν σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ
συνιῶν· ὃς δὴ καρποφορεῖ, καὶ ποιεῖ ὁ μὲν ἑκατὸν, ὁ δὲ
ἐξήκοντα, ὁ δὲ τριάκοντα.

Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων· Ὡμοιώθη 24
ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα
ἐν τῷ ἀγρῷ αὐτοῦ· ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους, 25
ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ
σίτου, καὶ ἀπῆλθεν. ὅτε δὲ ἐβλάστησεν ὁ χόρτος, καὶ 26
καρπὸν ἐποίησε, τότε ἐφάνη καὶ τὰ ζιζάνια. προσελθόντες 27

16. μακάριοι οἱ ὄφθαλμοί.] A mode of speaking common to the poetic or the pathetic and spirited style, in every language. The same remark will apply to Lu. xi. 27.

18. ἀκούσατε τὴν παραβολὴν.] 'Hear ye, or attend ye, therefore to the (explanation of) the parable of the sower.'

19. μὴ συνιέντος] i.e. and does not lay it to heart so as to understand it; by metonymy of cause for effect. This signification is of frequent occurrence in the Sept. Παντὸς ἀκούοντος may, with Fritz., be rendered 'quicunque audit.' Perhaps, however, it is Hebraism. 'Ο—σπαρεῖς. He who is such may metaphorically be called a man sown by the way-side. A man may be termed sown (σπαρεῖς) on the same principle that we call a field sown, which receives the seed. It may be rendered, he who is sown on the way-side. For the man is compared to the field, not to the seed. And so E. V. Hammond and Campb., however, understand it of the seed. And so Fritz., who renders 'hic ex parabola ingenio ad viam consitus appellari debet.'

21. οὐκ ἔχει ῥίζαν.] It is properly the word that hath no root in itself. Comp. Col. ii. 7. Eph. iii. 18. But, by hypallage, it is transferred to the person. We may paraphrase, 'but he does not suffer it to take deep root in his mind.' Πρόσκαιρός, scil. μόνον, 'is but a temporary and

unstable disciple.' Σκανδαλίζεται, 'takes offence at, and falls off from the Gospel.'

22. ἡ μέριμνα] 'anxious care.' So called because μερίζει τὸν νοῦν, it distracts the mind with worldly cares, and so dissipates the attention as not to leave us (in the words of Gray) "leisure to be wise or good," or to attend to the concerns of the soul. Ἀπάτη τοῦ πλούτου, the alluring vanity of riches.

23. ὁ δὲ—σπαρεῖς.] 'He who is represented as one that received seed into the good ground.' Ὃς καρποφορεῖ is to be referred, not to the word, but to the person in whose heart the word is sown. Thus is adumbrated the different effect of the Gospel on different hearts.

25. τοὺς ἀνθρώπους.] Euthym., Whitby, Beng., and Wakef. understand 'the men whose duty it was to take care of the field.' But that is very harsh; neither was it customary to keep watch in fields, except when the corn was far advanced to maturity. It is, therefore, better to suppose, with Grot., that ἐν τ. καθ. δ. is meant for a description of night. Ζιζάνια. The Commentators are not agreed what is the plant here intended. It is with most probability supposed to be the darnel, or *lolium temulentum* of Linnaeus, which grows among corn, and has much resemblance to wheat, but is of a deleterious quality, both the corn and the straw; and therefore deserves the epithet *infelix*, given by Virgil.

Τότε ἀφείς τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς 36
καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες· Φράσον
ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ. ὁ δὲ ἀποκρι- 37
θεὶς εἶπεν αὐτοῖς, Ὁ σπείρων τὸ καλὸν σπέρμα, ἐστὶν ὁ υἱὸς
τοῦ ἀνθρώπου· ὁ δὲ ἀγρὸς ἐστὶν ὁ κόσμος· τὸ δὲ καλὸν 38
σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια,
εἰσὶν οἱ υἱοὶ τοῦ πονηροῦ. Ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ 39
ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια τοῦ αἰῶνος ἐστὶν·
οἱ δὲ θεριστὰι ἄγγελοί εἰσιν. ὥσπερ οὖν συλλέγεται τὰ 40
ζιζάνια, καὶ πυρὶ *καίεται· οὕτως ἔσται ἐν τῇ συντέλειᾳ
τοῦ αἰῶνος τούτου. ἀποστέλει ὁ υἱὸς τοῦ ἀνθρώπου τοὺς 41
ἀγγέλους αὐτοῦ· καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ
πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν, ¹καὶ 42
βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ
κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Τότε οἱ δίκαιοι 43
ἐκλάμψουσιν, ὥς ὁ ἥλιος, ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν.
ὁ ἔχων ὕδα ἀκούειν, ἀκούετω!

Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῶ 44
κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὐρὼν ἄνθρωπος ἐκρυψε· καὶ
ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πάντα ὅσα ἔχει πωλεῖ,
καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ 45
ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας· ὃς εὐρὼν ἓνα πολύτιμον 46

36. τὴν οἰκίαν] i. e. the house he had left, at Capernaum.

38. τὸ δὲ καλὸν σπέρμα, &c.] 'as to the good seed.' Οὗτοί εἰσιν accommodated in construction to *υἱοί*, though referring to *σπέρμα*. Perhaps, however, *σπέρμα* is considered as a noun of multitude.

40. καίεται.] Such is the reading of almost all the MSS. and the Edit. Princ. and other early Editions; and this is adopted by almost every Editor from Wets. downward. The common reading *κατακαίεται* was probably derived from the Scholiasts. 'Ἐν τῇ συντέλει τοῦ αἰῶνος.' This is by some interpreted of the end of the age, i. e. of the Jewish polity and state. But though that sense of the phrase has place elsewhere, the context must here limit it to the final consummation of things; though the other sense may be included.

41. σκάνδαλα.] Σκάνδαλον signifies a stumbling block, either naturally or metaphorically, i. e. whatever occasions any one to err in his principles or practice. Here, however, as it is joined with *τοὺς ποιοῦντας*, it must denote not things, but persons, i. e. false teachers, such as are censured by Peter and Jude, who, under the semblance of Christian liberty, inculcated doctrines repugnant to moral virtue, and held vice to be among the *ἀδιάφορα*, things indifferent. Βαλοῦσιν—πυρός. An allusion to the Oriental custom of burning alive, mentioned in Dan. iii.

10. The expression is equivalent to *γένηται τοῦ πυρός*, *Matth. v. 22*.

43. ἐκλάμψουσιν—αὐτῶν.] Our Lord seems to have had in mind Dan. xii. 3. Comp. *Wisd. iii. 7. Eccles. ix. 11. 1 Macc. ii. 62. 1 Pet. v. 4.* (Mackn.)

44. θησαυρῷ κεκρυμμένῳ] i. e. such valuables as, in the insecurity of society in ancient times, men were accustomed to bury in the earth, on the expectation of invasion from an enemy. This is illustrated by the citations of Wets. From the present passage, and one cited by Wets. from the *Mischna*, it appears that the Jewish law adjudged all treasure found on land to be the right of him who had bought the land. 'Ἐκρυψε', i. e. either, 'covers it up (again)', or, conceals (his good fortune). Middlet. would, from some MSS., cancel the Art. at *τῷ ἀγρῷ*. And indeed it is not easy to see what sense it can have. For that assigned by Fritz is inadmissible. It must not, however, be cancelled on such slender authority; and idioms, though difficult to be accounted for, are not therefore to be done away. 'Ἀγρῷ' does not signify an estate, but a field. *Ἀγροῦ*, i. e. τοῦ θησαυροῦ; though Griesb. edits *αὐτοῦ*.

45. ἀνθρώπῳ ἐμπόρῳ] 'a merchant.' Such as those found in the East, who travel about buying or exchanging jewels, pearls, or other valuables; a custom illustrated by the citations in Wets. The *ἀνθρώπῳ* added is agreeable to an idiom found chiefly in the earliest writers, but frequent in Hellenistic Greek, by which the substantive is treated as an adjective. *Μαργαρίτας*. With respect to the origin of this word, it is justly remarked by Bp. Marsh, that as pearls

μαργαρίτην, ἀπελθὼν πέπρακε πάντα ὅσα εἶχε, καὶ ἡγόρα-
σεν αὐτόν.

- 47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνη
βληθείση εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συνα-
48 γαγούσῃ ἣν, ὅτε ἐπληρώθη, ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλόν,
καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἀγγεῖα, τὰ δὲ σαπρὰ
49 ἔξω ἔβαλον. ^{* Infr. 25.} οὕτως ἐστὶ ἐν τῇ συντελείᾳ τοῦ αἰῶνος. ^{32.}
ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριοῦσι τοὺς πονηροὺς ἐκ
50 μέσου τῶν δικαίων, ^{† Sup. ver.} καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ ^{42.}
πυρός· ἐκεῖ ἐστὶ ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
51 Λέγει αὐτοῖς ὁ Ἰησοῦς· Συνήκατε ταῦτα πάντα; λέγουσιν
52 αὐτῷ· Ναί, κύριε. Ὁ δὲ εἶπεν αὐτοῖς· Διὰ τοῦτο πᾶς
γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν,
ὁμοίος ἐστὶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ
θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.
53 Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς
54 ταύτας, μετῆρεν ἐκεῖθεν· ^{u Marc. 6.} καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ, ^{1.}
ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήττεσθαι ^{Luc. 4. 16.}
αὐτοὺς καὶ λέγειν, Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις;
55 οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ ^{x Joh. 6. 42.}
λέγεται Μαριάμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰაკώβος καὶ Ἰωσῆς ^{supr. 12. 46.}
56 καὶ Σίμων καὶ Ἰούδας; καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι

are the produce of the East, it is more reasonable to suppose that the Greeks borrowed the word from the Orientalists, than the contrary, which is the common opinion. The great value of pearls appears from what is said by Pliny.

47. *σαγήνη*] vericulum, a drag net, which when sunk, and dragged to the shore, sweeps as it were the bottom. The word occurs in Ez. xxvi. 5 and 14, for the Heb. *סרג*, and in *Æschyl.*, *Ælian*, *Artemid.*, and other later writers. At *ἐκ παντός* γένους sub. *τινὰ* or *τι*, not, however, understanding, with *Kuin.*, other things besides fish, but supplying *ἰχθῦδια* or *ἰχθόδια*.

48. *τὰ σαπρὰ*] the refuse. A vox sol. de h. re. See vii. 17. and Note. *Ἐξω* has no reference, as *Kuin.* and others suppose, to the baskets; but simply denotes throw away.

49. *ἐκ μέσου.*] This is thought to be redundant. But see Fritz.

52. *διὰ τοῦτο.*] The Commentators regard this either as redundant, or, which is much the same thing, as a *formula transitionis*. But it rather seems to denote an inference from what has preceded, and may be rendered *Wherefore then, since that is the case*. And this ushers in an admonition to use the knowledge they have. *Γραμματεὺς*. The term properly denotes a doctor of the Jewish law, but here, a teacher of the Gospel; the name being transferred, from similarity of office. *Μαθητευθεὶς εἰς τὴν βασιλ.* τ. ο. *Griesb.*, *Knapp.*, and *Vater*, and *Fritz*, edit. *τῇ βασιλείᾳ*; but on rather too slight authority, and without sufficient reason. The phrase may be rendered, 'discipled into the kingdom of

heaven,' or, 'admitted by discipleship into the Christian society.' See xxiii. 34. xxviii. 19. Acts xiv. 21. This is a sort of phrasal *prægnans*. If *τῇ βασιλείᾳ* be the true reading, the sense will be, 'instructed for,' 'disciplined to,' i. e. completely acquainted with the nature and purposes of the Gospel. At *καινὰ* and *παλαιὰ* sub. *βρώματα* and perhaps *σκεύη*. It is not necessary to too much scrutinize these words, which simply denote such provisions or other necessities as he may think suitable to the wants of his family, both what he has long laid up and what he has recently provided.

54. *πατρίδα*] scil. πόλιν, i. e. Nazareth, the place where he had been brought up, and which was therefore, in a certain sense, his country.

55. *οὗτός*] The use of this pronoun here, as often in the Classical writers, implies contempt, like the Heb. *הוּ*; and Latin *iste*. Τοῦ τέκτονος. The word *τέκτων* denotes an artificer, or artisan, as opposed to a *labourer*; and, according to the word accompanying it, may denote any artificer, whether in wood, stone or metal. But when it stands alone, it denotes a *carpenter* (as *faber* and *πηχ*) both in the Scriptural and almost always in the Classical writers. (*Campb.*) Who, moreover, observes that there is something analogous in the use of our word *smith*. He might have more appositely instanced *wright*, which (derived from the Saxon *wrighta*, a workman) denotes *carpenter* in the North of England. That such is the sense here intended, cannot reasonably be doubted, especially as it is supported by the concurrent testimony of ancient ecclesiastical writers.

^γ Marc. 6. πρὸς ἡμᾶς εἰσι; πόθεν οὖν τούτῳ ταῦτα πάντα; ⁵⁷ καὶ ⁴ Luc. 4. 24. ^Δ Joan. 4. 44. ἔσκανδαλίζοντο ἐν αὐτῷ. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν ^ε Marc. 6. ^Δ τῇ οἰκίᾳ αὐτοῦ. ² καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς, 58 διὰ τὴν ἀπιστίαν αὐτῶν.

^α Marc. 6. ¹⁴ Luc. 9. 7. XIV. ² ἘΝ ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης τὴν ἀκοὴν Ἰησοῦ, καὶ εἶπε τοῖς παισὶν αὐτοῦ· Οὗτός ἐστιν 2 Ἰωάννης ὁ βαπτιστής· αὐτὸς ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ ^β Marc. 6. ¹⁷ Luc. 3. 19. διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. ³ Ὁ γὰρ Ἡρώδης 3 κρατίσας τὸν Ἰωάννην, ἔδωκεν αὐτὸν καὶ ἔθετο ἐν φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ. ἔλεγε ^γ Infr. 21. ²⁶ Luc. 20. 6. γὰρ αὐτῷ ὁ Ἰωάννης· Οὐκ ἔξεστί σοι ἔχειν αὐτήν. ⁴ καὶ 4 θέλων αὐτὸν ἀποκτεῖναι, ἐφοβήθη τὸν ὄχλον, ὅτι ὡς 5 προφήτην αὐτὸν εἶχον. γενεσίων δὲ ἀγομένων τοῦ Ἡρώδου, 6 ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρесе τῷ Ἡρώδῃ· ὅθεν μεθ' ὅρκου ὠμολόγησεν αὐτῇ δοῦναι ὃ εἰάν αἰτήσῃται. Ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς· 8 Δὸς μοι, φησὶν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ

57. οὐκ ἔστι προφήτης—αὐτοῦ.] A proverbial sentiment (to which Wets. cites many parallel ones) importing that one whose endowments enable him to instruct, is no where so little held in honour as among his townsmen and immediate connexions.

58. οὐκ ἐποίησεν—αὐτῶν.] Christ did not judge it suitable to obtrude his miracles upon them, and so could not properly perform them. Considering their unbelief of his Divine mission, it is hard to say how he could have lavished away his favours on a people so unworthy of them. (Doddr.)

XIV. 1. τὴν ἀκοὴν Ἰησοῦ] i.e. περὶ τοῦ I. 2. παισίν.] This, by a use frequent in the Sept. (See Schleus. Lex. Vet. Test.) is supposed to denote friends. But it rather signifies ministers, officers (namely of his Court.) Αἱ δυνάμεις ἐνεργ. ἐν α. To account for the Art. here, Middlet. would render 'the powers, or spirits, are active in him.' But the proofs he adduces are rather specious than solid; and there seems to be no reason to abandon the common interpretation of δυνάμεις, miracles. And ἐνεργ. may be taken, as usually, for ἐνεργεῖσθαι, 'miracles are effected by him.' But it is better, with Beza, E. V., Wakef., Schleus., and Fritz., to take δυνάμεις of the power of working miracles, as in Acts vi. 8. x. 38., by which the Art. may very well be accounted for. Thus Fritz. renders 'et propterea vires quibus fiunt miracula, quarum videmus efficacitatem vim in eo exercent.'

3—13. In this Episodical digression recounting the imprisonment and death of John the Baptist, the Aorists must be rendered as Pluperfects.

4. ἔχειν] for γαμεῖν. A use frequent in the Classical writers, like that of habere in Latin, of which many examples are adduced by Wets.

6. γενεσίων ἀγομένων.] The Commentators are not agreed whether this should be understood of the birthday festival of Herod, or that in commemoration of his accession. That the latter was observed as such, is certain from Joseph. Ant. xv. 11, 3. (of Herod) and 1 Kings i. 8 & 9. ix. 18. Hos. vii. 5. As, however, no examples of this sense of the word γενεσία have been adduced, the common interpretation is the safer; and that the ancients, both Jews and Gentiles, kept their birthdays as days of great rejoicing, is certain from a variety of passages cited by Wets. At γενεσίων some supply συμποσίων; others, ἡμερῶν. The latter is preferable, as in the phrase ἀγεῖν ἑορτήν. Ἀγεῖν is used like the Latin agere. Yet when the neuter noun, singular or plural, is employed, we may supply θέματα, or συμπόσια; or rather γενέθλιον is then a noun, as often in Herodo. and other authors cited or referred to in Recens. Synop.

— ὠρχήσατο.] Most Commentators, as Grot. and Kuin., here understand a pantomimic and lascivious dance, recently introduced into Judæa, and such as is censured by Juven. Sat. vi. 63. and Hor. Od. iii. 6, 21. Yet that Herod should have permitted, and even been gratified with a lascivious dance by his daughter-in-law, would argue incredible indecorum and depravity. It is therefore better, with Lightf., Michaelis, and Fritz. to suppose that the dance was a decorous one, expressive of rejoicing, but from the extreme elegance with which it was performed, attracted admiration.

8. προβιβασθεῖσα] adducta, urged, instigated. A signification occurring in the Sept. and also Xen. Mem. i. 2, 17. προβιβ. λόγῳ. Πίνακι, a broad and flat dish, or plate; not a basin, as Campb. renders; for from its origin (namely πῖνον, a board) the word commonly denotes what is flat, or nearly so.

- 9 βαπτιστοῦ. καὶ ἐλυπήθη ὁ βασιλεὺς· διὰ δὲ τοὺς ὅρκους, καὶ
 10 τοὺς συνανακειμένους, ἐκέλευσε δοθῆναι· καὶ πέμψας ἀπέκε-
 11 φάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ. καὶ ἤνεχθη ἡ κεφαλὴ
 12 αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκε τῇ μητρὶ
 αὐτῆς. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦσαν τὸ σῶμα,
 13 καὶ ἔθавαν αὐτό· καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ. ^{d Marc. 6. 32. Luc. 9. 10. Joh. 6. 2.} καὶ
 ἀκούσας ὁ Ἰησοῦς, ἀνεχώρησεν ἐκείθεν ἐν πλοίῳ εἰς ἔρημον
 τόπον κατ' ἰδίαν. καὶ ἀκούσαντες οἱ ὄχλοι, ἠκολούθησαν αὐτῷ
 πεζῇ ἀπὸ τῶν πόλεων.
 14 ^{e Marc. 6. 33. Luc. 9. 12. Joh. 6. 5.} Καὶ ἐξελθὼν ὁ Ἰησοῦς εἶδε πολὺν ὄχλον, καὶ ἐσπλαγ-
 χίσθη ἐπ' αὐτοῖς καὶ ἐθεράπευσε τοὺς ἀρρώστους αὐτῶν.
 15 Ὀψίας δὲ γενομένης, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ,
 λέγοντες· Ἐρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη παρήλθεν·
 ἀπολυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας, ἀγορά-
 16 σωσιν ἑαυτοῖς βρώματα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ χρειαν
 17 ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν. οἱ δὲ λέγουσιν
 18 αὐτῷ· Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας.
 19 ὁ δὲ εἶπε· Φερετέ μοι αὐτοὺς ὧδε. ^{f Inf. 15. 26. et 26. 26.} καὶ κελεύσας τοὺς ὄχλους
 ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, [καὶ] λαβὼν τοὺς πέντε ἄρτους
 καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησε·
 καὶ κλάσας ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ
 20 τοῖς ὄχλοις. καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· καὶ

9. *Ἐλυπήθη.*] This is by Kuin. and Wahl. interpreted 'was angry'; of which sense they adduce examples from the Classical and Scriptural writers. But some of them are exceptionable; and here there seems no reason to deviate from the usual signification of the word. Though it might be rendered 'he was chagrined.' The feeling was doubtless a mixed one; sorrow (on his own account chiefly) and *chagrin*, not without anger at being thus taken advantage of; for he could not but feel apprehensive of the consequences of so unpopular an action. *Διὰ τοὺς ὅρκους*, i.e. 'scrupling to break his oath before his guests;' for at entertainments there was a delicacy even in refusing requests.

10. *πέμψας*] scil. *τίνα*. That this is not a *Hebraism*, (as Rosenm. says) is plain from two examples from Plut. and Herodian adduced in *Recens. Synop.*

13. *ἀκούσας.*] Namely, of John's death, and Herod's opinion of himself. On both which accounts, as also to avoid the imputation of blame for any disturbances which might be expected to follow such an enormity, and likewise (as we learn from Mark) to refresh himself and his Apostles after their fatigue, our Lord sought retirement. *Πεζῇ*. Not 'on foot,' but 'by land,' as opposed to *ἐν πλοίῳ*. This signification is frequent in the Classical writers, and sometimes has place where there is no opposition expressed or even implied.

14. *αὐτοῖς.*] On this reading all the Editors

are agreed. The common one *αὐτοῖς* is proved to have been a mere typographical error of Stephens's third Edition, faithfully retained by succeeding Editors, though to the violation of the *norma loquendi*.

15. *Ὀψίας γενομένης*] i.e. the first evening, which commenced at three o'clock. That mentioned further on at ver. 23. is the second evening, which commenced at sunset. 'Ἡ ὥρα ἤδη παρήλθεν,' 'the day is far spent.' *Ὥρα*, like the Latin *hora*, has often this sense. So at Lu. ix. 12. *ἡ δὲ ἡμέρα ἤρξατο κλένειν*. Fritz. understands it of the proper time for healing and instructing the people.

19. [*Καὶ.*] This is rejected or cancelled by almost all Editors, as not found in the greater part of the MSS. and the Edit. Princ. and other early Editions and Fathers. It is one of the many ill-judged alterations in Stephens's third Edition from Erasmus's fifth. *Εὐλόγησε*. Sub. *τὸν Θεόν*. The word is elsewhere interchanged with *εὐχαριστεῖν*, as synonymous. See Matth. xv. 36. Mark viii. 6. Luke i. 64. ii. 28. xxiv. 53. Joh. vi. 11. & 23. Acts xxviii. 35. Jam. iii. 5. When the name of food, or sacrifice, is expressed, there is an ellipsis for *εὐλογεῖν τὸν Θεόν ὑπὲρ τῆς θυσίας*. *Κλάσας*. The Jewish loaves were in fact cakes, broad, thin, and brittle, like our biscuits; and therefore required to be broken rather than cut, and thus would leave very many fragments; which accounts for the great quantity thereof gathered up.

ἦσαν τὸ περισσεῦον τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις. οἱ δὲ ἐσθιόντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδίων. καὶ εὐθέως ἠνάγκασεν [ὁ Ἰησοῦς] τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους. καὶ ἀπολύσας τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσευξάσθαι. Ὁψίας δὲ γενομένης, μόνος ἦν ἐκεῖ. τὸ δὲ πλοῖον ἦδη μέσον τῆς θαλάσσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος. Τετάρτη δὲ φυλακῇ τῆς νυκτὸς ἀπῆλθε πρὸς αὐτοὺς ὁ Ἰησοῦς, περιπατῶν ἐπὶ τῆς θαλάσσης. καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θάλασσαν περιπατοῦντα, ἐταράχθησαν, λέγοντες· Ὅτι φάντασμα ἐστὶ· καὶ ἀπὸ τοῦ φόβου ἔκραζαν. εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς λέγων· Θαρσεῖτε· ἐγὼ εἰμι, μὴ φοβεῖσθε. Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε· Κύριε, εἰ σὺ εἶ, κέλευσόν με πρὸς σε ἐλθεῖν ἐπὶ τὰ ὕδατα. ὁ δὲ εἶπεν· Ἐλθέ. καὶ καταβάς ἀπὸ τοῦ πλοίου ὁ Πέτρος, περιεπάτησεν ἐπὶ τὰ ὕδατα, ἐλθεῖν πρὸς τὸν Ἰησοῦν. βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν, ἐφοβήθη· καὶ ἀρξάμενος καταποντίζεσθαι, ἔκραξε λέγων· Κύριε, σῶσόν με. εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα, ἐκελάβετο αὐτοῦ, καὶ λέγει αὐτῷ· Ὀλιγόπιστε, εἰς τί ἐδίστασας; Καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος· οἱ δὲ ἐν 32

20. ἦσαν] scil. οἱ ἀπόστολοι. And at τὸ περισσεῦον sub. μέρος. Κλασμάτων, i. e. not only the fragments which would arise from breaking up loaves for so great a multitude, but (as appears from John vi. 13.) those also which each person would make in eating. The words following δώδεκα—πλήρεις are in apposition and exegetical of the preceding, q. d. namely, twelve baskets full. Κοφίνους. This word has occasioned more discussion among the Commentators than might have been imagined; especially from these cophini being in Juven. Sat. iii. 14. and vi. 512. connected with hay, which has been a mote in the eyes of the Commentators. The most rational and natural opinion is, that the baskets in question were either (as Burt. thinks) such as had, from the earliest period, been a part of the household utensils of the Jews. (See Deut. xxviii. 5.) or (as Reland, Schleus., and Kuin. suppose) were portable flag-baskets, such as were commonly used by the Jews in travelling through Heathen countries, to convey their provisions, in order to avoid the pollution of unclean food. The hay, it is supposed, they took with them, to make a bed. Yet these baskets could not have held any quantity sufficient for that purpose. It is more probable that the cophini here meant carried no hay; and those mentioned by Juvenal, were of a much larger sort, used for packing up various articles of pedlary, such as the foreign Jews even then used to deal in.

22. ἠνάγκασεν] From this term many have inferred the unwillingness of the disciples to de-

part, influenced by ambitious views, as thinking that, from the multitude being so urgent for making Jesus a King, now would be the time to set up his earthly kingdom. The verb, however, like others in Greek and Latin of similar import, is often used of moral persuasion; as Thucyd. viii. 41. and vii. 37. Nay, by an idiom frequent in our own language, it may only mean 'he made,' i. e. caused them, 'to enter,' &c.

24. μέσον] Sub. κατὰ; unless it be, as Fritz. says, a *Nomin.* Βασανιζόμενον simply signifies 'violently tossed;' as in Polyb. i. 48. 2. a stormy wind is said πύργους βασανίζειν.

25. περιπατῶν ἐπὶ τῆς θαλ.] This was a proverbial mode of expressing impossibility. So Horapollon Hierogl. i. 58. says, that the Egyptian hieroglyphic for impossibility was a man's foot walking on the sea. Thus our Saviour evinced his divine power; for this is in Job ix. 8. made a property of the Deity; ὁ ταῦτας τῶν οὐρανῶν, καὶ περιπατῶν ἐς τὴν ἑσπέρην ἐπὶ θαλάσσης.

27. ἐγὼ εἰμι] 'it is I.' Literally, I am the person! A somewhat rare idiom.

28. κέλευσον, &c.] Under bid is also implied enable me to, &c.; for Peter wished a miracle to be worked, to prove that it was really Jesus.

31. ἐδίστασας] The word properly signifies to stand in *bivis*, undetermined which way to take; as Eurip. Or. 625. διπλῆς μερίμνης διπτόχοντες ἰσὺν ὁδοῦς. Ἐκόπασεν, was lulled, or hushed. Sub. εἰνόν. Examples are adduced by the Commentators from Herodo. vii. 191; and Ælian ap. Suid.

33 τῷ πλοίῳ, ἐλθόντες προσεκύνησαν αὐτῷ, λέγοντες· Ἀληθῶς
Θεοῦ υἱὸς εἶ!

34 ^h Καὶ διαπεράσαντες, ἦλθον εἰς τὴν γῆν Γεννησαρέτ· ^h Marc 6.
53.

35 καὶ ἐπιγινόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου, ἀπέστει-
λαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ
36 πάντας τοὺς κακῶς ἔχοντας· καὶ παρεκάλουν αὐτὸν, ἵνα
μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ
ὅσοι ἤψαντο, διεσώθησαν.

1 XV. ⁱ ΤΟΤΕ προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων ⁱ Marc 7.1.

2 γραμματεῖς καὶ φαρισαῖοι λέγοντες· Διατί οἱ μαθηταὶ σου

3 παραβαίνουνσι τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νί-
3 τονται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν. Ὁ δὲ ἀποκρι-

3 θεις εἶπεν αὐτοῖς· Διατί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν

4 τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν; ^k Ὁ γὰρ Θεὸς ἐνετείλατο ^k Exod. 20.

λέγων· Τίμα τὸν πατέρα [σου] καὶ τὴν μητέρα· καὶ ὁ ^l Deut. 5.16.

κακολογῶν πατέρα ἢ μητέρα, θανάτῳ τελευτάτω· ὑμεῖς δὲ ^l Eph. 6.2.

5 λέγετε· Ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ· Δῶρον ὃ ἐὰν ^k Exod. 21.

^l Lev. 20.9.

^l Prov. 20.

33. Θεοῦ υἱὸς εἶ. Bishop Middlet. has proved that the want of the Art. will not authorize us to translate 'a son of God,' or 'son of a God.' For, as to the former in the sense *prophet*, there is no proof that prophets were so called. And as to the latter, which is thought suitable to the ideas of *Pagans*, there is no proof that these men were such; or, if so, they might adopt the language of the Apostles on this extraordinary occasion: and though it is urged that the disciples were not yet acquainted with the divinity of our Lord, yet that must be received with some limitation: that the Messiah would be the son of God, was a Jewish doctrine; and therefore if they acknowledged him as the *Christ*, they must have regarded him as the son of God; a title which they had repeatedly heard him claim to himself. And what they themselves held, they could scarcely but impart to the Pagan mariners, whose exclamation may thus be understood in the highest sense. Ἀληθῶς, too, implies as much as, 'Thou art really the character which thou claimest and art said to be, the son of God.'

XV. 1. οἱ ἀπὸ Ἱεροσολύμων] 'Those of,' or belonging to 'Jerusalem.' An idiom occurring in numerous passages of the Scriptural and Classical writers referred to by the Commentators.—*Those of Jerusalem* were the learned of the Pharisaical sect, and as such entitled to deliver instruction wherever they went. They were probably sent by the chief of the Pharisees, and came doubtless with insidious intentions.

2. τὴν παράδοσιν τῶν πρεσβυτέρων] Παράδοσις signifies a precept, or body of precepts, not written, but handed down by tradition. So Joseph. Ant. xiii. 10, 6. ὅτι νόμιμα πολλὰ τίνα παρὰ τὸν νόμον οἱ Φαρισαῖοι ἐκ πατέρων λαβοῦσι, ἅπερ οὐκ ἀναγέγραπται ἐν τοῖς Μουσειῶν νόμοις. By τῶν πρεσβυτέρων are meant, not the members of the Sanhedrim, but the most celebrated doctors.

3. διὰ τί καὶ ὑμεῖς—ὑμῶν] Our Lord confutes

them from their own positions, ably opposing the παράδοσις, &c. to the ἐντολὴ τοῦ Θεοῦ; and before he disputes respecting the tradition to which they referred, he uproots the very foundation on which their whole reasoning was erected, and shows by a manifest example how often this tradition is at variance with the Divine Laws.

4. τίμα τὸν πατέρα.] This was understood to comprehend under obedience and dutiful respect, taking care of and supporting. See Numb. xxii. 17. xxiv. 1. Judg. xiii. 17. So Eccles. iii. 8. ἐν ἔργῳ καὶ λόγῳ τίμα πατέρα. Thus also κακολογεῖν, ἔσθ, comprehended neglecting to support. Such, too, was the mode of interpretation sanctioned by their own Canonists. See Lightf. and Wets. Σου after πατέρα is cancelled or rejected by all the best Editors, as being of little or no authority, and one of the false readings of Erasmus. received by Steph. into his third Edition. Θανάτῳ is not a mere pleonasm, but a strong expression, importing a capital punishment of the worst sort. Or θαν. τελέ. may mean, 'let him be put to death without mercy,' Hebrew נָשַׁבְתָּ נָשַׁבְתָּ to which our common phrases bear a little affinity.

5. δῶρον] Scil. ἐστίν. Δῶρον, corresponding to κορβάν in Mark vii. 11, properly signified something devoted to the service of God. But, as it was often introduced in making a vow against using any article, it came, at length, to denote any thing prohibited; and if spoken with reference to any particular person, the phrase imported, that the vower obliged himself not to give any thing to the person in question; and thus, if that person was the father of the vower, he was held prohibited from relieving his necessities. Such is the view taken of the term by Lightf., Grot., Campb., Kuin., and most recent Commentators. Yet it is more natural, with the ancient Fathers and some modern Commentators, to take δῶρον simply of something consecrated, or supposed to be consecrated, to pious uses, by a

ἐξ ἐμοῦ ὠφεληθῆς.—καὶ οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ. καὶ ἡκυρώσατε τὴν ἐντολὴν τοῦ Θεοῦ 6 διὰ τὴν παράδοσιν ὑμῶν. ὑποκριταὶ! καλῶς προεφῆτευσεν 7 περὶ ὑμῶν Ἡσαΐας λέγων· Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ 8 στόματι αὐτῶν, καὶ τοῖς χεῖλεσί με τιμᾷ· ἡ δὲ καρδία αὐτῶν πόρρῳ ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβονται με, διδάσκοντες 9 διδασκαλίας, ἐντάλματα ἀνθρώπων. ^m Καὶ προσκαλεσάμε- 10 νος τὸν ὄχλον, εἶπεν αὐτοῖς· Ἀκούετε καὶ συνίετε! οὐ τὸ 11 εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄνθρωπον. Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ· Οἶδας 12 ὅτι οἱ φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν; ⁿ ὁ δὲ ἀποκριθεὶς εἶπε· Πᾶσα φυντεία, ἣν οὐκ ἐφύτευσεν 13 ὁ πατὴρ μου ὁ οὐράνιος, ἐκριζωθήσεται. ὁ ἄφετε αὐτούς· 14 ὁδηγοὶ εἰσι τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν εἰς ὁδηγῇ, ^p ἀμφότεροι εἰς βόθυνον πεσοῦνται. Ἀποκριθεὶς δὲ ὁ Πέτρος 15 εἶπεν αὐτῷ· Φράσον ἡμῖν τὴν παραβολὴν ταύτην. ^q ὁ δὲ ^r Ἰησοῦς εἶπεν· Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐπω νοεῖτε, 16

collusion between the sons and the priests, so as to leave the father destitute.

—καὶ οὐ μὴ τιμήσῃ, &c.] Euthym., not without reason, complains of the difficulty of the construction, in which some suppose an apodosis to be wanting, suppressed *per aposiopesis*, either *ἡλευθέρωται*, or *ἀνατίθω ἐστ'*, or the like. Others suppose an *ellipsis* of some word, as *ἀφείλει*, or *κωλυτὸν*. Kuin. and others regard the *καὶ* as a mere expletive, (as often the Heb. *ו*) and render 'he need not honour.' But this removing of a difficulty by silencing a word is too violent. And as to the other methods above-mentioned, there is certainly no *aposiopesis*, nor any *ellipsis* properly so called, but merely, as Fritz. suggests, an *apodosis* is to be supplied from the former verse, *q. d.* *θανάτῳ μὴ τελευτᾷ*.

7. *καλῶς προεφῆτευσεν*, &c.] Some Commentators regard this as *really* a prediction, veiled under a rebuke to the people immediately addressed. Most, however, account it an accommodation of the words of the Prophet, to the Jews of the age of Christ; or take it to mean, that the Prophet well said of the hypocrites of his age what was true of hypocrites in every age. The sense should seem to be, 'the words pronounced by Isaiah are extremely applicable as said of you.' *Προφ.*, declared, uttered.

8. *ἐγγίζει*—καὶ] These words omitted in four or five MSS., and some Versions and Fathers, are cancelled by Griesb. But the evidence in question will scarcely warrant *suppression*.

9. *διδασκαλίας*] 'as, or by way of, commandments.' See Middleton. *Ἐντάλ. ἀνθρώπων*. 'The term, *ἐντάλματα τῶν ἀνθρώπων* (says Campb.) is here and at Mark ix. 7. and Col. ii. 2. contrasted by implication with the commands of God, which are in the New Testament called, not *ἐντάλματα*, but *ἐντολαί*.'

10. *συνίετε*] 'mind, endeavour to understand.'

11. *οὐ τὸ εἰσερχόμενον—ἀνθρώπων*) Our Lord did not hereby intend to abrogate the distinction between clean and unclean things for food. His meaning was that nothing was naturally and *per se* impure (and therefore such as could defile the mind of man), but only so ex-instituted. Or his words may be understood *comparatē*; *q. d.* forbidden meats do not pollute so much as impure thoughts and intentions. Middleton. observes that the Art. at τὸν *ἄνθρωπον* is necessary, because, as in the case of regimen, the definiteness of a part supposes the definiteness of the whole.

12. *τὸν λόγον*] i. e. what Jesus had just said concerning their traditions.

13. *φυντεία*] The word properly signifies 'a planting,' or plant; but metaphorically denotes the doctrines or traditions in question, by an allusion to the *mind* as *soil*, and *precepts* as *plants*. See Matth. xiii. 29 and 38. 1 Cor. iii. 6. A comparison familiar both to the Hebrews and Greeks. See Wets.

14. *ἄφετε αὐτούς*] 'heed them not, nor their words.' *Τυφλὸς δὲ τυφλὸν—πεσοῦνται*. A proverbial saying, common to both the Hebrews, Greeks, and Romans. *Βόθυνον* signifies, not ditch, but pit, such as were dug for the reception of rain water. *Πεσοῦνται*, 'will fall.' To be understood of what is *customary*.

15. *παραβολὴν*] 'the maxim, or weighty apothegm.' It is not that Peter did not understand the maxim (which was by no means obscure, inasmuch that our Lord says *καὶ ὑμεῖς ἀσύνετοί ἐστε*;) but his prejudices darkened his understanding, and he could scarcely believe his ears, that a distinction of meats availed not, and therefore asks an explanation.

16. *ἀκμὴν*] Put adverbially for *ἐτι*, as not unfrequently in the Classical writers.

- 17 ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα, εἰς τὴν κοιλίαν
 18 χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; τὰ δὲ ἐκπορευόμενα ^{† Jac. 3. 6.}
 ἐκ τοῦ στόματος, ἐκ τῆς καρδίας ἐξέρχεται, κἀκεῖνα κοινοῖ τὸν
 19 ἄνθρωπον. * ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πο- <sup>* Gen. 6. 5.
et 8. 21.
Marc. 7. 21.</sup>
 νηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι,
 20 βλασφημίαι. ταῦτά ἐστι τὰ κοινούντα τὸν ἄνθρωπον τὸ
 δὲ ἀνίπτοις χερσὶ φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.
 21 * Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς, ἀνεχώρησεν εἰς τὰ μέρη <sup>† Marc. 7.
24.</sup>
 22 Τύρου καὶ Σιδῶνος. καὶ ἰδὼν, γυνὴ Χαναναία ἀπὸ τῶν ὁρίων
 ἐκείνων ἐξελθοῦσα, ἐκράυγασεν αὐτῷ λέγουσα: Ἐλέησόν με
 23 κύριε νιὲ Δαβὶδ! ἡ θυγάτηρ μου κακῶς δαιμονίζεται. ὁ δὲ
 οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ
 αὐτοῦ, ἠρώτων αὐτὸν λέγοντες Ἀπόλυσον αὐτήν, ὅτι
 24 κρᾶζει ὀπισθεν ἡμῶν. ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ ἀπεστάλην <sup>† Sup. 10.
5, 6,
Act. 13. 46.
Rom. 15. 8.</sup>
 25 εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. ἡ δὲ
 26 ἐλθοῦσα προσεκύνει αὐτῷ λέγουσα Κύριε, βοήθει μοι. ὁ δὲ
 ἀποκριθεὶς εἶπεν Οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν
 27 τέκνων, καὶ βαλεῖν τοῖς κυναρίοις. ἡ δὲ εἶπε· Ναὶ κύριε
 καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων
 28 ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. τότε ἀποκριθεὶς ὁ
 Ἰησοῦς εἶπεν αὐτῇ ὦ γύναι, μεγάλη σου ἡ πίστις·
 γεννηθήτω σοι ὡς θέλεις. καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ
 τῆς ὥρας ἐκείνης.
 29 * Καὶ μεταβάς ἐκεῖθεν ὁ Ἰησοῦς, ἦλθε παρὰ τὴν θάλασσαν <sup>† Marc. 7.
31.</sup>
 30 τῆς Γαλιλαίας· καὶ ἀναβάς εἰς τὸ ὄρος, ἐκάθητο ἐκεῖ. * καὶ ^{† Esa. 35. 5.}
 προσῆλθον αὐτῷ ὄχλοι πολλοί, ἔχοντες μεθ' ἐαυτῶν χυλοὺς,

17. ἀφεδρῶνα] A word of the Macedonian dialect. From its etymon (ἀπό and ἔξομαι.) it signifies a place apart, a privy.

21. εἰς τὰ μέρη] As Christ seems not to have actually entered into the Gentile territories, we must here (with Grot.) interpret *eis* versus, towards, (with the Syriac.) So the Hebrew *ל* local, like our *ward* in toward. Mark, indeed, has *eis* τὰ μεθόρια Τύρου: but μεθόριον is a word of dubious signification, and denoted a strip of land which was between two counties, and properly belonging to neither. So it is explained by the Gloss. Vet. *inter fines*. Indeed ὅριον frequently signifies, not border, but country, or territory.

22. γυνὴ Χαναναία] Called by Mark Ἑλληνιστὶ Συροφοίνισσα, i. e. a Gentile dwelling on the confines of Phœnicia. She was therefore a Gentile by birth, and not a proselyte, as some have supposed. Yet it does not follow that she was an idolatress; for many Gentiles in those parts were believers in one true God, and felt much respect for Judaism, though they did not profess it. She might easily, therefore, have learnt the doctrine of a Messiah, and the appellation, from the Jews.

23. λόγον] Sub. *ἔνα*. See Bos Ellip. Ἡρώτων, 'asked, besought him.' An usage confined to the New Testament and Sept. Ἀπόλυσον, i. e. 'dispatch her business;' for it implies, 'with the grant of the favour she asks,' as appears from ver. 24 and 26.

26. κυνάρια] The word was adopted after the manner of the Jews in speaking of the Gentiles, though it was also a term of reproach in common use with both.

27. ναὶ κυρίε] The Commentators are not agreed as to the force of this formula. Most modern ones (after Scalig. and Casaub.) assign to it the sense 'obsecro te,' as in Philem. xxii. Rev. xxii. 20, and sometimes in the Classical writers. And so the Heb. *נא*. The antients, and some moderns, as Grot., Le Clerc., Elsn., E. V., Schleus., and others, take it to import *assent*, which, indeed, is most agreeable to the answer. And though ἀλλὰ does not follow, as it properly should, yet, in such pathetic sentences, regularity is forgotten. Here (as often) γὰρ has reference to a short clause omitted, to be thus supplied: 'True, Lord, (but extend a small portion of thy help and mercy towards me;) for even (καὶ) the dogs, &c.'

τυφλοὺς, κωφοὺς, κυλλοὺς καὶ ἑτέροους πολλοὺς, καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐθεράπευσεν αὐτοὺς, ὥστε τοὺς ὄχλους θαυμάσαι, βλέποντας κωφοὺς λαλοῦντας, 31 κυλλοὺς ὑγιεῖς, χωλοὺς περιπατοῦντας, καὶ τυφλοὺς βλέ-
• Marc. 8. 1. ποντας· καὶ ἐδόξασαν τὸν Θεὸν Ἰσραὴλ. *Ὁ δὲ Ἰησοῦς 32 προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπε· Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον· ὅτι ἡδὴ ἡμέραι τρεῖς προσμένονσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι. καὶ ἀπολύσαι αὐτοὺς νήστευσι οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ. καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ 33 αὐτοῦ· Πόθεν ἡμῖν ἐν ἑρημίᾳ ἄρτοι τοσοῦτοι, ὥστε χορτάσαι ὄχλον ποσούτων; Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πόσους ἄρτους 34 ἔχετε; οἱ δὲ εἶπον· Ἑπτὰ, καὶ ὀλίγα ἰχθύδια. καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν· καὶ λαβὼν τοὺς ἑπτὰ 35 ἄρτους καὶ τοὺς ἰχθύας, εὐχαριστήσας ἔκλασε, καὶ ἔδωκε τοῖς 36 μαθηταῖς αὐτοῦ, οἱ δὲ μαθηταὶ τῷ ὄχλῳ. Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων, 37 ἑπτὰ σπυριδας πλήρεις. οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι 38 ἄνδρες, χωρὶς γυναικῶν καὶ παιδιῶν.

Καὶ ἀπολύσας τοὺς ὄχλους †ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν 39
• Sup. 12. εἰς τὰ ὄρια Μαγδαλά. XVI. * Καὶ προσελθόντες οἱ φαρι- 1
• Marc. 8. 11. • Luc. 11. 54. σαῖοι καὶ σαδδουκαῖοι, πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· 2
 Ὁψίας γενομένης, λέγετε· Εὐδία· πυρρᾶζει γὰρ ὁ οὐρανός· καὶ πρωὶ· Σήμερον χειμῶν· πυρρᾶζει γὰρ στυγνάζων ὁ 3

30. κυλλοὺς] It is by no means clear what is meant by this term, and how it differs from χωλοὺς. See Recens. Syn. I have there conjectured that κύλλοι (which Hesych. explains by κάμπυλοι) meant one with a distorted limb, as a foot; exactly answering to our expressions bow-leg, and bow-legged. Such persons are not, in a proper sense, lame; yet they sometimes labour under more inconveniences than would be occasioned by the loss of a limb. And therefore we need not wonder that such should offer themselves as objects of our Lord's mercy; and surely the cure of such a radical misformation must give an exalted idea of our Lord's power.

31. κωφοὺς] i. e. deaf and dumb; since those born deaf are naturally dumb also.

32. ἡμέραι τρεῖς] The reading here is dubious. Most of the ancient MSS., and some Fathers have ἡμέραι, which has been received by almost all Editors from Wets. downward; and justly, since the common reading ἡμέρας plainly arose from an alteration of this more difficult reading. Yet this leaves a construction of unprecedented harshness, which Fritz. would remove by inserting, from a few MSS., Versions, and Fathers, εἰσιν, καὶ. The authority, however, is so slight, and the words so evidently from the margin, that I cannot venture to follow the example. It is strange none should have seen that the difficulty may better be removed by simply altering the accent of προσμένονσι to προσμενούσι, thus taking it for a particip. Dat.

plur. Thus the ellipse of εἰσι will be very regular, and the construction usual, i. e. there are three days to them staying with me; i. e. they have stayed with me three days. The words following, καὶ οὐκ ἔχουσι &c., signify 'and now they have nothing (left) to eat.'

39. ἐνέβη] Almost all the Editors from Wets. to Fritz. adopt or prefer ἐνέβη, from several MSS. Versions, and Fathers, with the Edit. Princ. and the two first of Steph. And this may possibly be the true reading. But as I cannot remember any instance of that word being used of *embarking*, (whereas ἐμβαλεῖν is often so used both in the New Testament and Sept.) I have scrupled to receive it. Though some may on that very ground maintain its authenticity, and account it Hellenistic; indeed it comes from a quarter which usually brings the truth.

XVI. 1. ἐπηρώτησαν] The same idiom as that by which we say, *ask* (i. e. request) any person to do a thing. On the thing itself see supra. xii. 34.

2. εὐδία] Sub. ἔσται. The Jews, as indeed the antients in general, were attentive observers of all prognostics of weather, fair or foul; and many similar sayings are adduced from both the Rabbinical and Classical writers by the Commentators.

3. στυγνάζων] for καὶ στυγνάζει. The Commentators and Lexicographers say that στυγνάζειν signifies properly to *grieve*, and thence to *be gloomy*. The very reverse, however, is the truth.

- οὐρανός. ὑποκριταὶ! τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε
 4 διακρίνουν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε; ^b γινεῖν^b Supr. 12.
 ποτηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ καὶ σημεῖον οὐ δοθή-
 σεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωῆ τοῦ προφήτου. καὶ
 καταλιπὼν αὐτοὺς, ἀπῆλθε.
 5 ^c Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν, ἐπέλα-^c Marc. 8.
 6 θοντο ἄρτους λαβεῖν. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ὁράτε καὶ^{14.} Luc. 12. 1.
 προσέχετε ἀπὸ τῆς ζύμης τῶν φαρισαίων καὶ σαδδουκαίων.
 7 οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς, λέγοντες· Ὅτι ἄρτους οὐκ
 8 ἐλάβομεν. γινούς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Τί διαλογίζεσθε
 9 ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε; ^d οὐπω^d Supr. 14.
 νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισ-^{17.} Joh. 6. 9.
 10 χιλίων, καὶ πόσους κοφίνους ἐλάβετε; ^e οὐδὲ τοὺς ἑπτὰ^e Supr. 15.
 ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σπυρίδας ἐλάβετε;
 11 πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτου εἶπον ὑμῖν προσέχειν ἀπὸ
 12 τῆς ζύμης τῶν φαρισαίων καὶ σαδδουκαίων; τότε συνῆκαν,
 ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἀλλ' ἀπὸ
 τῆς διδαχῆς τῶν φαρισαίων καὶ σαδδουκαίων.
 13 ^f Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίπ-^f Marc. 8.
 14 που, ἠρώτα τοὺς μαθητὰς αὐτοῦ, λέγων· Τίνα με λέγουσιν^{27.} Luc. 9. 18.
 οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; ^g οἱ δὲ εἶπον· Οἱ^g Supr. 14.
 μὲν Ἰωάννην τὸν Βαπτιστὴν ἄλλοι δὲ Ἠλίαν· ἕτεροι δὲ
 15 Ἰερεμίαν, ἢ ἓνα τῶν προφητῶν. λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα
 16 με λέγετε εἶναι; ^h ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε· Σὺ εἶ^h Joh. 6. 69.
 17 ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. ⁱ καὶ ἀποκριθεὶς ὁⁱ et 11. 27.
 Ἰησοῦς εἶπεν αὐτῷ· Μακάριος εἶ Σίμων Βάρ Ἰωῆ, ὅτι σὰρξⁱ Act. 11. 37.
 καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ πατὴρ μου ὁ ἐν τοῖς^j et 9. 20.
 10 ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

The verb (which is rarely met with except in the New Testament and Sept.) is derived from *στεύω*, *thick*, from *στεύω*, to stuff up. *Τὸ μὲν πρόσωπον* &c. "From this reproof (says Mackn.) it appears, that the refusal of the Jews to acknowledge the Messiahship of Christ, was owing neither to the want of evidence, nor to the want of capacity to judge of that evidence. The accomplishment of the ancient prophecies (Gen. xlix. 10. Is. xi. 1; xxxv. 5. Deut. ix. 24.) and the miracles which he performed, were proof sufficient, and much more easily discernible than the signs of the seasons."

6. *οἱ δὲ ἐλθόντες* &c.] An emphatical phrase signifying *studiously attend to*. It is not so much a Hebraism as an idiom common to the simple and colloquial style in all languages. *Ζύμη*, i. e. their doctrines, as *διδαχή* imports both doctrines and ordinances. See Lightf.

7. *λέγοντες ὅτι*] Sub. *εἶπε* or the like. See Grot. and Glass.

13. *τίνα με λέγουσι* &c.] Bp. Middleton has here ably shown the correctness of the common construction and rendering of the passage—¹ Whom do men say that I, the Son of man, am. The interpretation of Beza and others, which

supposes a double interrogation, would involve an intolerable harshness, not to say solecism. Yet he thinks the conjecture of Adler probable, that the received reading was made up of two, viz.: *τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι* (which is the reading of Mark and Luke) and of *τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου*, which is the supposed true reading of St. Matthew. The *με* is cancelled by Fritz., almost entirely on the authority of Versions and Fathers. But as it is omitted only in one MS., its authenticity cannot well be questioned.

16. *ὁ υἱὸς—ζῶντος*] Whitby supposes there was this difference between *ὁ Χριστὸς* and *ὁ υἱὸς τοῦ Θεοῦ*, that the former referred to his office, the latter to his divine original; though he admits that neither Nathaniel (John i. 50.) nor the other Jews, nor even the Apostles, used it in that sublime sense in which Christians always take it. *Ζῶντος*, i. e. (as Rosenm. and Kuin. explain) the (only) living and true God, as distinguished from dumb idols (*εἰδωλα ἀψυχα*, Sap. xiv. 29.), fictitious deities, called *νεκροί*. Ps. cvi. 28, and other places.

17. *σὰρξ καὶ αἷμα*] i. e. according to the sense of the expression in the New Testament and

κ Joh. i. 1. οὐρανοῖς. ^k καὶ γὰρ δὲ σοὶ λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ 18
 42. ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι
 1 Infr. 18. ἄδου οὐ κατισχύουσιν αὐτῆς. ¹ καὶ δώσω σοι τὰς κλεῖς τῆς 19
 16. Joh. 20. 23. βασιλείας τῶν οὐρανῶν· καὶ ὁ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται
 2 Infr. 17. δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὁ ἐὰν λύσῃς ἐπὶ τῆς γῆς,
 9. Marc. 8. 30. ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. ^m τότε διεστέλλατο τοῖς 20
 Luc. 9. 21.

Rabbinical writers, *man*. It is remarkable that it should not occur in the Sept.

18. Σὺ εἶ Πέτρος] *Cephas* in Syriac. This was not an original appellation, but given at his conversion. See Joh. i. 42. It was customary for the Jewish Doctors to bestow new names on their disciples, chiefly, we may suppose, with reference to some peculiar disposition or quality. So, in the present instance, *Rock* intimates the *firmness* which prompted Peter to avow his faith in Jesus; a sample of the intrepid zeal afterwards evinced in building up the Church, and establishing the Religion of Christ. Examples of a similar paronomasia I have adduced in Recens. Syn. *Ἐπὶ ταύτῃ τῇ πέτρᾳ*. Many ancient and modern Commentators understand by *πέτρα* the confession or profession of faith just made by Peter. Other ancient and modern ones suppose that our Lord then pointed to himself as the great foundation. But the latter is exceedingly harsh, and involves a wholly gratuitous supposition: and the former, though entitled to more attention, from the great names in support of it, is scarcely admissible, being repugnant to the context. For to take *πέτρα* to mean this confession, as on a rock, is surely harsh. And when the Apostle is thus represented as a *πέτρος*, not the *πέτρα* of the Church, there is destroyed whatever can be thought *remarkable*, or meant as the reward of St. Peter's singular confession. Besides, the words following *καὶ δώσω σοι*, evidently allude to some other gift or distinction. There can, therefore, be little hesitation in preferring the interpretation which refers the *πέτρα* to Peter personally. And this has been fully established by Euthym., Grot., Le Clerc, Alberti, Cameron, Hammond, Whitby, Clarke, L'Enfant, Beausobre, Palaiet, Pfaffius, Beng., Dodd., Newcome, Michaelis, Marsh, Middleton, Maltby, Kuin., Fritz., Schleus., &c. The sense has been well expressed thus: 'Thou art by name rock, and suitable to that name shall be thy work and office; for upon thee, (upon thy preaching, as upon a rock,) shall the foundation of my Church be laid.' The force of the paronomasia in *Πέτρος* is lost in our language, but expressed in the Greek, Italian, and French. As to the arguments of those who maintain that *πέτρα* signifies the *confession* of Peter, deduced from the relative signification of *πέτρος* and *πέτρα*, they are too insignificant to deserve any serious attention; indeed, the question has long ago been disposed off by Alberti and Palaiet.

— *πύλαι ἄδου—αὐτῆς*] If the interpretation above recommended of *πέτρα* be well founded, *αὐτῆς* here cannot but refer to *ἐκκλησίαν*. And so it is almost universally taken; though a few refer it to *πέτρα*, either with reference to the *confession*, or to Peter personally. See Recens. Synop. The former mode of interpretation unquestionably deserves the preference. By *ἐκκλη-*

σίαν is to be understood, not the Church properly so called, (which is liable to objection) but (as the best Commentators are agreed) the individual members of which the Church, as a body of the faithful, is composed. It is therefore meant, that not even death itself shall prevail over the faithful members of Christ's Church, but that they shall enjoy resurrection unto life and felicity. The phrase *πύλαι ἄδου* is interpreted by all the best modern Commentators, the *state of the dead, or of death; i. e. death*. It occurs both in the Hebrew and Greek writers frequently; (See the examples adduced by Wets. and others) and always in the sense, the approach to the place of departed souls, the state of the dead.

19. *καὶ δώσω—οὐρανῶν*] These words are a continuation of the image by which the Church is compared to an edifice founded on a rock. They seem intended to further explain what is meant by founding the Church upon Peter, as a foundation; and they figuratively denote, that Peter should be the person by whose instrumentality the kingdom of heaven, the Gospel Dispensation, should be opened, once for all, to both Jews and Gentiles; which was verified by the event. See Acts ii. 41. x. 44. compared with xv. 7. Moreover, the expression "the keys" may also refer to the power and authority for the said work; especially as a key or keys was antiently a common symbol of authority; and presenting with a key was a form of investing with authority, and such was afterwards worn as a badge of office. See Is. xxii. 22.

— *ὁ ἐὰν λύσῃς—οὐρανοῖς*] This is exegetical of the former. Yet it should seem that the image taken from the keys is not contained in these words, but that they are a fuller development of the trust and power of which keys constitute a symbol. Even here, however, considerable diversity of interpretation exists; though there is little doubt but that the view taken by Lightf., Selden, Hamm., Whitby, and most recent Commentators, is the true one. *Δέειν* signifies to *forbid*, not only in the Rabbinical writings perpetually, but also in Dan. vi. 8. ix. 11. 16.; as also in the Chaldee Paraphrase on Numb. xi. 28. And *λύειν* (Heb. *וּפָתַח* and *פָּתַח*) denotes to *pronounce lawful, concede, permit, direct, constitute, &c.* The sense, therefore, is: 'Whatever thou shalt forbid, or whatever declare lawful, and constitute in the Church, shall be ratified, and hold good with God;' including all the measures necessary for the establishment and regulation of the Church. The Student will observe that this sense of the words *δέειν* and *λύειν* is directly contrary to that which prevails among the Classical writers, in which *λύειν* (*λύωμι*) is synonymous with *καταλύειν* (*λύωμι*), to *abrogate &c.* but *no where*, perhaps, in the sense *concede, permit*, except in Diod. Sic. I. 27. *ἅα ἐγὼ δήσω*

μαθηταῖς αὐτοῦ, ἵνα μηδενὶ εἰπωσιν, ὅτι αὐτός ἐστιν [Ἰησοῦς]
ὁ Χριστός.

- 21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς
αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱερουσόλυμα, καὶ πολλὰ
παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων,
22 καὶ ἀποκταθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. καὶ προσ-
λαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων
23 Ἰλεώς σοι κύριε· οὐ μὴ ἔσται σοι τοῦτο. ὁ δὲ στραφεὶς εἶπε
τῷ Πέτρῳ· Ὑπαγε ὀπίσω μου Σατανᾶ, σκάνδαλόν μου εἶ·
24 ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. Ὁ τότε
ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· Εἴ τις θέλει ὀπίσω μου
ἔλθειν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ,
25 καὶ ἀκολουθεῖτω μοι. ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ
σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ
26 ἕνεκεν ἐμοῦ, εὕρησει αὐτήν. ^qτί γὰρ ὠφελεῖται ἄνθρωπος,
εἰάν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ;
27 ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; ^rμέλ-
λει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ Πατρὸς

οὐδεὶς δύναται λύσαι (cited by Seld.) But even that is the literal Greek version of an Oriental inscription, and therefore is likely to follow the Eastern idiom. The phrase *δεῖν νόμον* has never been produced. I have, however, met with a passage which approaches to it in Soph. Antig. 40. εἰ ταῦδ'—ἐγὼ Διὸς' ἂν ἡ φάππουσα προσ-
θεῖμην πλέον; where the Schol. thus interprets, *λύουσα τὸν νόμον, ἢ βεβαίουςα*. Finally, it is clear that the powers thus conferred on St. Peter (which, however, were soon after bestowed on all the Apostles, see Matt. xviii. 18., in such a manner as to give no oecumenical superiority one over another) will by no means justify the assertion of any peculiar prerogative to the Roman Pontiff, nor affect the question at issue between Protestants and Romanists upon the power of the Church. Whatever foundation Peter might be to the Church, it is clear that the image excludes all notion of a succession of persons similarly circumstanced. Nor, if the superiority of St. Peter had been permanent, could it afford a shadow of reason for deducing from it the supremacy of St. Peter in the persons of his successors.

20. [Ἰησοῦς] The most eminent Critics are agreed that this is to be cancelled, on the authority of fifty-four MSS. and several Versions and Fathers.

21. On the connexion of the remaining portion of the Chapter, see Mackn. and Porteus. *Πρεσβυτέρων*, i. e. the members of the great Sanhedrim. See xxvi. 3. Acts iv. 8. & xxv. 15. where they are called *πρεσβυτέρων*. Luke xxii. 66.

22. *προσλαβόμενος αὐτόν*] This controverted expression is best interpreted 'taking him by the hand;' an action naturally accompanying advice, remonstrance, or censure. Schleus. adduces an example of this sense from Plutarch, to which may be added another in Aristoph. Lysist. 1128. *λαβούσα δ' ἑμᾶς, λοιδορῆσαι βούλομαι*. Ἐπι-

τιμᾶω here only denotes affectionate chiding. Ἰλεώς σοι. Sub. Θεὸς εἰη. Equivalent to our "God forbid," and common in the Old Testament, Philo, and Josephus. The words following οὐ μὴ ἔσται σοι τοῦτο, for μὴ γένοιτο, are in some measure exegetical of the preceding.

23. *Σατανᾶ*] The word here signifies an adversary, or evil counsellor. *Σκάνδαλον* &c. is exegetical of the preceding, and signifies, 'thou art an obstacle to the great work of atonement by my death;' namely, by fostering that horror of his painful and ignominious death, which occasionally harassed our Saviour. *Οὐ φρονεῖς*. *Φρονεῖν* τί τινας signifies to be well affected to any one, to take his side. Here it denotes *caring for, being devoted to*, as 1 Macc. x. 20. *φρονεῖν τὰ ἡμῶν*.

24. *ἀπαρνησάσθω ἑαυτὸν*] 'let him neglect his preservation, not value his life.' See Acts xxii. 26. Lu. xiv. 26.

26. *τί γὰρ ὠφελεῖται—ψυχῆς αὐτοῦ*] This seems to be a proverbial expression, transferred by Jesus from temporal to spiritual application; q. d. 'If we think an earthly and temporary life cheaply bought, at whatever price, how much more a heavenly and eternal one.' At *ζημιωθῇ* sub. *εἰς*, which is sometimes expressed in the Classical writers, though they generally use the *Dative*. *Τί δώσει* &c. Another proverbial expression, with which Wets. compares several others.

27. *μέλλει γὰρ* &c.] The Commentators are not agreed whether this and the verse following should be taken of the first advent of Christ, at the destruction of the Jewish state and nation, or of the final advent, at the day of judgment. The former mode of interpretation is adopted by the most eminent Commentators, on account of the verse following. But others, perhaps more correctly, refer them to the two judgments respectively.

αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδώσει ἐκάστῳ
 κατὰ τὴν πράξιν αὐτοῦ. Ἄμην λέγω ὑμῖν, εἰσὶ τινες τῶν 28
 ὧδε ἱερωτάτων, οἵτινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν
 ἰδῶσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ
 αὐτοῦ.

XVII. ἘΚΑΙ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν 1
 Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ
 ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. καὶ μετεμορφώθη 2
 ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ
 ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. καὶ ἰδού, 3
 ὤφθησαν αὐτοῖς Μωσῆς καὶ Ἠλίας, μετ' αὐτοῦ συλλαλῶντες. 4
 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε τῷ Ἰησοῦ· Κύριε, καλὸν ἐστὶν
 ἡμᾶς ὧδε εἶναι. εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηνάς, σοὶ
 μίαν, καὶ Μωσῇ μίαν, καὶ μίαν Ἠλίᾳ. Ἔτι αὐτοῦ λαλῶντος, 5
 ἰδού, νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς· καὶ ἰδού, φωνὴ

u Marc. 9. 2.
 Luc. 9. 28.
 u Supr. 3.
 17.
 2 Petr. 1.
 27.
 Marc. 1. 11.
 Joh. 1. 34.
 Rom. 48 l.

28. *ιστηκόντων*] Many MSS. and some Fathers have *ιστάτων*, which is edited by Matth., Griesb., Knapp., and Vater. Others have *ιστάτες*, which is adopted by Wets., and edited by Fritz., as being the more difficult reading. But it seems to have come from the margin, and to have been a conjecture of those who proposed to read *εἰσὶ τινες ὧδε ἱερωτάτες*. As to the first mentioned reading, it may be the true one; but the evidence is not so strong as to demand any change, and the common reading is defended by Mark ix. 1. and Luke ix. 27. *Γενέσθαι θανάτου* is a Hebraism (like *θεωρεῖν θαν.*, Joh. viii. 51., *ἰδεῖν θαν.*, Luke ii. 26.) by which verbs of sense are used in the metaphorical signification to *experientias*, not infrequent in the *Classical* writers, joined not, indeed, with *θανάτου*, but with nouns denoting *trouble*. And this extends even to some modern languages.

XVII. 1. *μετεμορφώθη*] The word (which sometimes imports a change of substance) here denotes only a change in external appearance, (as in *Ælian* V. H. i. 1.) agreeably to the sense of its primitive *μορφή* in the Old and New Testament. Thus, in the plainer words of Luke ix. 29. *τὸ εἶδός τοῦ προσώπου αὐτοῦ ἕτερον ἐγένετο*. This most illustrious transaction (of which the scene was probably Mount Tabor) is described by three out of the four Evangelists, and alluded to in the fourth; all agreeing on the main points. Doubtless it was meant to effect most important purposes, which we may be allowed humbly to conjecture. It was, we may suppose, especially intended to give the Apostles that sign from heaven which was regarded as the most unquestionable of all demonstration of Divine mission. As to the *manner* of this transaction, it is supposed to have been a figurative representation of Christ's advent to judge the world, and thereby the fulfilment of the late promise of Christ to his disciples, that some standing there should be witnesses of the glory in which he would appear at the day of judgment. And as *glorification* implies *resurrection*, so the doctrines of a general resurrection and retribution are supposed to be represented. At all events, the representation

was doubtless meant to console the Apostles, under their present trials and tribulations, with the prospect of the glory that should be revealed. Another important purpose was, to figuratively (and by a symbolical action) denote the expiration of the Jewish and the commencement of the Christian Dispensation. Moses and Elias (as the appropriate representatives of the Law and the Prophets) are brought forward to render up their authority into the hands of Christ, to whom they had all along borne witness. And by the words "Hear ye him," and by their disappearance, and leaving Jesus alone, it was represented that Moses and the Prophets had announced to Christ that the ceremonial law had ceased, and the Gospel was established. With respect to the *circumstances* of the transaction, *three* only of the disciples were taken, because that formed the number of witnesses necessary for legal proof; and the three selected were the most confidential disciples, who were afterwards to be witnesses of our Lord's *agony* in the garden, as they were now of his *glory*. There is no reason, with some sceptical foreign Theologians to suppose the whole a *vision*; for though the disciples had been slumbering, yet they are plainly said to have been awake when they saw Moses and Elias conversing with Jesus; both of whom would doubtless appear in *propria personâ*; which involves no difficulty but such as Omnipotence will vanquish at the general resurrection. As to the *nature* of the change in question, it is incomprehensible to us, with our present faculties. Much more on this subject might be said; but speculation on so awful an event should be restrained. Suffice it to add, that the present portion strongly countenances the doctrines of the world of spirits, and their existence in a state of consciousness and acquaintance with what passes on earth; on which see an interesting work by Mr. Huntingford.

4. *σκηνάς*] Namely, booths composed of branches of trees, such as were hastily raised for temporary purposes by travellers, and such as were reared at the feast of tabernacles. (Camp.)

5. *φωτεινῇ*] Griesb. and Fritz. edit *φωτός*,

- ἐκ τῆς νεφέλης λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός,
 6 ἐν ᾧ εὐδόκησα· αὐτοῦ ἀκούετε. καὶ ἀκούσαντες οἱ μαθηταί,
 7 ἔπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφόδρα. ^{z Dan. 8. 18. et 9. 21. et 10. 10, 18.} καὶ
 προσελθὼν ὁ Ἰησοῦς ἤψατο αὐτῶν, καὶ εἶπεν· Ἐγέρθητε
 8 καὶ μὴ φοβεῖσθε. ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν,
 αὐδένα εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον.
 9 ^{y Supr. 16. 20.} Καὶ καταβαινόντων αὐτῶν ἀπὸ τοῦ ὄρους, ἐνετείλατο
 αὐτοῖς ὁ Ἰησοῦς λέγων· Μηδενὶ εἶπητε τὸ ὄραμα, ἕως οὗ ὁ
 10 υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. ^{z Supr. 11. 14. Marc. 9. 11. Mal. 4. 5.} Καὶ ἐπηρώτησαν
 αὐτὸν οἱ μαθηταί αὐτοῦ, λέγοντες· Τί οὖν οἱ γραμματεῖς
 11 λέγουσιν, ὅτι Ἡλίας δεῖ ἐλθεῖν πρῶτον; ὁ δὲ Ἰησοῦς ἀποκρι-
 θείς εἶπεν αὐτοῖς· Ἡλίας μὲν ἔρχεται πρῶτον, καὶ ἀποκατα-
 12 στήσει πάντα· λέγω δὲ ὑμῖν, ὅτι Ἡλίας ἤδη ἦλθε, καὶ οὐκ
 ἐπέγνωσαν αὐτόν, ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν·
 13 οὕτω καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν.
 τότε συνῆκαν οἱ μαθηταί, ὅτι περὶ Ἰωάννου τοῦ Βαπτιστοῦ
 εἶπεν αὐτοῖς.
 14 ^{z Marc. 9. 14.} Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσῆλθεν αὐτῷ
 15 ἄνθρωπος γονυπετῶν αὐτόν, καὶ λέγων· Κύριε, ἐλέησόν μου ^{Luc. 9. 38.}

on account of its being the more difficult reading. But that Critical canon has its exceptions; and one is, when the reading involves a violation of the *norma loquendi*. Now *νεφ. φωτός*, as Knittel and Fritz remark, "*repugnantiam quandam continet*," (Comp. Mark ix. 7.) *nec facile dici potest*," whereas *φωτεινῇ* is supported by vi. 22. See xi. 34 & 36. Another is, when the external evidence for the reading is exceedingly slight; which is the case here; for it is found only in five or six inferior MSS. *Ἐπεκρίσσε*. Not, *overshadowed*, but *surrounded*. An Hellenistic use found in the Sept. The *αὐτοῦ* may be understood of all present. *Φωνή* &c. One of the three instances in the Gospels, of God's personally interposing and bearing testimony in favour of His Son. *Ἀδοῦ* is to be taken *emphatically*, 'him alone,' and no longer Moses and the Prophets.

6. *ἔπεσον ἐπὶ πρόσωπον*] A posture very generally and naturally assumed by those to whom such visions were made, and to be accounted for not only on a principle of fear, (it being the general persuasion that the sight of a supernatural being must destroy life) but of reverence.

9. *ἀπὸ τοῦ ὄρους*] For *ἀπὸ* Matth., Griesb., Knappe, and Fritz. edit *ἐκ*, from very many MSS., early Editions, and Fathers. But there is no sufficient reason for alteration; especially as *καταβ. ἀπὸ ὄρους* is often used in the New Testament; *καταβ. ἐκ τοῦ ὄρους* never. *Τὸ ὄραμα*, what they had seen, *εἰ εἶδον*, as Mark phrases it. Neither this term nor the *ὁπτασία* of Luke will warrant the notion that it was a mere vision or dream.

10. *τί οὖν οἱ γραμματεῖς—πρῶτον*] There is here a difficulty arising from the obscurity of the connexion and the brevity of the enunciation.

The sense is most probably as follows: 'How can the declaration of the scribes, grounded on the prophecy of Malachi, hold good, that Elias must precede the Messiah, to announce his coming, account him &c., when we see the Messiah first advancing in his advent, and no Elias appearing, at least to perform any of the offices in question?'

11. *Ἡλίας μὲν—πάντα*] The sense (which has been causelessly disputed) is doubtless as follows: 'Elias is indeed first to come, and will restore all things,' i. e. be the means of introducing a mighty moral change and reformation.' The future tense is used, because Jesus here uses the language which was generally applied to the Messiah. *Ἀποκαταστήσει* is said to be taken of intention rather than effect. But what John was to do, which was only to act an introductory part, was accomplished, and *ἀποκατ.* must be explained with a reference thereto. There is no ground for the notion of some Commentators, that *ἀποκ.* here signifies, 'he shall finish and put an end to all things,' i. e. to the Jewish dispensation.

12. *οὐκ ἐπέγνωσαν αὐτόν*] 'knew him not as Elias,' 'did not recognise him;' there being much disagreement as to his real character. *Ἐν αὐτῷ*. This is thought to be a Hebraism; but it is rather a popular idiom, similar to one in our own language. *Ποιεῖν* is adapted to denote treatment of every kind, whether good or bad. *Ὅσα ἠθέλησαν* is a popular idiom (with which Markl. ap. Recens. Synop. compares one exactly similar in Xenoph.) like our "to have one's will of any one;" which usually implies violence. See Luke xiii. 25. and Mark ix. 13.

14. *αὐτόν*] So all the Editors from Wets. downwards read, for *αὐτῷ*, on the strongest evidence both of MSS., the Edit. Princ., and

τὸν υἱὸν, ὅτι σεληνιαῖζεται, καὶ κακῶς πάσχει· πολλάκις γὰρ
 πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ. καὶ προσήνεγκα 16
 αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι.
 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Ὡ γενεὰ ἄπιστος καὶ διε- 17
 στραμμένη! ἕως πότε ἔσομαι μεθ' ὑμῶν; ἕως πότε ἀνέξομαι
 ὑμῶν; φέρετέ μοι αὐτὸν ὧδε. καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, 18
 καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον· καὶ ἐθεραπεύθη ὁ παῖς
 ἀπὸ τῆς ὥρας ἐκείνης. Τότε προσελθόντες οἱ μαθηταὶ 19
 τῷ Ἰησοῦ κατ' ἰδίαν, εἶπον· Διατί ἡμεῖς οὐκ ἠδυνήθημεν
 ἐκβαλεῖν αὐτό; ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Διὰ τὴν ἄπιστίαν 20
 ὑμῶν. ἄμην γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον
 σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ· Μετάβηθι ἐντεῦθεν ἐκεῖ,
 καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσει ὑμῖν. τοῦτο δὲ τὸ 21
 γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

b Marc. 11.
22.
Luc. 17. 6.
Matt. 21.
21.
1 Cor. 13.
2.

c Supr. 16.
21.
Infr. 20. 18.
Marc. 9. 31.
Luc. 9. 44.
et 18. 31.
et 24. 26.

d Marc. 9.
33.
Exod. 30.
13.

ἘΝΑΣΤΡΕΦΟΜΕΝΩΝ δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ, εἶπεν 22
 αὐτοῖς ὁ Ἰησοῦς· Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι
 εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ 23
 ἡμέρᾳ ἐγερθήσεται. καὶ ἐλυπήθησαν σφόδρα.

ἘΛΘόντων δὲ αὐτῶν εἰς Καπερναοῦμ, προσῆλθον οἱ τὰ 24
 δίδραχμα λαμβάνοντες τῷ Πέτρῳ, καὶ εἶπον· Ὁ διδάσκαλος

Fathers, and the usage of Scripture, as Mark i. 40. x. 17.

15. σεληνιαῖζεται] 'he is moonstruck,' or lunatic. From the symptoms mentioned here and at Mark ix. 18., this disorder is supposed to have been *epilepsy*, under whose paroxysms those afflicted with it are deprived of all sense bodily and mental, and nearly all articulation. And as we find, in the antient medical writers, epileptic patients described as lunatic or moonstruck, agreeably to the common notion of the influence of the moon in producing the disorder, it is very possible that the disorder in question was epilepsy. Be that, however, as it may, the symptoms are all reconcileable with *dæmoniacal* influence.

17. ὦ γενεὰ ἄπιστος] Who are the persons here meant, has been doubted. Some understand the *father* and the *relations*. Others, the *Jews*, i. e. the *Scribes* who might be present on the occasion. Others, again, the *disciples*; which seems from the context to be the most probable; but it is better, with Doddr., Kypke, Kuin., &c. to suppose the reproof meant for *all* present, each as they deserved it. Γενεὰ ἄπιστος may be referred to the *disciples*, and perhaps the *father*; διστρ. to the *Scribes*; the first ὑμῶν to the *disciples* and the second to the *scribes*. Διστραμμένος signifies literally *crooked*, *perverse*, and, metaphorically, *bad*, whether in body, or in mind or morals. See Recens. Synop. It may be observed that there is a similar metaphor in our word *wrong*, from the part. past *wrung*, from *wringen*, to twist. In both terms there is a tacit reference to what is *straight*. ἕως ποτε—ὑμῶν, 'How long must I be with you,' i. e. 'how long must my presence be necessary to you.'

18. καὶ ἐπετίμησεν—δαιμόνιον] Some refer

the αὐτῷ to the sick person; others, far more correctly, to the *dæmon*. In fact, the passage is to be taken as if written καὶ ἐπετίμησε τῷ δαίμονι καὶ ἐξῆλθε.

20. ὡς κόκκον σινάπεως] i. e. even in the smallest degree; for this was a common and proverbial expression to denote anything exceedingly small, (the *σινάπι* being the smallest of all seeds) just as to *remove mountains* was an adagial hyperbole to denote the accomplishment of any thing apparently impossible. See the Rabbinical citations in Wets.

21. τοῦτο τὸ γένος] Here almost all Commentators supply *δαίμονίων*. But that would suppose *different kinds* of *dæmons*, which, though a possible fact, yet must not be admitted into revelation *per ellipsin*. The truth is, there is no such ellipsis, but, (as Chrys., Euthym., and some modern Commentators have seen,) the sense is: 'this kind of *beings*,' namely *dæmons*. Similar expressions might be adduced both from the Greek, Latin, and modern languages. Ἐν προσευχῇ καὶ νηστείᾳ, viz. says Campb. as necessary to the attainment of that faith without which the *dæmons* could not be expelled, and therefore prayer and fasting might be said to be the *cause*, as being the *cause of the cause*. The conjecture here of Sykes and Bowyer ἐν προσευχῇ νηστείᾳ, is too absurd to deserve a moment's attention. For if that were the sense, the words of the passage would present no answer to the inquiry of the Apostles. The present verse is wanting in some MSS.; but there is no good ground for supposing it not genuine. All the MSS. have it in Mark.

24. οἱ τὰ δίδραχμα λαμβάνοντες] 'those who collected the *didrachmas*.' A collective name for the *tax* so called. The plur. is used with

25 ὑμῶν οὐ τελεῖ τὰ διδραχμα; λέγει· Ναί. καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων· Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη
 26 ἢ κήνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἄλλοτρίων; λέγει αὐτῷ ὁ Πέτρος· Ἀπὸ τῶν ἄλλοτρίων. ἔφη αὐτῷ ὁ Ἰησοῦς·
 27 Ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί. ἵνα δὲ μὴ σκανδαλίσωμεν αὐτοὺς, πορευθεὶς εἰς τὴν θάλασσαν, βάλε ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐυρήσεις στατήρα· ἐκείνου λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

- 1 XVIII. ^e EN ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ ^e Marc. 9. 33. Luc. 9. 46.
 λέγοντες· Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;
 2 καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίον, ἔστησεν αὐτὸ ἐν
 3 μέσῳ αὐτῶν· καὶ εἶπεν· Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῇτε ^f Infr. 19. 14.
 καὶ γένησθε ὡς τὰ παιδιά, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν ¹ Cor. 14. 20.
 4 τῶν οὐρανῶν. ὅστις οὖν ταπεινώσῃ ἑαυτὸν ὡς τὸ παιδίον
 5 τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. ^g Supr. 10. 42.
^e καὶ ὅς ἐὰν δέξῃται παιδίον τοιοῦτον ἐν ἐπὶ τῷ ὀνόματί μου, ἐμέ

reference to the many persons from whom it was collected, each paying one. And the Art. has reference to the customary payment. The declension of this noun is τὸ διδραχμον, τοῦ διδράχμων. The tax was doubtless the half shekel, the sacred tribute.

25. ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν] Who is here meant, is not clear. Almost all the Commentators suppose Jesus. We may, however, understand it of Peter, with Euthym., L. Brug., and Kuin., supported by the Syr. Cod. Corb. 1. The sense may be thus expressed: 'When Peter had entered into the house, (whither Jesus had already gone, while the tax-gatherers were applying to Peter for the contribution) and was just about to ask him whether he would not pay the contribution, Jesus was beforehand with his question, by asking him one, namely, Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη, &c. The word προφθάνω is very rare, inasmuch that it is unaccompanied by an example in Steph. Thes. It is, however, to be found in three passages of Thucyd. Ἰλῶν, i. e. those of their own family, as opposed to ἄλλοι, those not of their own family.

27. ἵνα μὴ σκανδαλίσωμεν αὐτοὺς] i. e. 'that we may not give them a handle for saying that we despise the temple,' &c. or rather, lest we should make them suppose that we undervalue the temple; which might cause them to stumble at, and reject my pretensions. Τὸν ἀναβάντα ἰχθύν, that which rises to or meets the hook. Or it is a Neut. for Pass. As to the piece of money here mentioned, we need not, with Schmidt, suppose it created on purpose, but that it had fallen into the sea, and been swallowed by the fish. Many instances are on record (some adduced by Wets.) of jewels, coins &c. being found in the bellies of fish.

XVIII. 1. ἐν ἐκείνῃ τῇ ὥρᾳ] 'at that time' (ὥρα for καὶρὸς, as xi. 25.) and probably on the

same day with the events just recorded, namely the transfiguration, and the payment of the didrachma by our Lord for himself and Peter. Τίς ἄρα μείζων &c. This interrogation, no doubt, arose from a dispute which had arisen of late from the preference just shown by Jesus to Peter, John, and James, and which had excited the envy of the rest of the disciples, and perhaps some pride in the bosoms of those preferred. The seeming diversity in the narrations of the Evangelists as to the mode in which this matter came before Christ, is satisfactorily adjusted by the harmonists. Μείζων, for μέγιστος, the Commentators say. But it is perhaps not necessary to suppose that; for the disciples seem to have desired to know, not who should be the greatest, but who should be great, and fill the more considerable posts in the Court of the Messiah. So Wets., 'quis erit imperator? quis consiliarius? quis procurator?' The notion (common to all the Jews) that the Messiah would erect a temporal kingdom, they yet clung to, and never laid aside till fully enlightened at the descent of the Holy Spirit.

2. ἔστησεν αὐτὸ—αὐτῶν] Thus employing a method of instruction always prevalent in the East, namely that of emblems, and symbolical actions. See Joh. xiii. 4. & 14. xx. 22. xxi. 19. From Ecclesiastical tradition we learn that the child was the afterwards distinguished martyr, Ignatius.

3. ὡς τὰ παιδιά] Namely, in respect to unambitiousness, humility, docility, and absence of a worldly minded spirit, dispositions the very reverse to those which they were then indulging. Comp. 1 Cor. xiv. 20. Our Lord proceeds to show that he who evinces the dispositions thus enjoined shall be distinguished in the spiritual kingdom which he comes to establish.

5. καὶ ὅς ἐὰν δέξῃται &c.] The preceding verse is evidently directed to the Apostles; while

^b Marc. 9. 42. ^{Luc. 17. 1.} δέχεται· ὃς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν 6
πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ, ἵνα κρεμασθῇ μύλος
ὀνίκος ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ
¹ Luc. 17. 1. ¹ Cor. 11. 19. πελάγει τῆς θαλάσσης. Ὁυαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδά- 7
λων! ἀνάγκη γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα. πλὴν οὐαὶ
τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ τὸ σκάνδαλον ἔρχεται! ^k Supr. 5. 30. ¹ Marc. 9. 43. ἢ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὰ καὶ
βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν
χωλὸν ἢ κυλλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι
εἰς τὸ πῦρ τὸ αἰώνιον. καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, 9
ἔξελε αὐτόν, καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶ μονόφθαλμον
εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι
¹ Paul. 34. 8. εἰς τὴν γέενναν τοῦ πυρός. Ὁρᾶτε μὴ καταφρονήσητε 10
ἐνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι οἱ ἄγγελοι
αὐτῶν ἐν οὐρανοῖς διὰ παντός βλέπουσι τὸ πρόσωπον τοῦ
^m Luc. 19. 10. Πατρός μου τοῦ ἐν οὐρανοῖς. ἤλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου 11

this and the following seem not suitable to them; and therefore the connexion laid down by the Commentators is harsh. The following may be admitted. 'And remember for your encouragement in your Apostolic labours, my maxim is, He that receiveth' &c. But perhaps the verses in question were addressed to some *bystanders*, for to the people at large it would be very suitable.

6. μικρῶν] i. e. disciples generally, without reference to age or quality. The words τῶν πιστευόντων are exegetical of the preceding. Συμφέρει αὐτῷ. Some supply μάλλον, i. e. rather than he should commit such a crime. But that is not very necessary. Μύλος ὀνίκος. The Commentators generally understand by this the upper of the two mill-stones, called in Heb. עֲבִיר, as riding on the other. Others understand a mill-stone turned by an ass, and consequently larger than that turned by the hand. The expression συμφέρει—καταποντισθῇ seems to be proverbial. The punishment in question, though not in use among the Jews themselves, was so in the surrounding nations, where it was inflicted on criminals of the worst sort; as sacrilegious persons, parricides &c. See Rec. Syn. Πελάγει τῆς θαλάσσης, 'depth of the sea.' A somewhat rare phrase, which preserves the primitive sense of πέλαγος, namely a depth. For ἐπὶ before τὸν τράχυν, very many MSS. have εἰς, which is edited by Wets., Matth., Griesb., Vater, and Fritz.; and perhaps upon just grounds. Yet as the point is not certain, I have retained the common reading.

7. σκανδάλων] i. e. those just adverted to; arising from the calamities and persecutions which awaited the professors of Christianity, and are supposed to have been present to the mind of our Lord and his Apostles, and which Middleton thinks are referred to in the Article. Ἀνάγκη γὰρ &c. The necessity here mentioned is conditional; and we may paraphrase this and the parallel passage of Luke as follows: 'it cannot

but happen that offences (σκάνδαλα) circumstances which obstruct the reception, or occasion the abandonment of the faith, should occur; whether occasioned by persecution, denial of the common offices of humanity, contempt, &c. From ver. 8. & 9. it should seem that the σκάνδαλα here mentioned were not only those by which we draw others into sin, but also ourselves, by the indulgence of any worldly minded affections. The argument is, that though, from the corruption of human nature, and the abuse of men's free agency, offences must needs arise, yet so terrible are the consequences of those offences, that it is better to endure the greatest deprivations, or corporeal pain.

10. ὁρᾶτε μὴ καταφρονήσητε &c.] From persecution in general, our Lord proceeds to warn against pride and contempt towards the persons in question. And this admonition is urged from two reasons, each introduced by a γὰρ: 1. The care with which God watches over his meanest servants; And 2., from the love of Christ shown equally unto them by his laying down his life for their sakes as well as their more honoured brethren. It is plain that this admonition is meant for such as were become disciples. Ἐνός signifies any one, emphatically. As to the first reason, it is an argumentum ad hominem, adverting to the general belief of the Jews (retained among the early Christians, and professed by several of the Fathers) that every person, or at least the good, had his attendant angel. These are said at Heb. i. 14. to be "ministering spirits to those who shall be heirs of salvation." This angelic attendant they regarded as the representative of the person, and even as bearing a personal resemblance to him, nay standing in the same favour with God as the person himself. Thus the scope of the passage is obvious. Βλέπουσι τὸ πρόσωπον &c., 'enjoy the favour of &c., in accordance with the Oriental custom by which none were allowed to see the monarch but those who were in especial favour with him.

- 12 σῶσαι τὸ ἀπολωλός. "Τί ὑμῖν δοκεῖ; ἐὰν γένηται τινὶ ἀνθρώπῳ ^{o Luc. 15. 4.}
 ἑκατὸν πρόβατα, καὶ πλανηθῇ ἐν ἑξ αὐτῶν· οὐχὶ ἀφείς τὰ
 ἐννενηκονταεννέα ἐπὶ τὰ ὄρη, πορευθεὶς ζητεῖ τὸ πλανώμενον;
 13 καὶ ἐὰν γένηται εὐρεῖν αὐτὸ, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ'
 αὐτῷ μᾶλλον, ἢ ἐπὶ τοῖς ἐννενηκονταεννέα τοῖς μὴ πεπλανη-
 14 μένοις. οὕτως οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ Πατρὸς ὑμῶν
 15 τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται εἰς τῶν μικρῶν τούτων. Ὁ ἔαν ^{o Luc. 17.}
 δὲ ἁμαρτήσῃ εἰς σέ ὁ ἀδελφός σου, ὕπαγε καὶ ἔλεγξον ^{Lev. 19. 17.}
 αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου. ἐάν σου ἀκούσῃ, ἐκέρδησας ^{Eccl. 19.}
 16 τὸν ἀδελφόν σου. Ἐάν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ^{13, &c.}
 ἑτι ἓνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν ^{Jac. 5. 19.}
 17 σταθῇ πᾶν ῥῆμα. Ἐάν δὲ παρακούσῃ αὐτῶν, εἰπέ τῇ ^{p Deut. 19.}
 ἐκκλησίᾳ· ἐάν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ^{15.}
 18 ὥσπερ ὁ ἐθνικός καὶ ὁ τελώνης. Ἄμην λέγω ὑμῖν· ὅσα ἐὰν ^{Joh. 8. 17.}
 δήσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα ^{2 Cor. 13. 1.}
 ἐὰν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ. ^{Hebr. 10.}
 19 Ἐάλιν λέγω ὑμῖν· ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς ^{q Rom. 16.}
 περὶ παντός πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς ^{17.}
 20 παρὰ τοῦ Πατρὸς μου τοῦ ἐν οὐρανοῖς. οὗ γὰρ εἰσι δύο ἢ ^{2 Thess. 3.}
 τρεῖς συνηγμένοι εἰς τὸ ἑμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ ^{14.}
 αὐτῶν. ^{2 Joh. 10.}
^{1 Cor. 5. 9.}
^{Joh. 20.}
^{23.}
^{supr. 16. 19.}
^{1 Joh. 3.}
^{22. et 5. 14.}

11. τὸ ἀπολωλός] 'whatever is lost.'

12. The connexion seems to be this: "You may figure to yourselves the grief and anger which the Almighty feels at one of his faithful being seduced away, by the joy which he feels at the recovery of one that had gone astray; which is like that of the shepherd," &c. Τί ὑμῖν δοκεῖ (in which words the ὑμῖν is emphatic) is a formula, showing that the thing is illustrated by what takes place with themselves, and in the ordinary occurrences of life. At τὸ πλανώμενον here, as at τὸ ἀπολωλός in the verse preceding, sub. πρόβατον. In ἐννενηκονταεννέα the Art. denotes the remainder of the whole number, as often in Herodot., Thucyd., and others of the Classical writers.

Erasm., Rosenm., and Kuin. rightly construe ἀφείς with ἐπὶ τὰ ὄρη, not πορευθεὶς. See Luke xv. 4, where by the ἐπὶ τὰ ὄρη are meant the mountain pastures, as ἐν ὄρημιν in Luke signifies the pastures. Now the mountains in the East (from their attracting the clouds and showers) are the especial places for pasture, as appears from various passages of Scripture and the Classical writers cited in Rec. Syn.

15. Some think there is here no connexion with the preceding verses, and that what is now introduced, was pronounced at another time. Others imagine that from the offended our Lord proceeds to the offending party, shewing how to reclaim a sinner, and the course to be pursued with him when incorrigible; 1st, by private reproof; 2dly, by public remonstrance before persons of credit and reputation. In both cases there is an allusion to the custom of the Mosaic law, on which the canons of the primitive Church

were founded. Ἀμαρτάνειν εἰς σέ may be taken in a general acceptation, as often in Thucyd.

17. ἔστι σοι—τελώνης] i. e. 'account him as a flagitious person, and one whose intercourse is to be avoided, as that of heathens and publicans.'

18. ὅσα ἐὰν δήσητε &c.] On the sense of these words see Note supra xvi. 19. It must not, however, be here taken in the same extent as there, but (as the best Commentators are agreed) be limited by the connexion with the preceding context, and the circumstances of the case in question. We may thus paraphrase: 'Whatever ye shall determine and appoint respecting such an offender, whether as to his removal from the Christian society, if obdurate and incorrigible, or his readmission into it on repentance, I will ratify; and whatever guidance ye ask from heaven in forming those determinations, shall be granted you, so that there be two or three who unite in the determination or the prayer.' Hence it is obvious that, in their primary and strict sense, the words and the promise have reference to the Apostles alone, however they may, in a qualified sense, apply to Christians of every age.

In the use of περὶ παντός πράγματος, ὅσα quacunque re, there is a Hebraism. Γενήσεται αὐτοῖς is not a Hebraism only, but a frequent Grecism, nay a Latinism. Εἰς τὸ ἑμὸν ὄνομα is said to be for ἐν τῷ ὀνόματί μου. But the sense is, 'on my behalf, in the service of me and my religion.' Δύο ἢ τρεῖς, i. e. very few. A certain for an uncertain, but very small, number. So the Rabbinical writers said that wherever two are sitting conversing on the law, there the Sche-

¹ Luc. 17. 4.

‘Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπε· Κύριε, ποσάκις 21
ἁμαρτήσῃ εἰς ἐμέ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως 22
ἐπτάκις; λέγει αὐτῷ ὁ Ἰησοῦς· Οὐ, λέγω σοι, ἕως ἐπτάκις,
ἀλλ’ ἕως ἑβδομηκοντάκις ἑπτὰ. Διὰ τοῦτο ὡμοιώθη ἡ 23
βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συναῖραι
λόγον μετὰ τῶν δούλων αὐτοῦ. ἀρξαμένου δὲ αὐτοῦ συναί- 24
ρειν, προσηνέχθη αὐτῷ εἰς ὀφειλέτης μυρίων ταλάντων. μὴ 25
έχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ
πραθῆναι, καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα, καὶ πάντα
ὅσα εἶχε, καὶ ἀποδοθῆναι. πεσὼν οὖν ὁ δούλος προσεκύνει 26
αὐτῷ λέγων· Κύριε, μακροθύμησον ἐπ’ ἐμοί, καὶ πάντα σοι
ἀποδώσω. σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου, 27
ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ. Ἐξελθὼν δὲ 28
ὁ δούλος ἐκεῖνος, εὔρεν ἓνα τῶν συνδούλων αὐτοῦ, ὃς ὥφειλεν
αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγε λέγων·
Ἀπόδος μοι εἰ τι ὀφείλεις. πεσὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς 29
τοὺς πόδας αὐτοῦ, παρεκάλει αὐτὸν λέγων· Μακροθύμησον
ἐπ’ ἐμοί, καὶ [πάντα] ἀποδώσω σοι. ὁ δὲ οὐκ ᾔθελεν, ἀλλὰ 30
ἀπελθὼν, ἔβαλεν αὐτὸν εἰς φυλακὴν, ἕως οὗ ἀποδῶν τὸ
ὀφειλόμενον. ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γινόμενα, 31
ἐλυνθήσαν σφόδρα· καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ

ghinah is among them. Ἐν μέσῳ αὐτῶν, viz. by my assistance. So the Latin *adese alicui*.

21. ποσάκις ἁμαρτήσῃ] This comes under Winer's rule, (Gr. Gr. Nov. Test. § 39. 5.) "Two finite verbs are sometimes so connected, that the first one is to be taken as a participle. Matt. xviii. 21. xvii. 20." This is accounted a *Hebraism*; but it is, in fact, common to all languages in the early periods, and in the popular style. Ἐπτάκις. The number seven was called the complete or full number, and therefore was commonly used to denote *multitude* or *frequency*.

22. ἑβδομηκοντάκις ἑπτὰ] A high certain, for an uncertain and unlimited number. The meaning is, 'as often as he offend, and truly repent.' Here ἑπτὰ is for ἑπτάκις, *Hebraicé*. See Winer's Gr. Nov. Test. § 30. 1.

23. διὰ τοῦτο] This is not (as Kuin. thinks) a mere formula transitionis, but is to be considered as put elliptically; q. d. 'Wherefore (because pardon of injuries is to be unlimitedly granted to the repentant) the Gospel Dispensation, and the conduct of God therein, may be compared with that of a King in the following parable. Ἀνθρώπῳ is for τινί; which seems to be a pleonasm, but it may be considered as one of the reliques of the wordiness of antique phraseology. Συναῖραι λόγον, like *rationes conferre* in Latin, signifies to bring together and close or settle accounts. So συλλογίζεσθαι in Levit. xxv. 50. Δούλων. Not *slaves*, but *ministers*, or officers in the receipt or disbursement of money; of what sort, is not certain.

24. μυρίων ταλάντων] i. e. of silver; for in all numbers occurring in ancient authors *gold* is never to be supposed, unless mentioned. The

amount is estimated at one million eight hundred and seventy-five thousand pounds.

25. ἔχοντος] for *δυναμένου*. At ἀποδοῦναι sub. ὀφειλόμενον. Πραθῆναι &c. According to the custom of all the nations of early antiquity. Among the Jews, however, this bondage only extended to *six years*.

26. μακροθύμησον ἐπ’ ἐμοί] This is well rendered in E. V. 'have patience with me,' as the Latin *indulge, expecta*. So Artemid. Onir. iv. 12. μακροθυμεῖν κελεύει καὶ μὴ κενοσπουδεῖν. The word occurs also with ἐπὶ in Eccclus. xxv. 18.

28. κρατήσας ἔπνιγε] 'he seized him by the throat.' As πνίγειν here, so ὄγγχειν often occurs, in the Classical writers, of the seizing of debtors by creditors, to drag them before a magistrate, in order to compel them to pay a debt. Εἰ τι. There is the strongest evidence, both external and internal, for this reading, which is preferred by almost every Editor and Commentator of note. It is the reading of the Edit. Princ., and most of the early Edd. and nearly all the MSS. The common one εἰ, τι is doubtless a gloss. The sense is the very same, for the εἰ is not conditional. Of this phrase there are many examples in the Classical writers, as Diog. Laert. cited by Wets. εἰ τι μοι ὀφείλεις, ἀφίημι αὐτῷ.

29. πάντα] There is very strong authority in MSS., early Editions, Versions, and Fathers, for the omission of the word, which is rejected by Mill and Wets., and cancelled by Matth. and Griesb. Yet it is found in the old Syriac Version, and its genuineness is well defended by Fritz.

31. ἐλυνθήσαν] The word imports a mixture of grief and indignation. Διεσάφησαν, 'gave full information of all that had happened.'

32 αὐτῶν πάντα τὰ γενόμενα. τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δούλε πονηρέ! πᾶσαν τὴν
 33 ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με· οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ ἐγὼ σε ἠλέησα;
 34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ, παρέδωκεν αὐτὸν τοῖς βασανισ-
 35 ταῖς, ἕως οὗ ἀποδοῦναι πᾶν τὸ ὀφειλόμενον αὐτῷ. Ὁὕτω καὶ ὁ Πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, εἰ μὴ ἀφήτε
 ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπ-
 τώματα αὐτῶν.

1 XIX. "ΚΑΙ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς
 2 τὰ ὅρια τῆς Ἰουδαίας, πέραν τοῦ Ἰορδάνου. καὶ ἠκολούθησαν
 3 αὐτῷ ὄχλοι πολλοί· καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ. Καὶ
 προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτὸν, καὶ λέγοντες
 αὐτῷ, εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ
 4 κατὰ πᾶσαν αἰτίαν. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Οὐκ
 ἀνέγγινωτε, ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν

^v Supr. 6.
^{14.}
^{Marc. 11.}
^{36.}

¹¹ Marc. 10.
^{1.}

^x Gen. 1. 27.
^{et 5. 2.}
^{Mal. 2. 15.}

34. βασανισταῖς.] I have shown in Recens. Synop. that the sense is not *tormentors*, but *jailors*, *δεσμοφύλακες*, Acts xvi. 23. and 24; as *βάσανος* sometimes signified a *jail*. And so we say a *house of correction*. This will sufficiently account for the use, unless we suppose that the jailors obtained the name *βασανισταί*, because to them was committed the charge of torture.

35. ἀπὸ τῶν καρδιῶν] This phrase, like *ex animo* in Latin, often occurs in the Classical writers. *Τὰ παραπτώματα αὐτῶν*. These words are cancelled by Griesb. and others, but on slender authority, and, as Schulz and Fritz. have proved, they are necessary to the sense.

XIX. 1. *εἰς τὰ ὅρια—Ἰορδάνου.*] These words, simple as they seem, have occasioned much perplexity to Interpreters. Not to notice some strange misconceptions, and unauthorized methods of removing the difficulty, even the method proposed by Kuin. and others, namely, to take *πέραν τοῦ Ἰορδάνου* for *ὅρια τῆς Ἰουδαίας*, *τῆς πέραν τοῦ Ἰορδάνου*, cannot be admitted; for, besides its doing violence to Grammar, there is no proof that any part of *Peræa* was accounted as *Judæa*. The best mode of removing the difficulty is to take *πέραν τοῦ Ἰορδάνου* for *διὰ τοῦ πέραν τοῦ Ἰορδάνου*, which is found in the parallel passage of Mark, the authority of which is so strong in confirmation, that we need not attend to any exceptions taken to the propriety of the Greek. Jesus, it seems, purposely chose the longer course through the country beyond Jordan to that through Samaria. *Τὰ ὅρια τῆς Ἰ.* is for *εἰς τὴν Ἰουδαίαν*.

2. *ἐκεῖ.*] 'There, on the spot.' By αὐτοὺς is meant such of them as needed healing.

3. In λέγοντες αὐτῷ, *εἰ*, &c. there is a blending of the *oratio directa* and *indirecta*; on which see Winer's Gr. Gr. p. 182. and other examples in Luke xiii. 23. Acts i. 6. xxi. 37. Genes. xvii.

17. By οἱ Φαρισαῖοι understand those of the neighbouring country.

— *εἰ ἔξεστιν*, &c.] The insidious motive of this question is apparent by a comparison of this with the parallel passage in Luke xvi. 18., where the judgment of Christ respecting the unlawfulness of divorce is given in illustration of his assurance that the law should endure for ever. Their hope was, by inducing Jesus to again deliver his judgment on this point, to embroil him with the School of Hillel, which taught that divorces were allowable even on trivial grounds.

— *ἀνθρώπῳ*] for *ἀνδρὶ*, say many Commentators. But that is not necessary; for the word may, in such cases, be taken in its natural sense, or be regarded as put for *τις*.

— *κατὰ*] 'properly.' It is no Hebraism, since examples of this signification are found not only in the Sept., but in the best Greek writers from Homer to Pausanias.

— *πᾶσαν*] 'any whatever.' A use of *πᾶς* occurring in Rom. iii. 20. Gal. ii. 16. 1 Cor. x. 25., but very rarely in the Classical writers, though an example is adduced from Polybius.

— *αἰτίαν*.] The word here simply means *cause*, (which, indeed, is its primitive signification) not *fault*, as some Commentators explain; a misconception productive of the gloss (for such it is) which in some MSS. was introduced in the place of *αἰτίαν*.

4. ὁ ποιήσας] The Commentators take this as a participle for a noun, i.e. the Creator; a frequent idiom in Scripture, but not necessary to be supposed here, since (as I observed in Recensio Synoptica, and since that time Fritz. in loc.) *ἀνθρώπων* in a collective sense (in reference to which we have αὐτοὺς just after) must be supplied from the preceding *ἀνθρώπῳ*. Dr. Bland strangely blends both the above principles. At ἄρσεν and θῆλυ sub. *γένος* and *κατά*.

γ Gen. 2. 24. αὐτούς; ἡ καὶ εἶπεν· Ἐνεκεν τούτου καταλείψει ἄνθρωπος 5
 Ephes. 5. 31. τὸν πατέρα καὶ τὴν μητέρα, καὶ προσκολληθήσεται τῇ
 1 Cor. 6. 16. γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. ὥστε 6
 οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία· ὁ οὖν ὁ Θεὸς συνέζευξεν,
 1 Deut. 24. 1. ἄνθρωπος μὴ χωρίζετω. ἡ λέγουσιν αὐτῷ· Τί οὖν Μωσῆς 7
 sup. 5. 31. ἐντείλατο δοῦναι βιβλίον ἀποστασίου, καὶ ἀπολῦσαι αὐτήν;
 λέγει αὐτοῖς· Ὅτι Μωσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν 8
 ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν ἀπ' ἀρχῆς δὲ 9
 οὐ γέγονεν οὕτω. ἡ λέγω δὲ ὑμῖν, ὅτι ὁς ἂν ἀπολύσῃ τὴν 9
 γυναικα αὐτοῦ, εἰ μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην,
 1 Supr. 5. 32. μοιχᾷται· καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾷται. λέγουσιν 10
 Marc. 10. 11. αὐτῷ οἱ μαθηταὶ αὐτοῦ· Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου
 Luc. 16. 18. 1 Cor. 7. 11. μετὰ τῆς γυναικὸς, οὐ συμφέρει γαμήσαι. ἡ δὲ εἶπεν αὐτοῖς· 11
 2, 7, 9, 17. Οὐ πάντες χωροῦσι τὸν λόγον τούτον, ἀλλ' οἷς δέδοται.
 εἰσὶ γὰρ εὐνοῦχοι, οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν 12
 1 Cor. 7. 32, 34, et 2 Cor. 5. 18. οὕτω· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνουχίσθησαν ὑπὸ τῶν
 ἀνθρώπων· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνούχισαν ἑαυτούς διὰ
 τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρεῖτω.

5. εἶπεν·] i. e. by the mouth of Adam, while speaking under the direction, and by the inspiration of God.

— προσκολληθήσεται·] shall be closely connected, as by glue. A strong metaphor often occurring in the New Testament, and also found in the Heb פָּצַח, and the Latin *agglutinare*. Of the word in the sense here meant (close attachment) I have in Recensio Synoptica adduced an example from Athenæus, p. 617. A. The var. lect. κολληθήσεται, found in many MSS. and Fathers, and edited by Fritz., is possibly the true reading.

— εἰς σάρκα μίαν·] A Hebraism for *σάρξ μία*, (See Winer's Gr. Gr. § 22. 3.) i. e. one and the same person. So Plato says ὥστε δύο ὄντας ἓνα γεγονέναι.

6. δὲ οὖν·] There seems to be a tacit reference to *γένος*, as denoting each of the sexes.

— συνέζευξεν·] The sense is "arctissime consociavit;" by a metaphor taken from the yoking of oxen, and common to both the Greek and Latin, nay perhaps all languages.

7. ἐντείλατο, &c.] Moses does not command them to divorce their wives, but, when they shall divorce them, to give them a writing of divorcement. An objection is here proposed: "If the bond of matrimony be perpetual, why did Moses permit divorce, and why did he permit her that was divorced to be married again?" Answ. "But every thing permitted by the law of the land is not just and equitable." On this and the two following verses see Notes on Matth. v. 31. seq.

8. Μωσῆς·] i. e. not God; so that it is, as Jerome says, a *consilium hominis*, not *imperium Dei*. Moses (observes Grotius) is named as the promulgator, not of a common, primæval, and perpetual law, but of one only Jewish, given in reference to the times. The sum of Christ's words, Theophylact observes, is this: "Moses wisely restrained by civil regulations your licen-

tiousness, and permitted divorce only under certain conditions, and that because of your brutality, lest you should perpetrate something worse, namely, make away with them by sword or poison." See Whitby on this and the preceding verse.

— πρὸς τὴν σκληροκαρδίαν·] *propter pertinaciam, vel perveraciam*; or, to express the full sense of *πρὸς*, (with Fritz.), *pertinacia vestra ratione habitâ*.

— ἀπ' ἀρχῆς·] 'antiquitus,' as in Herodot. ii. 104. and elsewhere.

10. ἡ αἰτία—γυναικὸς·] 'the case or condition of men with their wives.' Both words have the Article, as being *Correlatives*. (Middlet.) This use of *αἰτία* is forensic, and akin to that of the Latin *causa*. Nay, this is thought by some Commentators a Latinism.

11. χωροῦσι·] *χωρεῖν* properly signifies *capax esse*; but it is sometimes used metaphorically of *capability*, whether of the mind, or (as here) of the *action*. Thus the sense is, 'all are not capable of practising this maxim,' or, as the best Commentators render, 'this thing.'

— οἷς δέδοται·] scil. ἐκ Θεοῦ, as in 1 Cor. vii. 7. Yet not without the co-operation of man, as appears from the words following.

12. εὐνούχισαν ἔ·] A strongly figurative expression, akin to that of ἐκκόπτειν τὴν δεξίαν, v. 29. & 30. xviii. 8. & 9. The Commentators compare a similar expression from Julian, to which may be added Max. Tyr. Diss. 34. ἀφ' ἑλπε τὴν αἰδοίων ἐπιθυμίαν, καὶ διέκοψας τὸ θηρίον.

— χωρεῖτω·] 'let him use his ability, i. e. of performing it.' Or, as Fritz. renders, 'qui capere, h. e. viribus suis sustinere potest, sustineat.' Here the Imperative has rather the force of *permission* than *injunction*; or, at any rate, the admonition must, like that of St. Paul, 1 Cor. vii. 26., have reference chiefly to the circumstances under which it was delivered.

- 13 Τότε προσηνέχθη αὐτῷ παιδία, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς, καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς·
- 14 ὁ δὲ Ἰησοῦς εἶπεν· Ἄφετε τὰ παιδία, καὶ μὴ κωλύετε αὐτὰ ἔλθειν πρὸς με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας, ἐπορεύθη ἐκεῖθεν.
- 16 *ΚΑΙ ἰδοὺ, εἰς προσελθὼν εἶπεν αὐτῷ· Διδάσκαλε ἀγαθὲ, τί ἀγαθὸν ποιήσω, ἵνα ἔχω ζωὴν αἰώνιον; ὁ δὲ εἶπεν αὐτῷ.
- 17 Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς ὁ Θεός. εἰ
- 18 δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολάς. λέγει αὐτῷ· Ποίας; ὁ δὲ Ἰησοῦς εἶπε· Τό· οὐ φονεύσεις· οὐ μοιχεύσεις· οὐ κλέψεις· οὐ ψευδομαρτυρήσεις· ἕτιμα τὸν πατέρα σου καὶ τὴν μητέρα· καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. λέγει αὐτῷ ὁ νεανίσκος· Πάντα ταῦτα
- 21 ἐφύλαξάμην ἐκ νεότητός μου· τί ἔτι ὑστερῶ; ἡ ἐφη αὐτῷ ὁ

^d Marc. 10.
13.
Luc. 18. 15.
supr. 18. 3.

^e Marc. 10.
17.
Luc. 18. 16.

^f Exod. 20.
18.
Deut. 5. 17.
g Supr. 15.

^h Ephes. 6. 2.
Lev. 19. 18.
Matt. 22.
39.

ⁱ Rom. 13. 9.
Gal. 5. 14.
Jac. 2. 8.
h Supr. 6.
20.
Luc. 12. 33.

13. ἵνα τὰς χεῖρας ἐπιθῇ] A rite which from the earliest ages had been in use among the Jews on imploring God's blessing upon any person, and was especially employed by the Prophets, (Num. xxvii. 18. 2 Kings v. 11.) and afterwards by elders, or men noted for piety. These children therefore were brought to Christ for his blessing, and to be admitted into his discipleship. That they were not brought to be healed of any disorder, but to obtain spiritual blessings, is plain; and that they were not only considered capable of receiving them by the people, but also by our Lord himself, is equally clear. Thus we are warranted in bringing infants (βρέφη) to Christ in baptism, to be thereby admitted into his church, and to receive the spiritual blessings communicated by that Sacrament.

15. ἐκεῖθεν.] i. e. from that part of Peræa, or rather Judæa, where he had been staying. See Mark x. 17.

16. εἰς] for *τις*. This was, as we find from Luke xviii. 18., by which some suppose to be meant a ruler of the Synagogue; others, a member of the Sanhedrim. His conduct seems to have been dictated by a real desire to be put into the way of salvation, and a sincere intention of following Christ's injunctions, which, however, proved too hard for a disposition in which avarice prevailed.

— *τί ἀγαθόν—αἰώνιον*.] This question is thought to have reference to the Pharisaical division of the precepts of the law into the *weighty*, and the *light*. The young man, it seems, was puzzled by the nice distinctions which were made in classing those precepts, and wished to have some clear information as to what was pre-eminently promotive of salvation.

17. *τί με λέγεις ἀγαθόν*.] * Why (paraphrases Whitby) givest thou me a title not ascribed to your renowned Rabbis, nor due to any mere man? Thinkest thou there is in me any thing more than human, or that the Father dwelleth in me? This thou oughtest to believe, if thou conceivest this title truly doth belong to me. In the present and preceding verses are some remarkable various readings. **Ἀγαθόν* is omitted;

and for *τί με λέγεις ἀγαθόν* is read *τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ*; and for *οὐδεὶς ἀγαθός, εἰ μὴ εἰς ὁ Θεός* is written *εἰς ἐστὶν ὁ ἀγαθός*. These readings are found in several MSS. of the Alexandrian recension, are supported by some Versions and Fathers, and are adopted by Erasmus, Grot., Mill, and Beng.; and the two last are received into the Text by Griesb.; but on very insufficient grounds. The evidence for the first is next to nothing; and that for the two others but slender; only some six MSS., besides a few Versions and Fathers of inferior order. Whereas the common reading is supported by nearly the whole of the MSS., one half of the Versions, especially the Syriac, and, of the Fathers, by Justin Martyr, Chrysost., Ambrose, Euthym., Theophyl., Hilar., and others; besides being strongly confirmed by the internal evidence arising from the connexion of the thought. It is therefore, with reason, retained by Wets., Matth., and Knapp, and restored by Vater, Tittmann, Fritz., and Scholz. The origin of the alterations is well traced by Wets., Matthæi, and Nolan, p. 471. to a groundless fear of some pious, but misjudging persons, who thought that the words afforded evidence against the divinity of Christ (and hence the Unitarians have not omitted to press the text into their service); but utterly without reason, if the object which our Lord has in view be but considered. See Whitby, Dodd., and Campb., and the able remarks of Nolan on Gr. Vulg. p. 471. seqq.

— *τὰς ἐντολάς*.] namely, of God, as comprehended in the Decalogue; for though our Lord adduces his instances only from the laws of the second table, yet he virtually confirms *all* of them. See further remarks in Lightf. and Whitby.

18. *ποιάς*.] for *τινας*, quasnam? A usage frequent also in the Sept.

20. *ἐκ νεότητος*.] 'from my boyhood, or childhood;' for the word *νεός*, must be accommodated to the *νεανίσκος* at ver. 22. It is indeed a phrase, simply denoting 'ab ineunte ætate.'

— *τί ἔτι ὑστερῶ*.] At *τί* sub. *κατὰ*, 'In what am I yet behind hand,' or wanting?

Ἰησοῦς· Εἰ θέλεις τέλειος εἶναι, ὑπάγε, πώλησόν σου τὰ ὑπάρχοντα, καὶ δὸς πτωχοῖς· καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκολούθει μοι. ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον, 22 ἀπήλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.

1 Marc. 10.
24.
1 Tim. 6. 9.
10.

Ἦν γὰρ ἔχων κτήματα πολλά. 23 Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· Ἀμὴν λέγω ὑμῖν, ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. πάλιν δὲ λέγω ὑμῖν· εὐκοπώτερόν ἐστι κάμη- 24 λον διὰ τρυπήματος ραφίδος † διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. ἀκούσαντες δὲ οἱ μαθηταὶ 25 [αὐτοῦ,] ἐξεπλήσσοντο σφόδρα λέγοντες· Τίς ἄρα δύναται σωθῆναι; Ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Παρὰ ἀνθρώ- 26 ποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατὰ [ἐστι].

κ Jer. 32.
17.
Zach. 8. 6.
Luc. 1. 37.

21. τέλειος,] The term is here used not only in the *moral* sense, by which God is said to be perfect, but in that *comparativus* sense by which a thing is perfect so far as the constitution of it permits. It therefore denotes a true Christian, and such as will be accepted by God. See Rom. xii. 2. 2 Phil. iii. 13. Col. i. 28. & iv. 12. James iii. 2.

— πώλησόν σου τὰ ὑπάρχοντα,] q. d. 'show your love to God and obedience to me his Messenger, by selling your goods and following my cause.' The injunction was only binding on the *individual* thus addressed, or, at any rate, on those similarly circumstanced, as in the Apostolic age; and has no relation to Christians of the present or any other period. See Lightf., Whitby, and Mackn.

The use of ὑπάγε just before is like that at xviii. 15. Mark x. 21., and is said by some Commentators to be pleonastic. But it rather raises the force of the injunction, and may be rendered 'begone!'

— δεῦρο] This is explained by the Commentators as put for ἐλθε; whereas the truth is, there is an ellipsis of ἐλθε or the like, which is supplied in Hom. Od. p. Δεῦρο Μοῦσ' ἐλθέ.

22. Λυπούμενος] Participle for adjective.

— ἦν ἔχων,] 'he was in possession.' Or the sense may be, 'he chanced to possess.' See Matth. Gr. Gr. 559. 9.

23. δυσκόλως] for χαλεπῶς.

— πλούσιος] That is, if he place his trust in his riches, and make them his summum bonum; a necessary limitation, as appears from the parallel passage at Mark x. 23.

— βασιλείαν τῶν οὐρανῶν,] This is by some explained of the Church, then about to be founded: by others, of the state of those who are admitted to heaven. In whichever sense the expression be here taken, it will hold alike true; (as is the case with many such sort of declarations in Scripture) but yet the latter seems to be the preferable mode of interpretation.

24. εὐκοπώτερόν ἐστι—διελθεῖν,] There was (as we find from the Rabbinical illustrators) so similar a proverb in use among the Jews, that we may pronounce this also to be a mode of expressing hyperbolically any thing next to impossible.

— κάμηλον] Some antient and modern Commentators would read κάμιλον, a cable, rope; or take κάμηλον in that sense. But for the former there is little or no manuscript authority; and for the latter no support from the *usus loquendi*. That the common reading and interpretation must be retained, all the best Commentators are agreed. Not so in the common reading διελθεῖν, for which many MSS., several Versions, and some Fathers read εἰσελθεῖν, which is preferred by Wets., and edited by Matthæi, Knapp, Griesb., Vater, and Scholz; though the common reading is restored by Tittm. and Fritz. The arguments on both sides are so nearly equal that though the evidence of MSS. and Versions is rather in favour of the new reading, yet there is no sufficient reason to abandon the common one, which is found in Mark x. 25. and several MSS., in Luke xviii. 25. I have therefore retained it, but with the mark of uncertainty.

— ραφίδος] Later Greek for βελόνης, from ῥάπτω. The sense is literally a sewing utensil.

25. αὐτοῦ,] This is omitted in many MSS. of various recensions, and some Versions of Fathers, and is cancelled by Griesb., Fritz., and Scholz, perhaps rightly.

— τίς δύναται σ.] This is generally interpreted, 'who then can be saved? since all men are either rich, or desire to be so.' But that is a somewhat violent mode of interpretation, and therefore it is better, with Euthym. and Markl., to suppose an ellipsis of τῶν πλουσίων, and interpret 'what rich man, then, can be saved?'

26. ἐμβλέψας] 'fixing his eyes upon them.' There is a similar use at Mark x. 21. and 27. xiv. 67. Luke xx. 17. and elsewhere; in which places the word must not, (with many recent Commentators,) be regarded as nearly pleonastic, or as having the sense turning towards, but must retain its full force.

— παρὰ ἀνθρώποις] This use of παρὰ is said to be Hebraic, and the Commentators tell us that the Greeks use the simple dative with δυνατόν or ἀδύνατόν ἐστι. But the meaning is somewhat different, and we may render, 'as far as concerns (the powers of).'

— ἀδύνατον] Le Clerc ap. Elsley and most recent Commentators, as Kuin. and Fritz., take the word in the qualified sense *extremely difficult*,

- 27 Ἰδοὺ, ἡμεῖς¹ ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμεν σοι· τί ἄρα ἔσται¹ ἡμῖν;² ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι² ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν² καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθί-
 28 σεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα² φυλὰς τοῦ Ἰσραὴλ. καὶ πᾶς ὃς ἀφήκεν οἰκίαν, ἢ ἀδελφούς² ἢ ἀδελφάς, ἢ πατέρα ἢ μητέρα, ἢ γυναῖκα ἢ τέκνα, ἢ² ἀγροὺς, ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήψε-
 29 ται, καὶ ζῶν αἰώνιον κληρονομήσει. Ἐπολλοὶ δὲ ἔσονται² 1 πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι. XX. Ὁμοία γάρ² ἔστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις²

as also at Luke xviii. 27. and Heb. vi. 4. But I agree with Rose ap. Parkhurst, p. 16. a. that "the affixing of this sense to passages containing a doctrine, which is altered by the translation, is improper." We are therefore to leave the full sense, as intimating that in the work of salvation human nature is insufficient of itself, and stands in need of the aids of Divine grace.

Ἐστὶ is omitted in very many MSS. of various recensions, and is cancelled by Griesb., Tittm., Fritz., and Scholz.

27. τί ἄρα ἔσται ἡμῖν;] 'what, then, shall be our reward,' namely, in heaven. Said with reference to the preceding ἔξειν θησαυρὸν ἐν οὐρανῷ.

28. ἐν τῇ παλιγγενεσίᾳ.] The opinions of Commentators are exceedingly divided on the sense of this obscure expression, which in some measure depends upon the construction. By some, as Beza, Calvin, Gatak., and the authors of our common Version, it is taken with the preceding words; by several of the Fathers, and Grot., Hamm., Kypke, and most Commentators, it is taken with the following; and the best recent Commentators, as Kuin, and Fritz., are agreed that by ἐν τῇ παλιγγ. is meant 'the new work, to commence with the resurrection and the day of judgment, when all things should, as it were, be born again:' a view of the sense confirmed by the ancient Versions and the Greek Commentators. Others, as Lightfoot, interpret it, 'in the regeneration, renovation, or new state of things which the Gospel Dispensation is to introduce.'

— καὶ ἡμεῖς] This is not, as Kuin. supposes, redundant, but a repetition of the preceding, *continuandi causâ, et gravitatis ergo.*

— καθίσεσθε—τοῦ Ἰσραὴλ.] These are figurative expressions denoting a high degree of glory and power. Κρίνειν in the sense of holding authority over, is found in the Sept.; nor is it without example in the Classical writers.

29. ὅτι] Several MSS. almost wholly of the Alexandrian recension have ὅστις, which is received by Knapp, Tittm. and Vat., and also Griesb. in his two first Editions, though it has been rejected in his third. The common reading is likewise restored by Fritz. and Scholz; and rightly, since ὅστις, though better Greek, seems to be a correction of the Alexandrian critics. This reading is, moreover, confirmed by Luke xii. 8. & 10. and Acts ii. 21.

— ἑκατονταπλασίονα λήψεται,] Mark and Luke add ἐν τῷ καιρῷ τούτῳ. This is explained by several of the ancient and some modern Commentators, as Grot., Brug., and Wets., of the temporal advantages and blessings, namely, sustenance and comfort at the hands of their Christian brethren. But it is far better to understand it, with Maldon., of spiritual blessings, even the satisfaction arising from a good conscience and the consolations of the Gospel, which all that is most prized of earthly goods cannot, however multiplied, equal in value. And, indeed, the addition of μετὰ διωγμῶν in Mark seems to require this sense.

30. πολλοὶ δὲ—πρῶτοι.] A sort of proverbial mode of expression often employed by our Lord to check the presumption of the Apostles. The sense is, that many of the Jews, to whom the blessings of Christ's kingdom were first offered, should be the last to partake of them; and that many of the Gentiles, to whom they were to be offered after the Jews, would be the first to enjoy them. In illustration of this our Lord delivered the parable at the beginning of the next chapter, (so that the division is here injudicious) in which, as I have shown at large in Recens. Synop., the application is not to be limited, but left general, being introduced for the instructions of all Christians.

XX. 1. Ὁμοία γάρ, &c.] The sense is, 'The same thing will take place in the Christian Dispensation that occurred in the management of a certain master of a family.'

The Commentators remark on the *pleonasm* in ἀνθρώπῳ, of which there are many similar examples in Scripture, and which they regard as a *Hebraism*. But, as I have shown in Recensio Synop., there are instances of it in the Greek Classical writers, especially Herodotus. It may, therefore, better be regarded as a vestige of the wordiness of primitive diction. It must be remembered, too, that the idiom in question is almost wholly confined to words which were originally adjectives.

This Parable is found, though with a widely extended application, in the Jerusalem Talmud. "Here it is meant (says Waterland) to represent God's dealings with mankind in respect to their outward call to the means of grace, as well as to the retribution in a state of glory. In this simile, (which commences with an hypallage, as Matt. xiii. 24. & 48.) as in many others, some

ἐξῆλθεν ἅμα πρῶτῃ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα
αὐτοῦ. συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν 2
ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. καὶ 3
ἐξελθὼν περὶ [τὴν] τρίτην ὥραν, εἶδεν ἄλλους ἐστῶτας ἐν
τῇ ἀγορᾷ ἀργούς· καὶ ἐκείνοις εἶπεν· Ὑπάγετε καὶ ὑμεῖς εἰς 4
τὸν ἀμπελῶνα, καὶ ὁ εἰς τὸν δίκαιον, δώσω ὑμῖν. οἱ δὲ 5
ἀπήλθον. πάλιν ἐξελθὼν περὶ ἑκτὴν, καὶ ἑνάτην ὥραν,
ἐποίησεν ὡσαύτως. περὶ δὲ τὴν ἑνδεκάτην ὥραν ἐξελθὼν, 6
εὗρεν ἄλλους ἐστῶτας ἀργούς, καὶ λέγει αὐτοῖς· Τί ὥδε
ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί; λέγουσιν αὐτῷ· Ὅτι 7
οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς· Ὑπάγετε καὶ ὑμεῖς
εἰς τὸν ἀμπελῶνα, καὶ ὁ εἰς τὸν δίκαιον, λήψεσθε. ὁψίας δὲ 8
γενομένης, λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ
αὐτοῦ· Κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισ-
θόν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων. καὶ 9
ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν, ἔλαβον ἀνὰ δηνάριον.
ἐλθόντες δὲ οἱ πρῶτοι ἐνόμισαν ὅτι πλείονα λήψονται. καὶ 10
ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον. λαβόντες δὲ ἐγόγγυζον 11
κατὰ τοῦ οἰκοδεσπότου λέγοντες· Ὅτι οὗτοι οἱ ἔσχατοι 12

things do not correspond, namely, those which only respect the ornament, and do not affect the scope of the parable; as the labourers waiting to be hired, and the murmurings, &c. of the labourers after the distribution of the wages. The main point of similarity is the rejection of those who were first, and the admission of those who seemed last."

— ἅμα πρῶτῃ] This is regarded by the Commentators as an elliptical expression for ἅμα συν π. But the association occurs in the Sept., not in the Greek Classical writers. Whereas ἅμα with similar words is of frequent occurrence with nouns of time. I know, however, of no example with πρῶτῃ, which may be regarded, (with Scheid on Lennep,) as properly a Dative of the old noun πρῶτις, as the Latin *heri* from *heris*.

— συμφωνήσας] 'having agreed with them.' This signification is very rare in the Classical writers, but one example is adduced from Diodor. Sic.

— ἐκ δηναρίου] at or for a denarius. This mode of denoting price (which occurs also at Matt. xxvii. 7.) is rarely found in the Classical writers, and only in the later ones. The earlier and best writers use the Genitive simply. The *denarius*, which was equivalent to the Greek *drachma*, was then the usual wages of a labourer, as also of a soldier. At τὴν ἡμέραν sub. εἰς.

3. τὴν] This is omitted in very many of the MSS., including all the most ancient ones, and some Fathers. It is cancelled by Wets., Matth., Griesb., Knapp, Tittm., Fritz., and Scholz; and rightly; for in such common phrases the Article was usually omitted. Indeed ordinals are usually *anarthrous*.

— ἐστῶτας—ἀργούς.] The very place where (from its being used for buying and selling, and all public business) the greatest number of persons assembled, especially the idle or unemployed; illustrations of which may be seen in Recens. Synop. The time here mentioned was equivalent to what was called the *πλήθους ἀγορά*.

4. ὑπάγετε] begone.

— εἰς] for *ἐν*. In which use with the Subjunctive (rare in the Classical writers) it answers to the Latin *cunque* and our *soever*.

— δίκαιον,] i. e. not what was legally due, but what was *reasonable*.

6. ἀργούς.] This is cancelled by Griesb. and Vater, with the approbation of Kuin.; but there is very little authority for its omission, and it is well defended by Fritz.

8. τῷ ἐπιτρόπῳ] A servant nearly answering to the Roman *procurator* and our *bailiff*.

— τὸν μισθόν,] i. e. the wages agreed on.

— ἀρξάμενος—πρώτων.] The construction of this passage has been mistaken by Kypke and Kuin., and is thus rightly laid down by Fritz.: ἀπόδος αὐτοῖς τὸν μισθόν ἕως τῶν πρώτων, ἀρξάμενος ἀπὸ τῶν ἐσχάτων.

9. οἱ περὶ τὴν ἑνδεκάτην ὥραν,] Sub. οἱ ἀπεσταλμένοι εἰς τὸν ἀμπελῶνα from v. 7.

— ἀνὰ] This is said by the Commentators to be put adverbially; and they refer to a *plena locutio* in Rev. xxi. 21. ἀνὰ εἰς ἕκαστον. There is, in fact, an ellipse of *ἐκαστον*.

10. οἱ πρῶτοι.] scil. ἀπεσταλμένοι.

11. οἰκοδεσπότου] the master of the family, or husbandman.

12. οὗτοι οἱ ἔσχατοι.] This use of the pronoun implies contempt.

- μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας τοῖς
 13 βαστάσασι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. ὁ δὲ
 ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν· Ἐταῖρε, οὐκ ἀδικῶ σε· οὐχὶ
 14 δηναρίου συνεφώνησάς μοι; ἄρον τὸ σὸν καὶ ὑπαγε. θέλω
 15 τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί· ἢ οὐκ ἔξεστί μοι
 ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός
 16 ἐστίν, ὅτι ἐγὼ ἀγαθός εἰμι; οὕτως ἐσονται οἱ ἐσχατοὶ
 πρῶτοι, καὶ οἱ πρῶτοι ἐσχατοὶ· πολλοὶ γάρ εἰσι κλητοί,
 ὀλίγοι δὲ ἐκλεκτοί.
 17 ^pΚΑΙ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, παρέλαβε
 τοὺς δώδεκα μαθητὰς κατ' ἰδίαν ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς·
 18 Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου
 παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι· καὶ κατα-
 19 κρινουσιν αὐτὸν θανάτῳ, ^qκαὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν
 εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι· καὶ τῇ
 τρίτῃ ἡμέρᾳ ἀναστήσεται.

— ἐποίησαν.] Some explain it *confecerunt, spent*. But although examples are adduced proving this sense of *ποιεῖν* and the Latin *facere* with nouns of time; yet it is better, with the best recent Commentators, to take it for *εἰργάσαντο*, by an Hebraism formed on *פָּנַח*, as in Ruth ii. 19. Matth. xxi. 28. And so *facere agrum* in Columella.

— ἴσους.] for *ισομοίρους*.

— καύσωνα.] Καύσων, which is of the same form with *θάσων*, *φώσων*, *σείσων*, *ἄξων*, *μύξων*, &c. literally signifies the burner, the burning (wind) *Eurus*; as is often to be found in the Sept. Hence it may be explained simply *heat*, as in Genes. xxxi. 40. *ἐγενομένην τῆς ἡμέρας συγκαιόμενος τῷ καύσωνι*, where in the Heb. it is *בָּרַח*, i.e. the shriveller, the drier. It is to be remembered that, in the East, though the air be cool in the early part of the day, yet during the remainder of it, the heat of the sun is exceedingly scorching.

13. *ἐταῖρε*.] An idiom common both to the Heb. *יָרֵא*, the Greek *ὦ ἀγαθὲ*, or *φίλε*, and the Latin *bone vir*, *optime homo*; being a familiar form of address, and consequently often used to inferiors, and sometimes to strangers or indifferent persons.

— οὐκ ἀδικῶ σε.] Hence we may conclude that, though there be some things in the Gospel dispensation different from what we should expect, yet the whole is agreeable to strict justice.

15. *ἢ οὐκ*] *Annon*.

— ἐν τοῖς ἐμοῖς;] Sub. *χρημάτων*.

— ἢ ὁ ὀφθαλμός σου πονηρός ἐ.] A figurative expression, of which the sense is, 'art thou envious?' Fritz. well annotates thus: 'Nam invidiæ, ut aliarum animi perturbationum, indices oculi sunt. Hinc factum, ut Hebraici hominem invidum appellarent *יָרֵא*.' (Prov. xxviii. 22.

16. *οὐτῶν*] i.e. as it was in the case of the labourers last hired by the master.

— πολλοὶ γὰρ—ἐκλεκτοί.] This is thought to be an allusion to the Roman mode of enlisting soldiers. By the *κλητοί* we are to understand those who are invited into the Christian Church,

and obey the call, those who are professedly Christians; by the *ἐκλεκτοί*, those who are approved. Markland regards it as a proverbial saying, like that of *πολλοὶ μὲν νερθηκοφόροι, παῦροι δὲ τε βακχοί*. And he translates, 'there are many called ones, but few choice ones.' The scope of the parable is meant for all Christians, and signifies, 'many will embrace my religion, but few will so receive it as to be approved by God.'

17. *ἀναβαίνων εἰς Ἱ.*] Said with reference to the elevated situation of Jerusalem. Thus similar expressions occur in Homer, as Od. ā. 210., and frequently in Joseph. and the Sept. How antient this custom was, we find from its mention in Ps. cxvii. 3. & 4.

— *παρέλαβε*] took them aside.

— *κατ' ἰδίαν*] apart; namely, from the multitude which was accompanying Jesus to the Passover.

18. *κατακρινουσι αὐτὸν θανάτῳ*.] This is to be taken improprie, (for the Jews had no power of life and death,) and is more definitely expressed by Mark xiv. 64. *κατέκριναν αὐτὸν εἶναι ἐνοχον θανάτῳ*. which words have reference to the sentence *ἐνοχος θανάτου ἐστί*. Fritz. says that the sense of *κατακρίνειν τινα θανάτῳ* is 'to devote any one to death.' But the expression rather signifies, by a blending of two senses, to condemn any one, so that he shall be delivered to death. By *ἐθνεσι* the Romans are plainly meant; for crucifixion was a Roman punishment. The minute particularity of this prediction is astonishing, and is a remarkable proof of the prophetic spirit with which Christ was endowed; for, humanly speaking, it was far more probable that he should have been either assassinated, in a transport of popular fury, or stoned, by the orders of the Sanhedrim, especially as Pilate had given them permission to judge him according to their own law. But all this was done, that the Scripture might be fulfilled.

19. *εἰς τὸ ἐμπαῖξαι*] This (as Grot. remarks) is to be taken *ἐκβατικῶς*, q. d. the consequence of which will be, that he will be, &c.

o Supr. 19.
30.
Marc. 10.
Luc. 13. 30.
Matt. 22.
14.

p Supr. 16.
21.
Marc. 10.
32.
Luc. 18. 31.

q Joh. 18.
32.

† Supr. 4.
21.
Marc. 10.
35.

• Infr. 26.
39, 42.
Joh. 18. 11.

Τότε προσήλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου 20
μετὰ τῶν υἱῶν αὐτῆς, προσκυνούσα καὶ αἰτοῦσά τι παρ'
αὐτοῦ. ὁ δὲ εἶπεν αὐτῇ· Τί θέλεις; λέγει αὐτῷ· Εἶπέ 21
ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου, εἰς ἐκ δεξιῶν σου, καὶ
εἰς ἐξ εὐωνύμων σου, ἐν τῇ βασιλείᾳ σου. Ἀποκριθεὶς δὲ 22
ὁ Ἰησοῦς εἶπεν· Οὐκ οἶδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ
ποτήριον, ὃ ἐγὼ μέλλω πίνειν, καὶ τὸ βάπτισμα, ὃ ἐγὼ
βαπτίζομαι, βαπτισθῆναι; λέγουσιν αὐτῷ· Δυνάμεθα. καὶ 23
λέγει αὐτοῖς· Τὸ μὲν ποτήριόν μου πίεσθε, καὶ τὸ βάπτισμα,
ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε· τὸ δὲ καθίσαι ἐκ δεξιῶν
μου καὶ ἐξ εὐωνύμων μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς

20. ἡ μήτηρ, &c.] Namely, Salome, mother of James and John, Mark v. 40. & xvi. 1. She had doubtless followed him from Galilee, with other pious women who attended on our Lord in his journeys. The request she made seems to have originated in the promise just made to the Apostles of sitting on twelve thrones, &c.

— μετὰ τῶν υἱῶν α.] This shows that they participated in the petition; and though they preferred it through the medium of their mother, yet it should seem that they were principally concerned. Thus Mark is justified in representing them as asking it. And indeed that they are regarded as the principals, is clear from our Lord's addressing the answer to them.

21. εἰς ἐκ—ἐξ εὐωνύμων] Said in allusion to the Eastern custom by which proximity of situation next the throne denotes the degree of dignity; and consequently the first situations on the right and left denote the highest dignity. See 1 Kings ii. 19. Ps. xlv. 9. as also the Classical citations adduced by the Philological annotators.

— σου.] This is added in almost all the best MSS., and Versions, and is with reason received by Wets., Matth., Griesb., Knapp, Tittm., Vat., Fritz., and Scholz.

22. οὐκ οἶδατε τί αἰτεῖσθε.] i.e. ye do not comprehend the nature of my kingdom, which will rather call you to suffer with me than to enjoy honour or temporal advantage under me. Αἰτεῖσθε, 'ye ask for yourselves.' Observe the force of the middle voice. Fritz. maintains that the scope of the answer is not well discerned, and that it is this: 'non reputare illos, non nisi qui tantas, quantas ipse perlaturus sit, calamitates superasset, tanto honore potiri posse.'

— δύνασθε πιεῖν—πίνειν.] An image frequent with the Hebrews, who thus compared God's benefits to a liberal entertainment; and usually compared whatever was dealt out to men by the Almighty (whether good or evil) to a cup of wine. Nor was this confined to the Hebrews; for, as it was customary among the antients in general to assign to each guest at a feast a particular cup, as well as dish; and by the kind and quantity of the liquor contained in it the respect of the entertainer was expressed: hence cup came in general to signify a portion assigned, (Psal. xvi. 5. xxiii. 5.) whether of pleasure, or sorrow; as Hom. Il. ω. 524, where see Heyne. See also Hierocl. upon that Pythago-

rean sentence *ὡς ἂν μοῖραν ἔχη*. But the expression was more frequently used of evil than of good. See examples in Recens. Syn.

— καὶ τὸ βάπτισμα—βαπτισθῆναι;] This metaphor of immersion in water, as expressive of being overwhelmed by affliction, is frequent both in the Scriptural and Classical writers; (see examples in Recens. Synop.) with this difference, however, that in the latter is usually added some word expressive of the evil or affliction. The words καὶ τὸ βάπτισμα—βαπτισθῆναι and καὶ τὸ βάπτισμα—βαπτισθήσεσθε are not found in some MSS., (almost entirely of the Alexandrian recension) Versions and Fathers, and are rejected by Grot. and Mill, and cancelled by Griesb. and Fritz. But the reasons for this are insufficient, and the scope of the passage and the authority of the parallel one in Mark alike require that they should be retained, as is done by Wets., Matth., and Scholz.

23. οὐκ ἔστιν ἐμὸν] Sub. ἔργον, which is sometimes supplied. See Bos Ell. p. 95. So the Latin *non est meum*.

— ἀλλ' οἷς ἡτοίμασαι, &c.] The early Commentators and Translators, misled by the antient Versions, here supposed an ellipse of *δοθήσεσθαι*, which affords some colour to the Arian and Socinian doctrines. It is, however, sufficient, so far as the present passage is concerned, to say, (with Grot., and some of the best Commentators, as Koecher, Kypke, Gatak., and Kuin.,) that ἀλλὰ, when, as in this place, it is not followed by a verb, but by a noun or pronoun, is equivalent to *ἐλ μὴ*, except, or unless. Thus the ἀλλὰ in Mark ix. 8, is by Matth. xvii. 8, expressed by *ἐλ μὴ*. See also the examples from Callimach., Demosth., and Herodot., adduced by the Commentators. The passage, then, is well paraphrased by Bp. Horsley, cited by Rose ap. Parkh. p. 33. 'I cannot arbitrarily give happiness, but must bestow it on those alone for whom, in reward of holiness and obedience, it is prepared, according to God's just decrees.'

25. οἱ δέσποτες—αὐτῶν,] Erasm., Grot., Wets., Rosenm., and Fritz. take the *κατακ.* and *κατεξ.* to denote tyrannical and arbitrary power, of course hinting a censure thereon; in which sense the words do occur in the Sept. But as it is scarcely to be supposed that the governors in question were always tyrants, and as the simple verbs are used in Luke, it is better, with many good Commentators, to suppose the sense to be,

24 ἡτοίμασται ὑπὸ τοῦ Πατρὸς μου. 'Καὶ ἀκούσαντες οἱ δέκα, ^{1 Marc. 10. 41.}
 25 ἡγανάκτησαν περὶ τῶν δύο ἀδελφῶν. "ὁ δὲ Ἰησοῦς προσ- ^{Luc. 22. 24.}
 καλεσάμενος αὐτοὺς εἶπεν· Οἴδατε, ὅτι οἱ ἄρχοντες τῶν ^{u Marc. 10. 42.}
 ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζ- ^{Luc. 22. 25.}
 26 ζουσιν αὐτῶν· οὐχ οὕτως [δὲ] ἔσται ἐν ὑμῖν· ἀλλ' ὅς ἐάν
 27 θέλῃ ἐν ὑμῖν μέγας γενέσθαι, ἔστω ὑμῶν διάκονος· καὶ ὁς
 28 ἐάν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔστω ὑμῶν δούλος· ^{* Phil. 2. 7.}
 ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι ^{Luc. 22. 27.}
 καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. ^{1 Tim. 2. 6.}
^{Tit. 2. 14.}
^{1 Pet. 1. 19.}

'exercise authority over.' Thus the *κατὰ* is not so much *intensive*, as it promotes definiteness. The Commentators thus adverted to, with even less reason, suppose the first *αὐτῶν* to refer to the *people*, the second to the *kings*; which is harsh, and inconsistent with the parallel passage in Luke. There is, in fact, a repetition of the same sentiment in different words, (as also at ver. 27.) for greater emphasis. See Bp. Jebb's *Sacr. Lit.* p. 228. seqq.; unless we take (as I have suggested in *Recens. Syn.*) *ἄρχοντες* to denote *kings*, *princes*; and *οἱ μεγάλοι*, the *great ones* who govern under them.

26. δὲ] This is omitted in very many MSS., some Versions, and Theophyl., and is cancelled by Griesb., Knapp, Titm., Vat., and Scholz.; but restored by Fritz., and, I think, rightly; for, it is supported not only by high authority here and in Mark, but is so suitable to the passage, that it can hardly be dispensed with.

—*διάκονος*—*δούλος*.] There is properly a difference between these terms, the former signifying a *servant*, like our *footman* or *valet*, and usually a free man; the latter, a servant for whatever work, and also a *slave*. Some Commentators think that there is here a gradation intended.

28. δοῦναι—ἀντὶ πολλῶν.] *Λύτρον* signifies the ransom paid for any one's deliverance from death or captivity, or other evil; and that both in the Scriptural and Classical writers, in the former of whom it denotes the *hostia piacularis*; and so, (as has been proved by Le Clerc, Whitby, Kypke, and Kuin.) it must here be taken. Thus Schleus., who explains: "ut morte sua homines a peccati vi et poenis liberaret." We must understand Christ to have said that he undergoes death as a *piacular victim*. (1 Tim. ii. 6.) He gave his life ἀντὶ λύτρον ὑπὲρ πάντων, a ransom for all. Other Jewish and Heathen writers (Whitby remarks) have the like expressions, as Josh. ii. 14. 60. ἡ ψυχὴ ἡμῶν ἀντὶ ὑμῶν. See Outram, de Sacrif. l. 22. As to the offering of vicarious sacrifices, Le Clerc and others have shown that the *Gentiles* as well as the Jews were generally persuaded that *piacular victims* were accepted by the Deity as an atonement for the life of an offender. Such persons were termed ἀντιψυχοί. See more in *Recens. Synop.* The sense therefore (as Fritz., notwithstanding his Neologian bias, frankly acknowledges) is, that our Lord was to give up his life as a ransom for the lives of, &c., that they might not suffer spiritual death. So Abp. Magee, (who is carefully to be

consulted at Vol. I. pp. 222. 238. 357. 464. and 472.) observes, "that our Lord speaks of his own death in the same sacrificial terms, that had been applied to the sin-offerings of old. And the force of the expressions *λύτρον* and *ἀντιλύτρον*, as conveying the idea of vicarious substitution, is fully established, when applied in the New Testament to the death of Christ, which is expressly said to be a sacrifice for the sins of men, and is that true and substantial sacrifice which those of the law but faintly and imperfectly represented." It is clear, then, how utterly unfounded is the sense assigned by those who deny the doctrine of vicarious sacrifice, 'one ransom instead of many ransoms;' an interpretation exceedingly forced and strained, and such as deserved not to have been countenanced by any real scholar.

There is more cause of doubt as to the sense of *πολλῶν*, which seeming to imply that redemption is not universal, has perplexed serious, but unlettered Christians. To avoid this difficulty, some would take *πολλῶν* of *believers* only. But the best interpreters, antient and modern, are nearly all agreed that it must be taken for *πάντων*; a sense which is thought to bear in many passages, especially Matth. xxvi. 28. Mark x. 45; xiv. 24. Rom. viii. 29. Heb. ix. 28. Such a method, however, seems to be too bold, when a *doctrine* is concerned. I have, in *Recens. Syn.* endeavoured to show that this use of *πολλοί* for *πάντες* has no place in Scripture, nor perhaps in the Classical writers. The true *ratio* of the thing I have stated as follows: "There is in *πολλοί* a *tacit opposition* to, or comparison with, some smaller number, (whether one or two) usually expressed, but sometimes understood. Now when that number happens to be only *one*, or *very few*, the difference between them is so great that *πολλοί* may, in a popular sense, denote *πάντες*, being, as it were, all; though, in such cases, it may be more correctly rendered *very many*. This sense I would, therefore, with several eminent Commentators, as Grotius, Calvin, Luc. Brug., Maldonat, Fritz., and some others, adopt in the present passage, rendering 'very many,' namely, those who should believe in Christ unto obedience.' And so in Matth. xxvi. 28. Mark x. 45. and xiv. 24. The other examples adduced are not applicable; though there is in most of these cases the *tacit comparison* above mentioned; in others *πολλοί* has the *Article*, and signifies the *rest* of any number from which some small part has been taken. The signification here cannot be, as some imagine, 'the many;' for that would require the *Article*.

γ Marc. 10.
46.
Luc. 18. 35.

ἜΚΑΙ ἐκπορευομένων αὐτῶν ἀπὸ Ἱερικῶν, ἠκολούθησεν 29
αὐτῷ ὄχλος πολὺς· καὶ ἰδοὺ, δύο τυφλοὶ καθήμενοι παρὰ 30
τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραζαν λέγοντες·
Ἐλέησον ἡμᾶς, Κύριε, υἱὸς Δαβίδ! ὁ δὲ ὄχλος ἐπετίμησεν 31
αὐτοῖς, ἵνα σιωπήσωσιν· οἱ δὲ μείζον ἔκραζον λέγοντες·
Ἐλέησον ἡμᾶς, Κύριε υἱὸς Δαβίδ. καὶ στὰς ὁ Ἰησοῦς 32
ἐφώνησεν αὐτοὺς καὶ εἶπε, Τί θέλετε ποιήσω ὑμῖν; λέ-
γουσιν αὐτῷ, Κύριε, ἵνα ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοί. 33
σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ᾤψατο τῶν ὀφθαλμῶν αὐτῶν· καὶ 34
εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοί, καὶ ἠκολούθησαν
αὐτῷ.

δ Marc. 11.
1.
Luc. 19. 29.

XXI. ἜΚΑΙ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλθον 1
εἰς Βηθφαγὴ πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέ-
στειλε δύο μαθητὰς, λέγων αὐτοῖς· Πορεύθητε εἰς τὴν κώμην 2
τὴν ἀπέναντι ὑμῶν· καὶ εὐθέως εὐρήσετε ὄνον δεδεμένον,
καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι. καὶ ἐάν 3
τις ὑμῖν εἴπῃ τί, ἐρεῖτε· Ὅτι ὁ κύριος αὐτῶν χρειάν 3
ἔχει· εὐθέως δὲ ἀποστελεῖ αὐτούς. Τοῦτο δὲ ὄλον γέ- 4
γονεν, ἵνα πληρωθῇ τὸ ρηθὲν διὰ τοῦ προφήτου λέγοντος,

ε Eza. 62.
11.
Zach. 9. 9.
Joh. 12. 15.

“ Ἐἴπατε τῇ θυγατρὶ Σιών, Ἰδοὺ, ὁ βασιλεὺς 5
σου ἔρχεται· σοι, πρᾶϋς καὶ ἐπιβεβηκὼς ἐπὶ

30. δύο τυφλοὶ, &c.] The minute discrepan-
cies in this narrative, compared with those of
Mark and Luke, involve no contradiction, since,
though those Evangelists mentioned *one* blind
man as healed, yet they do not say that *only one*
was healed; and Mark and Luke in mentioning
one, meant to point out that one who was the
more known. Again, the apparent difference
between Matthew and Mark, as compared with
Luke, with regard to the *place* where the miracle
was performed, may, it is thought, be removed
by reading in Luke ‘when, or while, Jesus was
near Jericho.’ If, however, the trifling discre-
pancies adverted to were really irreconcilable,
still they would not affect the credit of the Evan-
gelists, being such as are found in the best his-
torians; nay, they may be rather thought to
strengthen it.

31. ἐπετίμησεν ἵνα] ‘strictly charged them
that;’ as in a kindred passage at xii. 16. ἐπετί-
μησεν αὐτοῖς ἵνα μὴ, &c.

34. ἀνέβλεψαν αὐτῶν οἱ ὀφθ.] ‘their eyes
recovered sight.’

XXI. 1. εἰς Βηθφαγὴ] Mark xi. 1. adds
καὶ Βηθανίαν. We may therefore suppose that
the territories of the two villages were con-
tiguous. The name of the former denotes *the*
place of figs; that of the latter, *the place of palm*
fruit.

2. τὴν ἀπέναντι] Mark has ἐξ ἐναντίας.
— πῶλον] ‘a colt.’ Mark and Luke add,
‘on which no man had ever sat.’ Animals
which had never borne the yoke, or been em-
ployed for ordinary purposes, were (by a cus-
tom common to all the antients, whether He-
brews or Gentiles) employed for sacred uses.

See Deut. xxi. 3. 1 Sam. vi. 7. Horat. Epod.
9. 22. Ovid Met. 3. 11. Virg. Georg. 4. 540.
551. Mark and Luke mention the sending for
the *colt* only, as being that whereon alone our
Lord rode; not mentioning the *ass*, though *also*
brought, agreeable to the prophecy of Zecharias,
because they do not mention that prophecy.
There is plainly in the latter representation no
negation of the former. Whitby notices the mi-
nuteness of the matters predicted, and rightly
infers Christ’s supernatural prescience.

— εἴπῃ τί.] A popular mode of expression
equivalent to, ‘if he shall make objection.’

3. ὁ κύριος] i. e. not ‘the Lord,’ which in-
volves great improbability, (see Dodd.) but ‘the
master,’ as at vii. 21. and viii. 25. Joh. xi. 12.
xiii. 13. and 14. See Campb. and Schleusn.

— ἀποστελεῖ.] Many MSS. (some antient
ones) Versions, and Fathers, have ἀποστελλεῖ,
which is preferred by Mill and Wets., and edited
by Matth., Griesb., Knapp., Tittm., and Scholz.,
but without reason. In so minute a variation
manuscript [authority is of little weight; and yet
there is far more of that for the old reading than
for the new one, which cannot be admitted, as
violating the norma loquendi; for the Present
cannot (as Kuin. imagines) be *here* taken for the
Future. The common reading is rightly defended
by Scholz. (who observes that the new reading
arose from an error of pronunciation) and restored
to the text by Fritz.

5. τῇ θυγατρὶ Σιών.] i. e. *Jerusalem*, by a
poetical personification usual in the prophetic
writings. Jerusalem might be called the daughter
of Sion, being situated at the foot, and, as it were,
under the wing of that fortified mount.

- 6 ὄνον, καὶ πῶλον, υἷον ὑποζυγίου." Πορευθέντες
 δὲ οἱ μαθηταί, καὶ ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ
 7 Ἰησοῦς, ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν
 ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ †ἐπεκάθισεν ἐπάνω αὐ-
 8 τῶν. ^b ὁ δὲ πλείστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν ^b Joh. 12.
 τῇ ὁδῷ· ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ ^{13.}
 9 ἔστρώνον ἐν τῇ ὁδῷ. ^c οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ ^c Psal. 118.
 ἀκολουθοῦντες ἔκραζον λέγοντες, Ὡσαννά τῷ υἱῷ Δαβὶδ! ^{24, 25. infr.}
 εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου! Ὡσαννά ἐν ^{23, 39.}
 τοῖς ὑψίστοις!
 10 Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα, ἐσεῖσθη πᾶσα
 11 ἡ πόλις λέγουσα· Τίς ἐστὶν οὗτος; ^d οἱ δὲ ὄχλοι ἔλεγον· ^d Supr. 2.
 Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ Ναζαρέτ τῆς Γα-
 λιλαιᾶς·
 12 ^e ΚΑΙ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ Θεοῦ, καὶ ^e Marc. 11.
 ἐξέβαλε πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ^{15.}
 ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψε, καὶ ^{Luc. 19. 45.}
^{Joh. 2. 13.}
^{Deut. 14.}
^{25.}

— ὑποζυγίου.] scil. κτήνους. The word properly signifies any beast of burden. (See my note on Thucyd. ii. 3.) But as the ass was commonly used, it here denotes a pack-ass.

7. ἐπεκάθισεν] The reading here is not a little controverted. Ἐπεκάθισεν was the reading of all the early Edd.; which was altered by the Elzevir Editor, from several MSS. to ἐπεκάθισαν. But the former has been restored by Wets., Matth., Knapp., Griesb., Tittm., Fritz., and Scholz. The authority, however, of the latter is superior to that of the former, (though it must be confessed that in so small a variation MSS. are of little weight); and it is supported by Luke ἐπεβίβασαν. It is also preferred by several Commentators, as Beza, Camerar., Pisc., Wakef., and Schleus.: and if we were to follow the *proprietas linguae*, it ought to be adopted. Yet as the verb is often in the Sept. used in the sense 'to ride' or 'to sit,' so the reading ἐπεκάθισεν seems to deserve the preference, especially as it is supported by the parallel passage in Mark. Thus, though there is a minute diversity in Matthew and Mark as compared with Luke, yet it is no real discrepancy, since it does not involve any contradiction. The whole truth is, that they spread their garment as a saddle on the colt, and Jesus sat thereon, placed in his seat, in token of reverence, by the attendant multitude. As to the αὐτῶν, it must not, with many Commentators, be taken, per enallagen, as plural for singular; or τινός be supplied, with others; (both methods being founded on unsound principles) but, with Euthym., Theophyl., Beza, Hombergh, Schleus., Wahl., and Fritz., the αὐτῶν must be referred to the clothes.

8. ὁ πλείστος ὄχλος] 'the bulk of the people,' consisting of those going to keep the pass-over, and of those who, after Lazarus's resurrection, had come out of the city to meet Christ. See John xii. 9.

— ἔστρωσαν ἑαυτῶν τὰ ἱμάτια] An Oriental custom employed on the public entry of kings,

yet in use also among the Greeks. See the examples in Recens. Synop.

— ἔκοπτον κλάδους] Meant as a symbol of joy, employed at the feast of tabernacles and other public rejoicings among the Jews. Yet the custom was in use also among the Greeks and Romans.

9. Ὡσαννά] Heb. כִּי שְׁמַחִי. Save now, or we beseech thee, from Ps. cxvii. 25.

— εὐλογημένος] scil. ἵστα.

— ὁ ἐρχόμενος] A title of the Messiah, like υἱὸς Δαβὶδ.

— Ὡσαννά ἐν τοῖς ὑψίστοις!] Kuin. thinks there is an ellipse of ὁ ὢν; and Grot. takes the ἐν τοῖς ὑψίστοις adverbially, for *summē*. But it is better, with others, to supply μέγας, taking it as a periphrasis for ἐν οὐρανοῖς. Thus in Heb. i. 3. and viii. 1. ἐν ὑψηλοῖς is interchanged with ἐν οὐρανοῖς. As to the ellipse after Ὡσαννά, it is rather ἔστω; Ὡσαννά being regarded as a noun. Thus Fritz. well renders, 'eodem tantum gratulatio in caelo obtineat.'

10. ἐσεῖσθη] 'was in commotion,' or agitation; not through fear, but at the novelty of the sight.

11. ὁ προφήτης.] The force of the Article is, 'he who is accounted a prophet.'

12. τὸ ἱερὸν.] A general name for the whole edifice, with all its courts, as distinguished from the ναὸς or temple properly so called, which comprehended only the vestibule, the sanctuary, and the holy of holies.

— ἐξέβαλε—ἱερῷ.] It appears from Mark xi. 11. that Jesus did not do this on the day of his entry into Jerusalem (though it is there said that he entered into the temple, and looked round the whole of it,) but the day after; spending the night at Bethany, and returning to Jerusalem in the morning, and in the way thither working the miracle of the fig-tree. As Mark is so positive and particular in his account, and as Matth. does by no means expressly connect our Lord's driving out the traders with the events of the day,

^f *Exa. 56. 7.* ^g *Jerem. 7.* ^h *Ps. 13.* τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς· ⁱ *Ps. 13.* καὶ λέγει 13
αὐτοῖς· Γέγραπται, “Ὁ οἶκός μου οἶκος προσευχῆς
κληθήσεται” ὑμεῖς δὲ αὐτὸν ἐποίησατε σπήλαιον ληστῶν.
καὶ προσήλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ. καὶ 14
ἐθεράπευσεν αὐτούς. Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμ- 15
ματεῖς τὰ θαυμάσια ἃ ἐποίησε, καὶ τοὺς παῖδας κράζοντας
ἐν τῷ ἱερῷ καὶ λέγοντας· Ὡσαννὰ τῷ υἱῷ Δαβὶδ! ἤγα-
^a *Ps. 13.* νάκτησαν, ^b *Ps. 13.* καὶ εἶπον αὐτῷ· Ἀκούεις τί οὗτοι λέγουσιν; 16
Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναί. οὐδέποτε ἀνέγνωτε, “Ὅτι
ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω
αἶνον;” καὶ καταλιπὼν αὐτούς, ἐξῆλθεν ἔξω τῆς πόλεως 17
εἰς Βηθανίαν, καὶ ἠυλίσθη ἐκεῖ.
^c *Ps. 13.* ^d *Ps. 13.* Πρωίας δὲ ἐπανάγων εἰς τὴν πόλιν, ἐπέειπας· καὶ 18
ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ’ αὐτήν, καὶ οὐδέν 19

(though Dodd. represents it so) we ought, it should seem, to adopt St. Mark's account. To do which, there cannot be a greater inducement than the consideration that those who adopt the other hypothesis are compelled (as Dodd. and Weston) to suppose that the circumstances in question happened *twice* on *two successive* days. Nay, thrice; for our Lord had done much the same thing in the first year of his ministry (Joh. ii. 14.) The reason why he did not *then* do it is suggested by the words of Mark, *ὅφιας δὲ γενομένης*, i. e. because the buyers and sellers had most of them retired. That it should then be evening was likely enough, considering the events of the day, which must have occupied a considerable time.

— *κολλυβιστῶν*] The word, from *κόλλυβος*, a petty coin, signifies those who exchanged foreign coin into Jewish, or the larger into the smaller coin, for the convenience of the purchasers of the commodities sold in the temple.

13. *ληστῶν*.] Not literally thieves, but extortioners and cheats, at least persons devoted to base lucre. An interpretation which seems required by the expression of John *οἶκος ἐμπορίου*. Though our Lord's assertion might be justified in its full sense by a reference to Joseph. B. J. v. 9. 4. Bp. Smalbroke supposes that in this expression there is an allusion to the custom of the Jewish robbers, of sheltering themselves in those caves which abound in Judea; though indeed the same custom prevailed in most parts of the antient world; of which the story of Cacus (called by Propertius, *raptor ab antro*) is an illustration.

14. *προσήλθον αὐτῷ*] ‘had recourse to him, for assistance.’

15. *τὰ θαυμάσια*] The word has here a conjoint sense of *miraculous*. So in Eccclus. xlviii. 15. *τὰ θαυμάσια ἔργα* (the complete phrase) there is added *exegeticè τὰ πέρατα*.

16. *ἐκ στόματος—αἶνον*.] An application to the present case of a passage of Ps. viii. 2. Sept. (speaking of the existence and providence of God, so clearly appearing from the works of nature, that even the most simple must see)

where the Hebrew is rendered ‘thou hast ordained strength;’ the Sept. ‘thou hast perfected praise,’ i. e. accomplished a grand effect by weak means; for the divine praise is perfected even by the silence of the suckling, and the artless cry of the babe. Thus there is no real discrepancy in sentiment, though there be a diversity in expression, between the Hebr. and the Sept. That the whole Psalm has a prophetic reference to the Messiah, is plain by there being three other passages in the New Testament where it is applied to him. *Θηλαζειν* is used both in the active and the neuter, in the sense to *suckle* or to *suck*.

17. *ἠυλίσθη ἐκεῖ*.] *lodged or spent the night* there. Such is the sense here; though the verb often means to *abide* or *stay*. Jesus left the city, and returned to Bethany for the night, not so much, we may suppose, to avoid the snares that might be laid for his life, as to avoid all suspicion of affecting temporal power; the night being adapted to excite popular commotion.

18. *πρωίας δὲ ἐπανάγων*, &c.] On the *first* day of the week Jesus had made his solemn entry into Jerusalem, and had returned in the evening to Bethany. On the *second*, he drove out the money changers, and in the evening again retired thither. On the *third* he returned into the city, taught in it, and held all those discourses which we read in Luke xx. Mark xi.—xiii. Matth. xxi. xxiii. 6. As to the cursing of the fig-tree, related by Matthew and Mark, Matthew narrating the thing more briefly, mentions it as being at once cursed and withered. But Mark, detailing the matter more circumstantially and exactly, says that Jesus had pronounced this curse early in the morning of the day on which he drove the traders out of the Temple, (xi. 12.) that on the morning of the *following* day the Apostles had perceived that the tree was withered, (ver. 20.) Therefore Mark says that it was withered, when this really took place, or else when it was observed by the Apostles that the tree on which Jesus had the day before pronounced the curse was withered. (Kuin.)

- εὔρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ· Μηκέτι
 ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. καὶ ἐξηράνθη παρα-
 20 χρῆμα ἡ συκῇ. καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες·
 21 Πῶς παραχρῆμα ἐξηράνθη ἡ συκῇ! ἀποκριθεὶς δὲ ὁ Ἰησοῦς ^{1 Sup. 17.}
 εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, εἴν ἔχητε πίστιν, καὶ μὴ ^{20.}
 διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ τῷ
 ὅρει τούτῳ εἴπητε· Ἀρθητι καὶ βλήθητι εἰς τὴν θάλασσαν,
 22 γενήσεται· ^{k Supr. 7.7.} καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ, ^{Marc. 11.}
 πιστεύοντες, λήψετε. ^{22.}
 23 ¹ΚΑΙ ἐλθόντι αὐτῷ εἰς τὸ ἱερόν, προσῆλθον αὐτῷ διδάσ-
 κοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες·
 Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκε τὴν ^{Luc. 11. 9.}
 24 ἐξουσίαν ταύτην; ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· ^{Joh. 15. 7.}
 Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον ἓνα, ὃν εἴν εἴπητέ μοι, καὶ γὰρ ^{1 Joh. 3.}
 25 ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. τὸ βάπτισμα ^{22, et 5. 14.}
 Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων; οἱ δὲ ^{1 Marc. 11.}
 διελογίζοντο παρ' ἑαυτοῖς λέγοντες· Ἐὰν εἴπωμεν, ἐξ οὐ- ^{27.}
 26 ρανοῦ· ἐρεῖ ἡμῖν· Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; ^{m Supr. 14.} εἴν ^{5.}
 δὲ εἴπωμεν, ἐξ ἀνθρώπων· φοβούμεθα τὸν ὄχλον. πάντες ^{Marc. 6. 29.} ^{Luc. 20. 6.}

19. Μηκέτι—αἰῶνα.] This was emblematical and figurative, according to the usual custom of the sages of the East to express things by symbolical actions. It was also prophetic. Our Lord intended to prove that his power to punish the disobedient was as great as that to confer benefits; and also to prefigure the destruction of the perverse Jews, because in the time of fruits they had borne none, (see ver. 33.—41;) moreover to read a very important lesson to all his disciples of every age, that if the opportunities God gives for the approving themselves virtuous be neglected, nought will remain but to be withered by the fiat which shall consign them to everlasting destruction.

21. καὶ μὴ διακριθῆτε.] Kuin. observes that this negative expression is the very same with the positive εἴν ἔχητε πίστιν, the two being united for the sake of emphasis, as at xiii. 34. and elsewhere. In διακρ. in this sense (to hesitate) there is the same metaphor as in διστάζω and the Latin *diffido*.

—τὸ τῆς συκῆς.] The Commentators take this as an elliptical expression; and most think it is for τὸ περὶ τῆς συκῆς γεγονός ἔργον. But Fritz. denies that there is any ellipse; maintaining that τὸ τῆς συκῆς signifies *rem facta*.

—τῷ ὅρει τούτῳ.] Spoken *δεικτικῶς*, with reference, it is supposed, to the Mount of Olives. Luke for mountain says sycamore tree. But there is, in fact, no discrepancy; because Jesus might, and, no doubt, did make use of both. On the force of which adagial sayings see Note on Matt. xvii. 20. Fritz. remarks that the construction of this passage is: ἀλλὰ καὶ γενήσεται, εἴν τῷ ὅρει εἴπητε &c.

23. ἐλθόντι αὐτῷ.] These are Datives for Genitives of consequence.

—ἐν ποίᾳ ἐξουσίᾳ] Ἐν, 'by virtue of.' This they were privileged to ask, because they had the power of inquiring into the pretensions of a prophet; nay since the authority of preaching in the temple was derived from them. The interrogators expected, no doubt, that he would answer, 'By virtue of my right as Messiah,' and thus enable them to fix on him the charge of blasphemy. But Jesus forbears to directly answer his malevolent interrogators, not through fear, as appears from the boldness evinced in the parables immediately following; but, according to a method familiar to Hebrew, nay to Grecian, disputants, (see the citations of Schoettgen and Wets.) answers question by question, and that propounded with consummate wisdom; for while the Pharisees were not disposed, nay were even afraid to dispute John to be a prophet, they would thereby, on their own principles, admit the claims of Jesus, to whose divine mission John had borne repeated and unequivocal testimony.

25. τὸ βάπτισμα—ἦν.] Campb. renders, 'whence had John authority to baptize?' Βάπτισμα is put, by synecdoche, for the whole ministry of John to preach repentance, and the doctrines he taught, because baptism was its most prominent feature, being a symbol of the purity which he enjoined.

—ἐξ οὐρανοῦ,] for ἐκ Θεοῦ; a use which sometimes occurs in the LXX., but rarely in the Classical writers. Indeed Fritz. contends that ἐξ οὐρανοῦ should be taken for οὐράνιον, 'of heavenly origin.'

—διατί οὖν οὐκ ἐπ. α.] 'why then have ye not believed, why do ye not believe him,' namely, in his testimony of me.

26. φοβούμεθα.] This is not, (as Kuin. and other Philologists suppose,) a middle verb signi-

γὰρ ἔχουσι τὸν Ἰωάννην ὡς προφήτην. καὶ ἀποκριθέντες τῷ 27
 Ἰησοῦ εἶπον· Οὐκ οἶδαμεν. ἔφη αὐτοῖς καὶ αὐτὸς· Οὐδὲ
 ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. Τί δὲ ὑμῖν 28
 δοκεῖ; ἄνθρωπος εἶχε τέκνα δύο· καὶ προσελθὼν τῷ πρώτῳ
 εἶπε· Τέκνον, ὕπαγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνί μου.
 ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐ θέλω· ὕστερον δὲ μεταμεληθεὶς, 29
 ἀπήλθε. καὶ προσελθὼν τῷ δευτέρῳ εἶπεν ὡσαύτως. ὁ δὲ 30
 ἀποκριθεὶς εἶπεν, Ἐγὼ κύριε· καὶ οὐκ ἀπήλθε. ^α τίς ἐκ τῶν 31
 δύο ἐποίησε τὸ θέλημα τοῦ πατρὸς; λέγουσιν αὐτῷ· Ὁ
 πρῶτος. λέγει αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν λέγω ὑμῖν, ὅτι οἱ
 τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν
 τοῦ Θεοῦ. ^ο ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιο- 32
 σύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ
 πόρναι ἐπίστευσαν αὐτῷ. ὑμεῖς δὲ ἰδόντες οὐ μέτεμελήθητε
 ὕστερον, τοῦ πιστεῦσαι αὐτῷ.
^ρ Ἄλλην παραβολὴν ἀκούσατε. ἄνθρωπός [τις] ἦν οἰκο- 33
 δεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ

^α Luc. 7.
29, 30.

^ο Luc. 3.
11, 13.

^ρ Marc. 12.
Luc. 20. 9.
Ezra. 3. 1.
Jer. 2. 21.
Psalm. 90. 9.
Cant. 8. 11,
12.

fyng to terrify oneself, but a deponent, formed from what had originally a passive force. Fritz. justly remarks on that *brachylogia* in the present passage, by which a clause is omitted after *ἐξ ἀνθρώπων*, (equivalent to "that will not be for our good,") to which the *γάρ* following refers, and which *γάρ* is put for two *γάρ's*. Perhaps we should write *ἐξ ἀνθρώπων—per apostrophen.*

— *ἔχουσι*] 'account.' Perhaps a Latinism.

— *ὡς προφήτην*.] The *ὡς* is wrongly taken by Kuin. and others as put for *ὅπως*; though *ὅπως* is found in the parallel passage of Mark. The *ὡς* is either elegantly pleonastic, (by which the expression will be equivalent to that of Luke) or somewhat diminishes the force of the assertion.

27. *οὐκ οἶδαμεν*.] Hence (says Wets.) Jesus rightly infers their unfitness to be judges in this matter, or to claim to have their authority revered.

28. *τί δὲ ὑμῖν δοκεῖ*;] 'What think you? give me your opinion as to what I am about to say.' It seems to have been a common form of speech.

— *ἄνθρωπος—δύο*.] By the *ἀνθρ.* is plainly meant *God*; but it is not so clear what is meant by the *τέκνα δύο*, on which there has been some diversity of opinion. The best Commentators, however, are agreed that the words designate the two different classes of the Jewish nation; 1. *the profane and irreligious* generally, but who were brought to repentance by John, and to reformation by Christ; 2. *the Scribes and Pharisees*, whether priests, or laymen, who, though professedly anxious to do the will of God, were in reality the greatest enemies to religion, and especially that of the Gospel. See more in Macknight.

30. *δευτέρῳ*.] Many MSS., some of them very ancient, as also some Versions and Fathers have *ἐτέρῳ*, which was approved by Mill and Bengel, and adopted by Wets., Griesb., Knapp, Tittm.,

Vater, and Scholz. But Matth. and Fritz. retain the common reading; and rightly; for it is supported by greater authority, and the other reading is pretty plainly a correction. The two words, moreover, are often confounded; a remarkable example of which occurs in Thucyd. iii. 49.

— *ἐγὼ κύριε*.] The best Commentators are agreed that this answers to the Heb. *אני*, which is, by ellipse, a phrase of responsive assent, rendered by the LXX. *ἰδοὺ ἐγώ*. So in 1 Sam. iii. 4. Numb. xiv. 14. See also Luke i. 38. and Acts ix. 10. "The Hebrews (observe Vatab., Erasm., and Brug.) answer by pronouns, where the Latins use verbs and adverbs, as *etiam* Domine." It may be paralleled by our own idiom "aye, sir." Indeed our *aye* and the *esja*, *ja* or *ya*, seem to be cognate with *ἐγώ*. Certainly *ἐγώ*, or rather *ἐγωγε*, perpetually occurs in this sense in the Classical writers.

31. *οἱ τελῶναι καὶ αἱ πόρναι*] i. e. even the worst of those profane and dissolute persons. Προάγουσι. Glass explains this 'lead on;' and Schleus. and Wahl assign yet less admissible senses. There seems no reason to abandon the common interpretation 'go before,' or precede. In this sense it was understood by the ancients. The present *may* be taken for the future.

32. *ἐν ὁδῷ δικ.*] A Hebrew form of expression usual in Scripture, for, 'he came to you in the practice of, i. e. practising, righteousness.' Or it may be taken, with others, for *δδγῶν εἰς δικαιοσύνην*.

— *τοῦ πιστεῦσαι αὐτῷ*.] This seems to be put for *εἰς τὸ πιστ.*, i. e. *ὥστε πιστ.*

33. *τις*] This is not found in several of the best MSS. and some Versions and Fathers, and was cancelled by Griesb., Knapp, Vat., Tittm., Fritz., and Scholz. It is, however, retained by Matth. and Wets.; but, if we may judge from *supra* ver. 28., without reason. Nay, as Fritz.

περιέθηκε, καὶ ὤρυξεν ἐν αὐτῷ ληνόν, καὶ ὠκοδόμησε πύρ-
 34 γον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. ὅτε δὲ
 ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς δούλους
 αὐτοῦ πρὸς τοὺς γεωργοὺς, λαβεῖν τοὺς καρποὺς αὐτοῦ.
 35 καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν
 36 ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν. πάλιν
 ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων· καὶ
 37 ἐποίησαν αὐτοῖς ὡσαύτως. ὕστερον δὲ ἀπέστειλε πρὸς
 αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων· Ἐντραπήσονται τὸν υἱόν
 38 μου. <sup>q Infr. 26.
3. et 27. 1.
Joh. 11. 53.</sup> οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱόν, εἶπον ἐν ἑαυτοῖς·
 Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτόν, καὶ
 39 κατὰσχωμεν τὴν κληρονομίαν αὐτοῦ. καὶ λαβόντες αὐτόν,
 40 ἐξέβαλον ἔξω τοῦ ἀμπελῶνος, καὶ ἀπέκτειναν. ὅταν οὖν
 ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς
 41 ἐκείνοις; λέγουσιν αὐτῷ· Κακοὺς κακῶς ἀπολέσει αὐτούς·
 καὶ τὸν ἀμπελῶνα ἐκδόσεται ἄλλοις γεωργοῖς, οἵτινες ἀπο-
 δώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. <sup>r Psal. 118.
22.
Esa. 28. 16.
Marc. 12.
10.
Luc. 20. 17.
Act. 4. 11.
Rom. 9. 33.
1 Pet. 2. 7.</sup> λέγει
 42 αὐτοῖς ὁ Ἰησοῦς· Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς;

suggests, even the construction requires its absence.

33. ὤρυξεν—ληνόν.] The ληνός properly denoted the large vat (called the wine-press) into which the grapes were thrown, to be expressed; in which sense it often occurs in the LXX. But as this vessel had connected with it on the side (hence sometimes called *προλήνιον*), or under it (to check, by the coolness of the situation, too great fermentation) a *cistern*, into which the expressed juice flowed; so, by synecdoche, ληνός came to denote (as here) that vat; which, as it was necessarily subterranean, and sometimes under the vat, so it was often called *ὑπολήνιον*, as we see in Mark and Is. xvi. 10. These cisterns, which are even yet in use in the East, bore some resemblance to the *λάκκοι* of the Greeks, which the Scholiast on Aristoph. *Ecl.* 154. (cited by Wets.) explains *καὶ ὀρύγματα εὐρύχωρα, καὶ στρογγύλα τετράγωνα*, (I conjecture *καὶ στρογγύλα καὶ τετράγωνα*) i. e. capacious subterranean cavities, sometimes round, and sometimes square; plastered and mortared, for the reception of oil or wine.

— πύργον.] Namely, partly as a place of abode to the proprietor or occupier, while the produce was collecting; and partly for safeguard to the servants stationed there as guards over the place. Grot. observes that in the application of the parable these circumstances are to be considered as serving for ornament, and are not to be dwelt on, since they only express generally that every thing was provided both for pleasure and defence. *Γεωργοῖς*. The word often denotes, as here, the occupier of any estate, as distinguished from the proprietor.

34. καιρὸς τῶν καρπῶν.] 'the time for gathering the fruit.'

— λαβεῖν τοὺς καρποὺς αὐτοῦ.] i. e. a certain portion of them. Rent was then (as it is to

this day in many parts of the East) paid in kind.

35. ἔδειραν.] *Δέρειν* signifies properly to *flay* or *skin*; but as words signifying great violence come at length, through abuse, to bear a milder sense, it was at length used to signify *beat severely*.

37. ἐντραπήσονται.] 'they will treat with reverence.' *Ἐντρέπεσθαι* signifies 1. to turn upon oneself; 2. *ex adjuncto*, to be afraid; 3. to regard with reverence. Grot. remarks that the expression is to be understood *θεοπρεπῶς*, not to exclude prescience, but to denote that the contingency of an event is viewed in its causes.

41. κακοὺς κακῶς ἀπ.] Camp. renders, 'he will bring these wretches to a wretched death.' This phrase, in which the *Paronomasia* is remarkable, occurs very frequently in the Greek writers from Homer downwards. It is worthy of observation that by Luke the words are ascribed to Christ himself, and draw from the scribes the exclamation *μή γένοιτο!* Of the many methods devised for removing this apparent discrepancy the best seems to be that of Doddr., who supposes that Christ in the first instance drew their own condemnation from the Sanhedrim, and then soon afterwards repeated their words, by way of confirmation. There is nothing to stumble at in the Priests pronouncing their own destruction, since they seem not to have understood Christ's drift in the parable.

— ἀποδώσουσι—αὐτῶν.] This was the most ancient mode of paying rent (which term signifies what is rendered for occupancy) namely, by rendering a certain proportion of the produce. Of which I have adduced several examples with illustrations in Recens. Synop. The most apposite to the present purpose is Plato de Legg. 8. *γεωργίαι δὲ ἐκδομέναι δούλοις, ἀπαρχὴν τῶν ἐκ τῆς γῆς ἀποτελοῦσιν.*

^a Supr. 20. 16. μὸς τῶν ὀδόντων. ^a πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ 14 ἐκλεκτοί.

^a Marc. 12. 13. ^b Luc. 20. 20. ^c Τότε πορευθέντες οἱ φαρισαῖοι, συμβούλιον ἔλαβον 15 ὅπως αὐτὸν παγιδέυσωσιν ἐν λόγῳ. καὶ ἀποστέλλουσιν 16 αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἑρωδιανῶν, λέγοντες· Διδάσκαλε, οἶδαμεν, ὅτι ἀληθὴς εἶ, καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων. εἰπέ οὖν ἡμῖν, τί σοι 17 δοκεῖ; ἔξεστι δούναι κῆνσον Καίσαρι, ἢ οὐ; γινούς δὲ ὁ 18 Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπε· Τί με πειράζετε, ὑποκριταί; ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. οἱ δὲ προ- 19 σήνεγκαν αὐτῷ δηνάριον. καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν 20 αὐτῇ καὶ ἡ ἐπιγραφή; ^b λέγουσιν αὐτῷ· Καίσαρος. τότε 21 λέγει αὐτοῖς· Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. καὶ ἀκούσαντες ἐθαύμασαν· καὶ ἀφέντες 22 αὐτὸν ἀπῆλθον.

^c Marc. 12. 18. ^d Luc. 20. 27. ^e Act. 23. 2. ^f Deut. 25. 8. ^c Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, οἱ 23 λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπρωῶτησαν αὐτὸν ^d λέ-

most dense and extreme, as being the furthest removed from the light of the banquet.

14. πολλοὶ—ἐκλεκτοί.] See the long and able annotation of Hammond in Recens. Synop., and a fine observation of Theophyl. cited by Parkhurst, Lex. v. ἐκλεκτός.

15. παγιδέυσωσιν] 'that they might ensnare him.' The term is properly used of snaring birds; but, like ἀγρεύειν employed by Mark xii. 12, and the Latin *irretire*, and *illaqueare*, is used of plotting any one's destruction.

16. τῶν Ἑρωδιανῶν.] From the slight mention of these in the New Testament, and the silence of Josephus, nothing certain with respect to them can be determined; but the prevailing and best-founded opinion seems to be, that they did not form any distinct religious sect, (though probably Sadducees in opinion, as was Herod,) but were rather a political party, or club, composed of the courtiers, ministers, domestics, and partisans and adherents generally of Herod. This opinion is confirmed by the termination of the word *ιστοί*, which was in that age appropriated to denoting political partisans, such as *Cæsariani*, *Pompeiani*, *Ciceroniani*, &c. See more in Horne's *Introductio*. Vol. III. 183, 184, 380.

—ἀληθής.] 'upright,' neither practising simulation nor dissimulation.

—οὐ μέλει—ἀνθρώπων.] The expressions *οὐ μέλει σοι περὶ οὐδενός*, and *οὐ βλέπεις εἰς πρόσωπον ἀνθ.* (of which the former is a Greek phrase, the latter a Hebraism) are thought to be of the same sense. But Fritz., with others, denies this, and lays down the connexion as follows: 'tu per neminem a veritate te abduci sinis; neque enim homines curas, quos si curares, a vera via facile aberrares, sed Deum.' Thus he thinks that *πρόσωπον ἀνθρ.* is put, by an unusual circumlocution, for *ἀνθρώπους*. To this, however, I cannot assent; for the *πρόσ.* adverts to the external condition of men, with allusion to

its being no more a part of the man than the *πρόσωπον*, or actor's mask.

18. πονηρίαν.] This signifies, like the Latin *malitia*, craft. The other Evangelists use the more definite terms *πανουργίαν* and *ὑπόκρισιν*.

19. τὸ νόμισμα τοῦ κήνσου.] nummum ex eo genere quo census exigi solebat. (Fritz.)

20. τίνος—ἐπιγραφή.] "Our Lord (says Dr. Hales, Chron. III. 174.) baffles the malignant proposers of the question, by taking advantage of their own concession, that the denarius bore the emperor's image and superscription, and also of the determination of their own schools, that wherever any king's coin was current, it was a proof of that country's subjection to that government. He significantly warns these turbulent and seditious demagogues, the Pharisees, to render unto *Cæsar* the dues of *Cæsar*, which they resisted; and these licentious and irreligious courtiers, the Herodians, to render unto God the dues of God, which they neglected; thus publicly reproving both, but obliquely, in a way that they could not take any hold of."

The ἐπιγραφή in question was Καῖσαρ Αἰγυπτῶν Ἰουδαίᾳς ἐαλωκυίας. "Though (says Whitby) the question as to the right of *Cæsar* to demand tribute of the Jews may seem to be undecided by the answer, yet the precept at ver. 22. is decisive, and being united with the preceding verses by οὖν, it inculcates that duty of submission to established governments which is a leading feature of the Christian religion." Thus the duties both of civil and religious obedience are sanctioned.

23. μὴ εἶναι ἀνάστασιν.] Campb. in a long and able annotation maintains that the sense is, 'there is no future life.' He shows that the Sadducees denied not merely the resurrection of the body, but the immortality of the soul, and a future state of retribution. "They had (he adds)

- 24 γοντες· Διδάσκαλε, Μωσῆς εἶπεν· Ἐάν τις ἀποθάνῃ
 μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ
 τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ
 25 ἀδελφῷ αὐτοῦ. ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ
 ὁ πρῶτος γαμήσας ἐτελεύτησε· καὶ μὴ ἔχων σπέρμα,
 26 ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. ὁμοίως καὶ
 27 ὁ δεύτερος, καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ. ὕστερον δὲ πάν-
 28 των ἀπέθανε καὶ ἡ γυνή. ἐν τῇ οὖν ἀναστάσει, τίνος τῶν
 29 ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν. Ἀποκριθεὶς
 δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πλανᾶσθε, μὴ εἰδότες τὰς γρα-
 30 φάς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ. ἐν γὰρ τῇ ἀναστάσει
 οὔτε γαμοῦσιν, οὔτε ἐκγαμίζονται, ἀλλ' ὡς ἄγγελοι τοῦ
 31 Θεοῦ ἐν οὐρανῷ εἰσι. περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν,
 οὐκ ἀνέγνωτε τὸ ρηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ λέγοντος·
 32 Ἐγὼ εἰμι ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαάκ, καὶ ὁ Θεὸς Ἰακώβ;
 οὐκ ἔστιν ὁ Θεὸς Θεὸς νεκρῶν, ἀλλὰ
 33 ζώντων. καὶ ἀκούσαντες οἱ ὄχλοι, ἐξεπλήσσοντο ἐπὶ τῇ
 διδαχῇ αὐτοῦ.
 34 Οἱ δὲ φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσε τοὺς σαδδου-
 35 καίους, συνήχθησαν ἐπὶ τὸ αὐτό, καὶ ἐπηρώτησεν εἰς ἐξ
 36 αὐτῶν, νομικὸς, πειράζων αὐτὸν καὶ λέγων· Διδάσκαλε,

^e Exod. 3.
 6, 16.
 Marc. 12.
 28.
 Luc. 20. 37.
 Act. 7. 32.
 Heb. 11. 16.
 f Supr. 7.
 28.

^g Marc. 12.
 28.
 Luc. 10. 25.

no notion of spirit, and were consequently obliged to make use of terms which properly relate to the body, when they spoke of a future state; which therefore came at length to be denoted simply by the word *resurrection*.

24. μὴ ἔχων τέκνα.] 'without bearing any children.' *Ἐπιγαμβρεύσει*. This word (which occurs also in the Sept.) denotes to marry a widow by right of affinity.

— *σπέρμα*] This word, like the Heb. *בן*, denotes offspring or progeny, whether one or more children; though in Scripture it is almost confined to the latter. On the contrary in the Classical writers it is generally used of the former. So Soph. *El.* 1510. & *Œd. Tyr.* 1087. and a Delphic oracle in *Thucyd.* v. 16. *Διὸς υἱὸς ἡμῶν τὸ σπέρμα—ἀναφέρειν*. There are, however, examples in the Classical writers of *σπέρμα* in a plural sense. Thus Soph. *Trach.* 304. *Eurip. Med.* 798. *ἀλλὰ κτανεῖν τῶν σπέρμα, πολμήσεις, γυναί.*

29. *πλανᾶσθε—Θεοῦ.*] i. e. ye deceive yourselves by assuming a false hypothesis, and by your ignorance of the true sense of the Scriptures; not considering the omnipotence of God, to whom renewal of existence can require no more exertion of power than original creation; nor reflecting that God is able to raise up the dead without their former passions. By *τὰς γραφάς* is meant chiefly, but not entirely, the *Pentateuch*.

30. *οὔτε ἐκγαμίζονται.*] On this question there has been much difference of opinion among the Jewish Rabbins. The more recent

of them maintain the affirmative; the earlier ones the negative. See a fine extract from Maimonid. in *Recens. Synop.*

— *ὡς ἄγγελοι*] Luke says *ἰσάγγελοι*. This similarity must, however, by the context be limited to the point in question, i. e. in not being subject to the appetites of the body, and perhaps in immortality. It does not therefore follow that because angels are, as is supposed, composed of spirit only, that the spirits of just men made perfect shall have *spirits only*. That they will also have *bodies* of some sort or other, is certain from 1 Cor. xvi. 42. sq., which passage also describes those bodies, though, as might be expected, too obscurely to be understood by us in our present state.

32. Θεὸς Ἀβραάμ,] i. e. the God and patron, benefactor, of Abraham; for God is said to be the God of any one, inasmuch as he confers benefits on him. See Dodd. Kuin. remarks on the manner of argumentation here pursued, so agreeable to the usual method of the Jewish doctors, who used to slightly allude to passages of Scripture, and left their auditors to find the consequence of any proposition, omitting, in argumentation, the transitions and conclusions, the uses and applications.

35. *πειράζων αὐτὸν*] Some modern Interpreters assign to *πειράζων* the good sense, *explores, trying*, viz. his skill in Scripture; which seems to be countenanced by Mark. But most adopt the bad one, *tempting*; and there seems no sufficient reason for abandoning the common interpretation. The truth seems to be (as Chryst.

^b Deut. 6. ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; ἡ δὲ Ἰησοῦς ἔφη* αὐτῷ 37
^{5.}
 Luc. 10. 27. Ἀγαπήσεις Κύριον τὸν Θεόν σου, ἐν ὅλῃ τῇ καρ-
 δια σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ
⁹ Lev. 19. διανοίᾳ σου. αὕτη ἐστὶ πρώτη καὶ μεγάλη ἐντολὴ. 38
^{18.}
 Marc. 12. 31. δευτέρα δὲ ὁμοία αὐτῇ Ἀγαπήσεις τὸν πλησίον σου 39
^{Luc. 10. 27.}
^{Rom. 13. 9.} ὡς σεαυτόν. ^{Gal. 5. 14.} ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ 40
^{1 Tim. 1. 5.} νόμος καὶ οἱ προφῆται κρέμανται.
^{Jac. 2. 8.}
⁸ Supr. 7. 12. ¹ Συνηγμένων δὲ τῶν φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ 41
¹ Marc. 12. 35. Ἰησοῦς λέγων· Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος 42
^{Luc. 20. 41.} υἱός ἐστι; λέγουσιν αὐτῷ· Τοῦ Δαυὶδ. λέγει αὐτοῖς 43
^m Psal. 110. 1. Πῶς οὖν Δαυὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ; λέγων
¹ Act. 2. 34. 1 Cor. 15. 25. Εἶπεν ὁ Κύριος τῷ κυρίῳ μου· Κάθου ἐκ δεξιῶν 44
^{Heb. 1. 13.} μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν
^{et} 10. 12, 13.

and Theophyl. suppose) that the man came with an evil intention, but departed better disposed towards Christ.

36. *ποία ἐντολὴ μεγάλη*] Here *ποία* is for *τις*; and *μεγάλη* for *μεγίστη*, by Hebraism; on which account it has the privilege of a superlative, in dispensing with the Article. Superlatives do so, from the affinity which they bear to ordinals. See Middlet. Gr. Art. vi. § 3 & 4. But to turn from words to things, the question involved a matter of controversy among the Jewish Doctors as to the preference or importance of different precepts; some maintaining the pre-eminence of one, some of another. Only while they distinguished the Divine precepts into *great* and *small*, they constantly gave the preference to the ceremonial ones. Christ, however, decided in favour of the moral law, yet not to the neglect of the ceremonial.

37. *ἔφη*] This reading is preferred by Mill and Bengel; and is edited by Matth., Griesb., Knapp, Titm., Vat., and Scholz, for the common one *εἶπεν*; and that on the authority of nearly all the best and a great part of the MSS., together with the Ed. Prin. confirmed by some Fathers.

— *ἐν ὅλῃ τῇ καρδίᾳ &c.*] These are formulas nearly equivalent, and united for intensity of sense. The construction is Hebraic, for *ἐκ* with the Genit., which is not unfrequently found with one or other of the above nouns. They are very rarely united; yet one example is adduced by Wets. from Philo.

39. *ὁμοίᾳ αὐτῇ*] 'similar in kind, though not in degree'; springing out of it and closely connected with it. *Τὸν πλησίον*, i.e. every person with whom we have to do. Comp. Rom. xiii. 8. And *ἀγαπᾶω* signifies to exercise love or charity towards. *Ὡς σεαυτὸν*. We are not commanded to love or benefit our fellow creatures *as much as* ourselves, because that would have been inconsistent with the principle of self-love which the Almighty has implanted in us, for our preservation. For the *ὡς* (like the Heb. *כ*) imports not equality in *degree*, but *similarity in kind*. Thus the precept corresponds to that of our Lord at Matth. vii. 12. See Whitby and Dodd.

40. *ἐν ταύταις κρέμανται.*] This is generally

thought to be a metaphor taken from the custom of suspending the tables of the laws from a nail or peg. But the metaphor is common both to the Hebrew, Greek, and Latin, (nay almost all languages) as used of things closely connected and springing from the same origin. There is, however, a Hebraism in the use of *ἐν* for *ἐκ*. Or the *ἐν* should have been followed by *ἀνακεφαλαιοῦνται*, or *πληροῦνται*, as in Rom. xiii. 9. Fritz. well explains the sense thus: "in hoc utroque præcepto omnium, quæ in V. T. leguntur, legum cardo vertitur."

43. *ἐν πνεύματι*] scil. *ἀγίῳ*, which is expressed in the parallel passage of Mark. This is plainly the sense, notwithstanding the attempts of some recent Commentators to explain it away; and such it is acknowledged to be by Fritz. Indeed the writers of the Old Testament are always supposed by our Lord to have written under the inspiration, more or less plenary, of the Holy Spirit.

— *Κύριον*] "This word, (says Campb.) corresponding with the Hebr. *אדון*, *adon*, signifying Lord or Master, was a term implying an acknowledgment of superiority in the person to whom it was addressed, and therefore never given to *inferiors*, though sometimes, perhaps, out of courtesy, to *equals*. Upon this, then, our Lord's argument turns. An independent monarch, such as David, acknowledged no Lord or Master but God; far less would he bestow that title upon a son, or descendant; and consequently the Messiah, being so called by him, under the influence of the Spirit, and therefore acknowledged as his superior, must be Divine."

44. *κάθου ἐκ δεξιῶν*] A comparison taken from *kings*, on whose right hand sat the heir, or he who was next in dignity, and on the left hand he that was immediately below him in rank. But sitting on the right implied also a participation in the regal power and authority. Hence *συμβασιλεύειν* is interpreted by St. Paul, 1 Cor. xv. 25. *βασιλεύειν*.

— *ἕως ἂν θῶ*] 'while I make.' The image is derived from the custom of conquerors putting their foot on the neck of a vanquished enemy, as a mark of subjugation. How the words are to be understood of the Messiah, appears from 1 Cor. xv. 25. sq.

45 ποδῶν σου. εἰ οὖν Δαυὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς
46 αὐτοῦ ἔστι; Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον·
οὐδὲ ἐτόλμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν
οὐκέτι.

- 1 XXIII. ΤΟΤΕ ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ
2 τοῖς μαθηταῖς αὐτοῦ, ^αλέγων· Ἐπὶ τῆς Μωσέως καθέδρας ^α 2 Esdr. 8.
3 ἐκάθισαν οἱ γραμματεῖς καὶ οἱ φαρισαῖοι· πάντα οὖν ὅσα
ἀν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ
ἔργα αὐτῶν μὴ ποιεῖτε, λέγουσι γὰρ καὶ οὐ ποιοῦσι.
4 ^οδεσμεύουσι γὰρ φορτία βαρέα καὶ δυσβάστακτα, καὶ ^ο Luc. 11.
ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων· τῷ δὲ δακ- 46.
5 τύλῳ αὐτῶν οὐ θέλουσι κινῆσαι αὐτά. ^ρ πάντα δὲ τὰ ἔργα ^ρ Supr. 6.
αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις. πλατύ- 1, 2, 5, 16.
νουνσι δὲ τὰ φυλακτήρια αὐτῶν, καὶ μεγαλύνουνσι τὰ κράσ- Num. 15.
6 πεδα τῶν ἱματίων αὐτῶν· ^φφιλοῦσί τε τὴν πρωτοκλισίαν ^φ Deut. 6, 8.
ἐν τοῖς δείπνοις, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγω- et 22, 12.
7 γαῖς, καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ^γ Marc. 12.
8 ὑπὸ τῶν ἀνθρώπων ῥαββὶ, ῥαββί. ὑμεῖς δὲ μὴ κληθῆτε ^γ Luc. 11, 43.
³ Joh. 9.

45. εἰ οὖν—ἔστι;] Some of the best Commentators here recognise an *inversion of construction*, as in Mark ii. 23. But as the sense is the same either way, there is no necessity to resort to any such supposition.

46. τις] 'any one,' namely, of the class of persons whom he had just silenced. Ἐπερωτῆσαι, i. e. to put such sort of captious ensnaring questions as those above-mentioned.

XXIII. 1. τότε] i. e. (as Chrys. and Theophyl. explain) after he had put the Pharisees and Sadducees to silence. Ἐλάλησε, addressed.

2. καθέδρας] This alludes to the sitting posture in which the Jewish doctors always taught. They are here said to sit in Moses' seat, by having succeeded to him in the office of teachers of religion. Ἐκάθισαν. This may be taken as put like preterite for present, expressing an action commencing in past time, but extending to present, 'have seated themselves.' But it is better, with Fritz., to suppose the Aorist used in the sense of *custom*.

3. πάντα—ποιεῖτε.] This must be taken restrictively (as in Col. iii. 20. & 22. Ephes. v. 24.) i. e. all things which they read from the Law and the Prophets, and whatever they taught agreeably thereto. This therefore will not at all countenance the Romish doctrine of the infallibility of the Pope.

—τηρεῖν.] Some Editors cancel this word, which is omitted in 7 MSS., some Versions, and Latin Fathers. But that is very slender testimony; since Versions are, in a case like this, of little authority; and the MSS. are all of the Alexandrian recension, and such as abound with alterations arising from ill judged fastidiousness. The Editors in question rarely consider the true character of the language of the Gospels, which has much of the wordiness distinguishing the common language of antient, and indeed all times.

4. δεσμεύουσι] 'they bind on,' load, as a bundle or bale, on a pack-horse. By these *burdens* we must understand the traditions of the elders.

—τῷ δὲ δακτύλῳ—κινῆσαι] i. e. 'they will not take upon their *own* shoulders the burdens they lay on those of others;' not, 'they rigorously exact of others,' as Whitby explains. The former interpretation is confirmed by the very antient gloss which crept into the Alexandrian recension, αὐτοὶ δὲ τῷ δακτ. α. Here we have a proverbial expression (common both to Greek and Latin writers) to denote 'being indisposed to exert oneself in any labour.'

5. πλατύνουνσι] Christ does not censure the wearing of these or of the fringes, but the doing it ostentatiously, by making them very large. These phylacteries took their rise from a *literal* instead of a spiritual interpretation of Deut. vi. 8. See their description in Rose's Parkhurst, or Horne's Introd. That these were also, as the Commentators inform us, regarded as *amulets*, or charms to preserve from evil, may be very true; but when they would hence deduce the *name itself*, we may hesitate; for the name may quite as well imply that they were thereby *reminded* to keep the law. See a passage of Plutarch cited by Kypke in loc.

6. πρωτοκλισίαν] 'the first seat at banquets.' That was probably at the top of the table, as with us; though among the Greeks and Romans the middle place at a triclinium was the most honourable. Πρωτοκαθεδρίας, i. e. on the seats of the seniors and the learned, who sat immediately under and with their backs to the pulpit of the reader, their faces being turned toward the people. Ἀγοραῖς, i. e. the public places of the city.

8. μὴ κληθῆτε] 'suffer not yourselves to be called.'

- ¹ Jac. 3. 1. **ῥαββί.** 'εἰς γὰρ ἐστὶν ὑμῶν ὁ † καθηγητής, [ὁ Χριστός.]
- ² Mal. 1. 6. πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. * καὶ πατέρα μὴ καλέσητε 9 ὑμῶν ἐπὶ τῆς γῆς· εἰς γὰρ ἐστὶν ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς. μηδὲ κληθῆτε καθηγηταί· εἰς γὰρ ὑμῶν ἐστὶν 10 ὁ καθηγητής, ὁ Χριστός. 'ὁ δὲ μεῖζων ὑμῶν, ἔσται ὑμῶν 11 διάκονος. " ὅστις δὲ ὑψώσῃ ἐαυτὸν, ταπεινωθήσεται· καὶ 12 ὅστις ταπεινώσῃ ἐαυτὸν, ὑψωθήσεται.
- ³ Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ φαρισαῖοι, ὑποκριταί! ὅτι 13 κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσ-
⁴ ευχόμενοι· διὰ τοῦτο λήψεσθε περισσότερον κρίμα. ' Οὐαὶ 14 ὑμῖν, γραμματεῖς καὶ φαρισαῖοι, ὑποκριταί! ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων. ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελ- 15 θεῖν. Οὐαὶ ὑμῖν, γραμματεῖς καὶ φαρισαῖοι, ὑποκριταί! ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν, ποιῆσαι ἓνα προσήλυτον, καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γέέννης

— καθηγητής,] There is some doubt as to the reading here. Many of the best Commentators would read διδάσκαλος, which is found in several MSS., Versions, and Fathers, but is received by no Editor except Fritz: doubtless because it would seem a gloss on καθηγ. But διδάσκ. is so much preferable, from its being more correspondent to the Heb. יָדָב, and such an offensive repetition is thereby removed, that it can scarcely be doubted but that it is the true reading. 'Ὁ Χριστός. This is omitted in several antient MSS. of the Alexandrian recension, and some Versions and Fathers; is rejected by Mill and Beng., cancelled by Griesb. and Fritz., and bracketed by most other Editors. It probably crept in from ver. 10.

9. πατέρα—γῆς·] 'style no man on earth your Father.' There is an ellipsis of τίνα.

12. ὅστις δὲ—ὑψωθήσεται.] A sentiment very often introduced by our Lord, and indeed a frequent maxim among the Jews, and often occurring in the Classical writers. By Christ, however, it is employed in a spiritual sense, i. e. 'him God will exalt.'

13, 14. These verses are transposed in the textus vulgatus and most of the MSS.; but are placed in the present order in the best MSS., confirmed by several Versions and Fathers. And so the Edit. Prin. and Steph. This order, too, (which presents a better connexion) has been, with reason, approved by all the most eminent Commentators, and restored by Mill, Wets., Matth., Griesb., Knapp, Fritz., and Scholz. It is supposed that the order was originally altered by Erasmus, on the authority of the Vulgate; and certainly for the worse. Ver. 13. is omitted in several MSS. of the Alexandrian recension, with some Versions and Latin Fathers. But there is no good ground for rejecting it. It should seem that the text above adopted presents the true reading and order, which was accidentally changed by the eyes of the transcribers being carried from the first οὐαὶ δὲ—ὑποκριταί! to the second, by which the words ὅτι κατεσθίετε

—κρίμα were omitted, and afterwards inserted either by the scribes, (perceiving their mistake,) or by the correctors, but in the wrong place.

—κατεσθίετε] The κατά is intensive, having the sense 'eat up.' Of this use of ἐσθίω examples occur frequently in the Greek Classical writers; and the same is the case with the correspondent terms in Latin and indeed in the modern languages. Oikias, goods, property, as oikos is often used in the Classical writers. Both the above metaphors are found in Hom. Od. β. 237. κατέδουσι βίαιως Οἶκον Ὀδυσσῆος. This was done by various subtle artifices. After making them devotees, they devised various means of laying them under contribution, or caballed with the children to deprive the widow of a portion of her dowry, for some return, either in hand, or in expectation.

—προφάσει] 'under a pretext,' namely, of religion; for it was but a mask to conceal their avarice. Μακρὰ. To be taken adverbially. Sometimes, it is said, these prayers occupied nine hours a day. Περισσότερον, 'a more extreme punishment.'

14. κλείετε ἔμπροσθεν τῶν ἀνθ.] For the more Classical κλείειν ἀπὸ and ἀποκλείειν. It may be compared with our phrase to shut the door in the face of. The metaphor denotes the hindering men from embracing Christianity, which they effected by misinterpreting the prophecies, and by other methods. Τοὺς εἰσερχομένους, 'those who are entering,' i. e. who are disposed to enter.

15. περιάγετε—ξηρὰν,] A proverbial expression frequent both in Greek and Latin, importing the greatest activity and exertion. At ξηρὰν sub. γῆν. When ξηρὸν occurs in the phrase, πέδον may be supplied, as solum in the Latin expressions sicum, and liquidum. The zeal of the Jews for proselytism was, indeed, proverbial among the Heathens, (See Hor. Sat. i. 4.) inso-much that at length it was forbidden by the Constitutions Imperatorum.

—υἱὸν γέεννης] i. e. by Hebraism, 'deserving

- 16 διπλότερον ὑμῶν. ^a Οὐαί ὑμῖν, ὁδηγοὶ τυφλοὶ! οἱ λέγοντες. ^a Supr. 15.
^b Ὃς ἂν ὁμόσῃ ἐν τῷ ναῷ, οὐδὲν ἐστὶν ὃς δ' ἂν ὁμόσῃ ἐν ^b 14, supr. 5.
 17 τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. μωροὶ καὶ τυφλοὶ! τίς γὰρ ^c 33, 34.
 μείζων ἐστὶν, ὁ χρυσὸς, ἢ ὁ ναὸς ὁ ἀγιάζων τὸν χρυσόν;
 18 καὶ ὃς ἐὰν ὁμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἐστὶν ὃς δ' ἂν
 19 ὁμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει. ^a μωροὶ καὶ ^a Exod. 29.
 τυφλοὶ! τί γὰρ μείζων, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ^b 37.
 20 ἀγιάζων τὸ δῶρον; ὁ οὖν ὁμόσας ἐν τῷ θυσιαστηρίῳ,
 21 ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ. ^b καὶ ὁ ^b 1 Reg. 8.
 ὁμόσας ἐν τῷ ναῷ, ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικήσαντι ^c 2 Par. 6. 2.
 22 αὐτόν. ^c καὶ ὁ ὁμόσας ἐν τῷ οὐρανῷ, ὁμνύει ἐν τῷ θρόνῳ ^c Supr. 5.
 τοῦ Θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ. ^d 34.
 23 ^d Οὐαί ὑμῖν, γραμματεῖς καὶ φαρισαῖοι, ὑποκριταί! ὅτι ^d Luc. 11.
 ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, ^e 42.
 καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν
 ἔλεον καὶ τὴν πίστιν ταῦτα ἔδει ποιῆσαι, κάκεῖνα μὴ
 24 ἀφίεναι. ὁδηγοὶ τυφλοὶ, οἱ διῶλίζοντες τὸν κώνωπα, τὴν

of, or doomed to, hell.' It is strange that Kypke, Rosenm., and some others, should take διπλ. to signify *dolusum*. The grammatical objection to the common interpretation, on the ground that the word never occurs in the comparative, has no force, for I have in Rec. Syn. adduced two examples. Moreover, διπλότερον, here and in the other two passages where it occurs, is not an adjective, but an adverb.

16. ἐν] Heb. 2, by. In this and the following verses Christ condemns the subtle distinctions of the Pharisees concerning oaths, and points out the sanctity and obligation of an oath. Οὐδὲν ἐστὶ, 'it is a trifling matter.' A common hyperbole. Τῷ χρυσῷ τοῦ ναοῦ. By this some understand the gold which adorned the Temple; others, the sacred utensils; others again, the money set apart for sacred purposes. As no particular gold is mentioned, it may be understood of any or all the above. Ὄφειλει, for ὀφειλέτης ἐστὶ, 'he is bound to perform his oath.'

17. ὁ ἀγιάζων] 'makes it sacred and apart from common use.' The money was holy, because it was subservient to the uses of the temple, and other sacred purposes, like the ἀνάθηματα among the Greeks, and the donaria among the Romans. (Rosenm.)

21. Hence Jesus shows that all those smaller oaths are of equal force with the greatest; because, as no one would think of invoking an inanimate object, so by them must be understood (per metonymiam) the owner of them. (Rosenm.) Κατοικήσαντι. This is read, for the common κατοικοῦντι, in the greater part of the MSS. and the Ed. Prin.; and this has been with reason adopted by Beng., and Wets., and edited by Matth., Griesb., Tittm., Vat., Fritz., and Scholz.

23. ἀποδεκατοῦτε—κύμινον,] The Pharisees were scrupulously exact in rendering tithes not only of the fruits of the earth, but even of such insignificant herbs as those here specified, as ἡδύοσμον, the garden mint, ἄνηθον, not anise

(which would be *ανισον*), but dill; (on which see Dioscor. 3, 461.) and κύμινον, cummin, a disagreeably pungent herb, and so little esteemed that it was proverbially employed to express worthlessness. Thus κυμνοπροστής signified a miser, as we say a skin-flint. That the above are only meant as examples of insignificant herbs, is plain from Luke having "mint and rue," with the addition of καὶ πᾶν λάχανον. Ἀποδεκατεῖν is a word not used by the Classical writers, and only found in the Sept., where it expresses the Heb. נָתַן, which signifies both to take tithe and to pay tithe. Our Lord, it must be observed, does not censure them for paying tithes of these herbs, but, after performing these minute observances, for omitting the weightier matters of the Law. This applies to all the subjects of the woes in this Chapter, as is plain from the words ταῦτα ἔδει ποιῆσαι, κάκεῖνα μὴ ἀφίεναι.

ἀφήκατε] 'ye neglect.' The word expresses the Heb. שָׁח, often applied to the neglect of Divine precepts. Τὰ βαρύτερα, graviora, the more important injunctions. Κρίσιν, ἔλεον, καὶ τὴν πίστιν. Render 'justice, charity, (or humanity) and faith,' or trust in God, as the proper foundation of our love; not fidelity, as some explain; though that sense may be included. Thus it will be agreeable to Luke's τὴν ἀγάπην τοῦ Θεοῦ. The passage seems to be taken from Micah vi. 8., and may be compared with Pind. Olymp. 13, 6, 11. and Hor. Od. i. 24, 6.

24. διῶλίζοντες τὸν κώνωπα,] Not 'strain at,' (which was a mere typographical blunder of the first Edition of our common Version) but strain out or off. There is an allusion to the custom of the Jews (and indeed the Greeks and Romans) of passing their wines (which in the southern parts might easily receive gnats, and indeed breed insects) through a strainer. See Amos vi. 6. The former did it from religious scruples, (the κώνωπα or culer vinarius being unclean) the latter, from cleanliness. The

^a Luc. 11. 39. ^b sup. 15. 30. ^c Marc. 7. 4. δὲ κάμηλον καταπίνοντες. * Οὐαὶ ὑμῖν, γραμματεῖς καὶ φα- 25 ρισαῖοι, ὑποκριταί! ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀδικίας.* φαρισαῖε τυφλὲ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ 26 ποτηρίου καὶ τῆς παροψίδος. ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρὸν.

^f Luc. 11. 44. * Οὐαὶ ὑμῖν, γραμματεῖς καὶ φαρισαῖοι, ὑποκριταί! ὅτι 27 παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. οὕτω καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀν- 28 θρώποις δίκαιοι, ἔσωθεν δὲ μεστοὶ ἐστε ὑποκρίσεως καὶ ἀνομίας. ^g Luc. 11. 47. * Οὐαὶ ὑμῖν, γραμματεῖς καὶ φαρισαῖοι, ὑποκριταί! 29 ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, καὶ λέγετε· Εἰ ἡμεθα* ἐν ταῖς 30 ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἡμεθα κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν. ὥστε μαρτυρεῖτε ἑαυτοῖς, 31

ratio significationis arises as follows. The term signifies to *pass any liquid through a strainer*, (*ὀδοντιον*. See Dioscor. iii. 9. & v. 82.) to *separate it from the ὕλη*; or material particles, (gnats, or aught else) that they may be passed out and off. With respect to *κάμηλον*, it signifies, not a *camel*, nor a *beetle*, (as some would take it) but a *camel*. To make the opposition as strong as may be, two things are selected as opposite as possible, the *smallest insect*, and the *largest animal*. This sort of expression was in use both with the Jewish and the Grecian writers. *Καταπίνοντες*. This word is used not of *liquids* only, but also of *solids*, as here. In the former case it may be rendered to *gulp down*; in the latter, to *bolt down*.

25. *καθαρίζετε—παροψίδος*.] On the purification of domestic utensils see Horne's *Introd.* Vol. iii. p. 337. *Πάροψις* is a word found only in the later writers, and signifies a *platter, dish*, or, as some think, *sauce-boat*. *Γέμουσιν*. There is here a confounding of the two parts of the comparison, which is not unusual in the best ancient writers. Thus Horace, "*rusticus expectat dum defluat amnis*." *Ἀδικίας*. This, for the common reading *ἀκρασίας*, is found in the best and the greater part of the MSS., as also many Versions and Fathers. It is also confirmed by the *Edit. Princ.*, and is adopted by Wets. and edited by Matth., Griesb., Knapp, Tittm., Fritz., and Scholz. The internal evidence, too, is as strong as the external; for it comports far better with the *character* of the Pharisees, who (as Campb. observes) are never accused of *intemperance*, though often of *injustice*. The common reading is esteemed by Scholz an *Alexandrian* reading.

26. *καθάρισον πρῶτον—καθαρόν*.] The metaphor is still continued, though the reasoning is carried on according to the thing intended.

27. *κεκονιαμένοις*.] whitened with chalk or lime. The tombs were annually whitewashed, *that their situation might be known*, and the *pollution of touching them avoided*. This

whitening extended as far on the surface of the ground as the vault reached under ground. The sense is, that they were so polluted with vice, that they defiled all who had communication with them, and were avoided like sepulchres. In the parallel passage of Luke xi. 44., where they are likened to *μνημεῖα ἀόηλα*, (see Note in loc.) there is, in fact, no discrepancy, but reference is had to the contagion they spread around them. *Ἀκαθαρσίας*. Very apposite to the present purpose is a passage adduced in Recens. Synop. from the Schol. on Soph., who explains the words *ῥάκη βαρείας νοηλείας πλέα* by *πεπληρωμένα—τῆς ἐκ νόσου ἀκαθαρσίας*, i. e. *pus and bloody matter*.

28. *μεστοὶ—ἀνομίας*.] *Μεστοὶ* is almost always used cum genitivo mali.

29. *οἰκοδομεῖτε*] for *ἀνοικοδομεῖτε*, 'ye keep in repair.' *Κοσμεῖτε*. Both the Jews and the Heathens alike showed their respect for the illustrious dead, by repairing and beautifying, and, when necessary, rebuilding their tombs. See the Classical citations adduced by Wets. "This," as Kuin. observes, "our Lord did not mean to censure, but to expose the hypocrisy of the Pharisees in pretending a respect for the Prophets which they did not feel."

30. *ἡμεθα*] There is the strongest testimony to the truth of this reading, (for the common one *ἡμεν*) which is found in most of the best MSS., in some Fathers, and in the *Ed. Princ.* It was with reason preferred by Beng., and edited by Matth., Griesb., and others down to Scholz.: *ἡμεν* was the usual Imperfect in the Hellenistic and Alexandrian dialect, though it was by the later Greeks changed into the old Attic form *ἡν*. *Αἵματι*, for *φόνῳ*.

31. *ὥστε*] itaque. Euthym. well explains the force of the particle thus: *ἀφ' ὧν ὁμολογεῖτε τὴν μαιφονίαν τῶν πατέρων ὑμῶν, ἐτι δὲ καὶ ἀφ' ὧν μιμείσθε πάντων*. Thus the connexion is traced without resorting to such violent means as are employed by some. *Μαρτυρεῖτε ἑαυτοῖς*, 'you bear testimony against yourselves.' For

- 32 ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφῆτας· καὶ ὑμεῖς
 33 πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. ἡ ὄφεις! γενη-^h Supr. 3. 7.
 ῖν ἡμάτα ἐχιδνῶν! πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέν-
 34 νης; ¹ Διὰ τοῦτο ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προ-ⁱ Luc. 11.
 φῆτας καὶ σοφoὺς καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτε-^{49.}
 νεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς ^{Act. 5, 40.}
 συναγωγαῖς ὑμῶν, καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν· ^{et 22, 19.}
 35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον, ἐκχυννόμενον ἐπὶ ^k Gen. 4. 8.
 τῆς γῆς ἀπὸ αἵματος Ἀβελ τοῦ δικαίου, ἕως τοῦ αἵματος ^{Heb. 11. 4.}
 Ζαχαρίου, υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ ² Par. 24.
 36 καὶ τοῦ θυσιαστηρίου. ἀμήν λέγω ὑμῖν, ὅτι ἥξει ταῦτα ^{24, 25.}
 37 πάντα ἐπὶ τὴν γενεὰν ταύτην. ¹ Ἰερουσαλὴμ, Ἰερουσαλὴμ! ¹ Luc. 13.
 ἡ ἀποκτείνουσα τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ^{34.}
⁴ Esdr. 1.
^{25.}

μαρτ. ἐφ' ἑαυτοῖς. The construction is *Hellenistic*, and such as never occurs in the Classical writers, who use *κατὰ* with a Genit. *Υἱοὶ ἐστε τῶν φον.*, i. e. 'ye are of like disposition and manners to, &c.; for as they slew the prophets, so do ye meditate my death.'

32. πληρώσατε τὸ μέτρον τ. π. ὕ.] This is by many of the best Commentators, antient and modern, accounted an *ironical concession*, or permission, such as indignantly leaves the persons addressed to experience the consequences of their wilfulness. Of this sort of irony (very often occurring in Scripture) the Commentators adduce several examples. Grot., Kuin., Winer, and Fritz., however, take it as an Imperative of permission, q. d. 'ye are permitted to fill up.' But the former method is preferable. *Τὸ μέτρον*, scil. *τῶν ἀμαρτιῶν*.

33. ὄφεις—ἐχιδνῶν.] See iii. 7. *Τῆς γεέννης*. See Note on v. 22. *Φύγητε*. The best Commentators are agreed that this is put for *φεύγεσθε*; the later writers imitating the Poetic idiom of using the Subjunctive for the Future; which is generally thought a solecism, but is learnedly defended by Fritz. in loc.

34. διὰ τοῦτο] On the force of this formula the Commentators are divided in opinion. Some think it has the force of the Heb. *וְעַתָּה* *interea*. Others connect it with the preceding. It is better, however, (with most recent Commentators) to consider it as a *form of transition*, as in Matt. xiii. 52. xxii. 29. Mark xii. 24. Yet, as that principle is somewhat precarious, I would, with Euthym. and Fritz., refer it to ver. 32. *οὕτως* (says Euthym.) *μέλλετε πληρῶσαι τὸ μέτρον τῆς κακίας τῶν πατέρων ὑμῶν*.

— *προφῆτας—γραμματεῖς*.] Our Lord here applies to his Apostles and their successors those titles which were given by the Jews to their Doctors, signifying that his messengers would be no less entitled to the appellation *προφῆτης* (in the sense, *inspired interpreters of the will of God*) than were the prophets of old; and would likewise be entitled to the appellations *σοφoὺς*, *סופרים*, and *γραμματεῖς*, *סופרים*, as being equally Divine legates.

— *ἔξ αὐτῶν*] Sub. *τινῶς*. *Ἀποκτενεῖτε*. See Acts vii. 59. & xii. 2. *Σταυρώσετε*. Though there is no evidence of the crucifixion of any Christian teacher before the destruction of Jeru-

salem, yet the *silence of history* (so exceedingly brief as it has come down to us) is no proof that there were none such. It is better to rest on *this*, than to suppose, with some, that Christ here includes *himself*; or to take *σταυρ.* in sensu improprio for 'to put to a cruel death.' *Μαστιγώσετε*. See x. 17. and Acts xxii. 19.

35. ὅπως] This should be rendered *not ita ut*, but, as Hoogew. suggests, *ut, hoc modo ut*. Fritz. well expresses the sense of the passage thus: 'Vos omnino ita agitis, ut videamini in id unicè intenti, ut omnis sanguinis iusti atque insontis culpam soli sustineatis.' *Ἐκχυννόμενον*. This is, as Fritz. remarks, to be taken *generally*, so as to include both past, present, and future.

35. Ζαχαρίου—βαραχίου.] There has been much dispute as to the person here meant by our Lord. The various opinions are detailed and reviewed by Kuin. and Fritz. Those, and indeed most other Commentators, are of opinion that of the *four* who have been supposed to be here meant, the true one is that *Zacharias*, the high priest, who, for his having reproved the iniquities of the Jewish people, was, by the order of King Joash, slain between the sanctuary and the altar of whole burnt offerings. See 2 Chron. xxiv. 20, 21. And though this Joash be called son of Jehoiada, yet it was not unfrequent among the Jews to bear *two* names, especially when, as in the present case, the names were of the same meaning. After all, however, the *Zacharias* here meant *may* be the Prophet; for that he should have been murdered, is very probable; and though the Scripture does not say so, yet the silence of Scripture is no conclusive proof to the contrary. That he was murdered, we have *traditional* testimony in a passage of the Targum, cited by Whitby.

— *θυσιαστηρίου*.] 'the altar of burnt sacrifice,' which, Grot. shows, was in *subdiali*.

36. ὅτι] This is found in most of the best MSS. and some Versions and Fathers, as also in the Ed. Princ. It has been adopted by almost every Editor from Beng. to Scholz. *ἥξει—ταύτην*. By *ταῦτα πάντα* are meant 'all these crimes;' and *ἥκει*, or, as in the former verse, *ἔλθειν*, *ἐπὶ τινα* here signifies 'to come upon any one,' 'to be visited upon any one,' namely, to bring down punishment on his head.

37. ἡ ἀποκτείνουσα] Erasm. well points out

ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε; ἰδού, ἀφίε- 38
ται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. ^αλέγω γὰρ ὑμῖν· Οὐ μὴ 39
με ἴδητε ἀπ' ἄρτι, ἕως ἂν εἴπητε· Εὐλογημένος ὁ ἐρχό-
μενος ἐν ὀνόματι Κυρίου.

^α Marc. 12.
^β Luc. 21. 5. XXIV. ^αΚΑΙ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ 1
ἱεροῦ· καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδειῖξαι αὐτῷ
^ο Luc. 12.
44. τὰς οἰκοδομὰς τοῦ ἱεροῦ. ^οὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ 2
βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφθῇ ὧδε
λίθος ἐπὶ λίθον, ὃς οὐ [μὴ] καταλυθήσεται. Καθημένου δὲ 3

the permanent action (as referring alike to past, present, and future) denoted by this use of the present tense. Αὐτήν, for ἐαυτήν or σεαυτήν. So I read, instead of the Stephanic αὐτήν, with the Edit. Princ., Beza, Schmid, and Griesb. There is no occasion to bring in the figure by which a transition is made from the second to the third person; which would here be very awkward. Τέκνα. The word is often used thus, figuratively, of the inhabitants of a city, both in the Scriptural and the Classical writers. Ἐπισυναγαγεῖν. The ἐπι is not, as the Commentators imagine, pleonastic, but signifies *to*. Thus the term signifies *to draw together to one*. "Ὁν τρόπον. Sub. καθ' Ἡθελήσατε. The plural here has reference to the plural implied in ἱερουσαλήμ, which means inhabitants of Jerusalem, an idiom frequent both in the Scriptural and Classical writers.

38. ἀφίεται] Prophetic present put for future. Οἶκος. Commentators are not agreed whether this is to be taken of the Temple, or of the whole Jewish nation, especially its metropolis (and so the Latin writers use *patria* and *domus* promiscuously.) The former sense is, indeed, applicable, but somewhat too weak; and therefore the latter seems preferable, at least, if it be limited to Jerusalem.

39. οὐ μὴ με ἴδητε—Κυρίου.] Many are the modes of interpretation pursued in this perplexing passage. Some Commentators think that our Lord meant to predict his removal from them, until the destruction of Jerusalem, which is in the next Chapter designated under the name of the coming of the Lord. They render the words ἕως ἂν εἴπητε, 'until ye might say,' 'would have reason to say.' And there is much to countenance this in the actual state of things at that period, as recorded by the accurate Josephus. But this sense of ἕως ἂν εἴπητε is strained, and the interpretation is liable to serious objections. Greatly preferable is that of Chrysost. and others, who take the coming here spoken of to mean the second coming of our Lord to judgment at the end of the world. Thus by *ye* will be meant the Jewish nation. That the great bulk of the Jews will, ere that awful catastrophe, be brought to acknowledge that Messiah whom their ancestors rejected, we are taught by the sure word of prophecy. See Grot., Dodd., and Scott. Those who adopt this interpretation maintain that ἀπ' ἄρτι should be rendered 'after a while,' i. e. after the ascen-

sion. But that sense is destitute of proof, and indeed unnecessary, if ἴδητε be taken (with Koecher) of familiar intercourse as a teacher; for our Lord had with the present address closed his public ministry. Εὐλογημένος, &c. was the form by which the Messiah (usually styled ὁ ἐρχόμενος, &c.) was to be addressed in his coming.

XXIV. 1. ἐπορεύετο ἀπὸ τοῦ ἱεροῦ] 'was departing from the temple.'

—ἐπιδειῖξαι αὐτῷ τὰς οἰκοδ.] ostentare. They were pointing with wonder at their stateliness, as those do who admire any noble edifice. They seemed to say, "Is it possible that such a stately edifice should be so utterly destroyed?" Indeed, the destruction of the Temple was, in the minds of the Jews, viewed as coeval only with the end of the world, or at least that modification in its constitution which they supposed would take place at the coming of the Messiah. Thus the Jews employed the expression *συντέλεια τοῦ αἰῶνος* to denote two periods, the coming of the Messiah, and the end of time. Now the best Commentators are agreed that both these senses were had in view in the following predictions, and while the whole has a primary reference to the destruction of Jerusalem, yet the imagery and conformation are so applicable to the events which shall accompany the second advent of our Lord to judgment, that an allusion thereto must be supposed, if not a secondary sense. The two are here so blended as not only to afford a most weighty admonition to the hearers, but to make the prediction beneficial to all Christians of every age.

2. οὐ βλέπετε] Several MSS. and Versions are without the οὐ, which is marked as probably to be omitted by Griesb. and others, and cancelled by Fritz. But that is too bold. The MS. evidence for it is incomparably stronger than that against it. Besides, had it not been in the text from the first, who would have thought of inserting it? for, when away, the same sense arises. But why, then, (it may be asked) should the οὐ have been removed? Because it is not employed agreeably to the Classical usage, and because it is not found in the parallel passage of Mark. The omission plainly originated in the Alexandrian school, as Scholz. is aware, who (together with Wets., Matth. and Tittm.) rightly retains the word.

—οὐ μὴ ἀφθῇ—[λίθον] A proverbial and slightly hyperbolical expression denoting utter

- αὐτοῦ ἐπὶ τοῦ ὅρους τῶν ἐλαιῶν, προσήλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέγοντες· Εἰπέ ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας
 4 τοῦ αἰῶνος; ^p καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Βλέ- ^{p Marc. 13.}
 5 πετε μὴ τις ὑμᾶς πλανήσῃ. πολλοὶ γὰρ ἐλεύσονται ἐπὶ ^{Ephes. 5. 6.}
 τῷ ὀνόματί μου, λέγοντες· Ἐγὼ εἰμι ὁ Χριστός· καὶ ^{Coloss. 2. 8.}
 6 πολλοὺς πλανήσουσι. ² Μελλήσετε δὲ ἀκούειν πολέμους ^{Thess. 2.}
 καὶ ἀκοὰς πολέμων. ὁρᾶτε, μὴ θροεῖσθε· δεῖ γὰρ πάντα ^{q Jerem. 4.}
 7 γενέσθαι. ἀλλ' οὐπω ἔστι τὸ τέλος. Ἐγερθήσεται γάρ ^{97. et 5. 10,}
 18.

destruction, but in this instance almost fulfilled to the letter, as we learn from Joseph. B. J. vii. 1. 1. Euseb., and the Rabbinical writers. The words *ὅς οὐ καταλυθήσεται* are added, to strengthen the preceding. See Soph. Antig. 441. and Hom. Il. xxi. 50., referred to by Fritz. The *μὴ* is omitted in almost all the best MSS. and several Fathers, and is not found in the Edit. Princ. and other early Editions. It is rejected by Mill, Beng., and Wets., and cancelled by Matth., Griesb., Knapp, Tittm., Fritz., and Scholz., and justly, for scarcely any authority could justify so gross a barbarism. The *μὴ* arose from the occurrence of *οὐ μὴ* just before, or came from the margin, where it was a correction of *οὐ*. And, indeed, Fritz. would prefer it to *οὐ*, if permitted by manuscript authority. *Καταλυθήσεται* (Krueg. observes) has reference to the dissolution of the *congmentatio lapidum*.

3. *πότε ταῦτα ἔσται—τοῦ αἰῶνος;*] The Commentators are much divided in opinion as to the meaning of this inquiry; and four different hypotheses have been devised. The 1st, confines the whole inquiry to the approaching destruction of Jerusalem. The 2d, extends it to two questions, and includes the second advent of Christ in the regeneration, according to the Jewish expectation. The 3d, instead of the second substitutes the last advent of Christ at the end of the world and the general judgment. The 4th, (to use the words of Dr. Hales, who adopts it) unites all the preceding into three questions, (to which distinct answers are given in this and the next Chapter) the 1st, relating to the destruction of Jerusalem; the 2d, to our Lord's second appearance in glory at the regeneration or restitution of all things, Acts iii. 21; the 3d, to the general judgment at the end of the world. "The inquiry (observes Dr. Hales) involves three questions: 1. *When* shall these (things) be? and the *sign* when they shall happen? 2. And what the sign of thy presence? and what the sign when all these things shall be concluded, or of the conclusion of the world." See more in Dr. Hales, who supports this hypothesis, originally propounded by Grot. Consult, however, Mr. Townsend, who in an able Dissertation, Vol. ii. p. 434., (in common with Chrys., Euthym., and many antient Interpreters, and also the most eminent modern ones,) defends the first (or rather second) hypothesis. "From their question (says Mr. Townsend) it appears that the disciples viewed the coming of Christ and the end of the world or age, as events nearly related, and which would indisputably take place together; they had no idea of the dissolution of

the Jewish polity, with its attendant miseries, as really signified by, or included in, either of these events. They imagined, perhaps, a great and awful change in the physical constitution of the universe, which they probably expected would occur within the term of their own lives; but they could have no conception of what was really meant by the expression which they employed, the coming of Christ. The coming of Christ, and the end of the world, being therefore only different expressions to denote the same period as the destruction of Jerusalem, the purport of the disciples' question plainly is, When shall the destruction of Jerusalem be—and what shall be the signs of it? The latter part of the question is the first answered, and our Saviour foretells, in the clearest manner, the signs of his coming, and the destruction of Jerusalem. He then passes on to the other part of the question, concerning the time of his coming. History is the only certain interpreter of prophecy; and by a comparison of the two, we shall see with what stupendous accuracy the latter has been accomplished." The history of the Jewish war by Josephus fully illustrates this prophecy by a collection of facts which amply attest its fulfilment.

5. *ἐπὶ τῷ ὀνόματί μου,*] i. e. assuming the name and character of Messiah. Between these and the false prophets at ver. 11, a distinction must be made. Of the former were Simon Magus and Dositheus, and perhaps those adverted to by Joseph. B. J. i. 2. Of the latter were Theudas, Barchochebas the Egyptian, and many other impostors mentioned by Josephus. *Πλανήσουσι*, literally, 'will cause to wander from the truth, will deceive.'

6. *πολέμους*] Wets. cites in illustration Joseph. Ant. 18, 9, 1., and on *ἀκοὰς πολ.* Joseph. Ant. 20, 3, 3. & 4, 2.; also Bell. Jud. 2, 16. & 1, 1, 2., where Caligula orders his statue to be set up in the Temple at Jerusalem.

—*ὁρᾶτε, μὴ θροεῖσθε*] So Fritz. rightly points, (with Steph.) remarking that *ὁρᾶτε μὴ* would signify *videte, ne*, and require *θροεῖσθε, Δεῖ—γενέσθαι*. This is referred by the earlier modern Commentators to the counsel of God, who permits evil, to educe good therefrom. But it is better, with most recent interpreters, to take the expression as only denoting the certainty of the events predicted. *Τὸ τέλος* is equivalent to *συντέλεια τοῦ αἰῶνος* at ver. 3. Wets. compares Hom. Il. β. 121. *τέλος δ' οὐτῶν τι πέφανται*.

7. *ἐγερθήσεται—ἔθνος.*] This is referred by many Commentators to various wars and civil

ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ καὶ λοιμοὶ καὶ σεισμοὶ κατὰ τόπους. πάντα 8
 δὲ ταῦτα ἀρχὴ ὧδινων. 'Τότε παραδώσουσιν ὑμᾶς εἰς 9
 θλίψιν, καὶ ἀποκτενοῦσιν ὑμᾶς· καὶ ἔσσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου. καὶ τότε σκανδαλισ- 10
 θήσονται πολλοί, καὶ ἀλλήλους παραδώσουσι, καὶ μισή-
 σουσιν ἀλλήλους· καὶ πολλοὶ ψευδοπροφήται ἐγερθή- 11
 σονται, καὶ πλανήσουσι πολλούς· καὶ διὰ τὸ πληθυνθῆναι 12
 τὴν ἀνομίαν, ψυγήσεται ἡ ἀγάπη τῶν πολλῶν· ὁ δὲ 13
 ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. καὶ κηρυχθήσεται 14

r Supr. 10.
17.
Marc. 13. 9.
Luc. 21. 12.
Joh. 15. 20.
ec 16. 3.

commotions. See Grot., Wets., and Kypke. Indeed most parts of the civilized world were then convulsed with wars or internal commotions.

— λιμοὶ καὶ λοιμοὶ] The words are often found joined in a similar context; and no wonder, the latter usually succeeding the former, (to the citations from Quint. Curt. ix. 10. and Hesiod Op. 240. adduced by Wets. may be added Thucyd. i. 28.,) insomuch that κατὰ λιμόν λοιμόν grew to a proverb. See Thucyd. ii. 54. The word λιμός is well derived by Hemsterh. from λειμῶν (and that from λείψιμα.) Yet I suspect that both words are of common origin, having the same general idea of pining, wasting away, &c. Wets. adduces ample historical proofs justifying and illustrating both terms. Σεισμοί. This must not be taken, with some, metaphorically, of violent civil commotions, but be understood literally; for it appears from the passages adduced by Wets. and Kuin. that earthquakes were always by the antients regarded as portents, presaging public calamity and distress. Historical illustrations of the literal sense may be seen in Wets. or Recens. Synop.

— κατὰ τόπους.] The earlier Commentators interpret 'in divers places;' but the recent ones, with Beza, 'every where,' by an ellipsis of ἐκάστων. And this method is supported by some of the antient Versions. Perhaps, however, the true sense is, 'in various places.' The words are, I think, (with some antient Commentators and Wets. and Fritz.) to be referred not to σεισμοὶ only, but also to λιμοὶ καὶ λοιμοί.

8. πάντα δὲ—ὧδινων.] We must here suppose an ellipse of μόνον, as well as the usual one ἔσται; 'these are only the beginning and prelude of sorrows.' So Eurip. Med. 60. ἐν ἀρχῇ πῆμα, καὶ οὐδέπω μέσοι. ὧδιν is here (as often in the Sept. and Classical writers) used of severe affliction, whether bodily or mental, of which see examples in Recens. Synop.

9. τότε] This may (as Rosenm. suggests) be taken in a lax sense for circa ista tempora, since the events which follow happened partly before the above mentioned calamities, and partly at the same time with them. Παραδώσουσιν ὑ. εἰς θλίψιν. Θλίψις properly signifies compression, and figuratively constraint, oppression, affliction, and persecution. The construction is the same as in a kindred passage of Jerem. xv. 4. παραδ. εἰς ἀνάγκας.

— μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν] i.e. ye shall be generally objects of hatred. The feeling of the Gentiles to Christians is plain

from various passages of the Classical writers. Τῶν ἐθνῶν. The τῶν is omitted in the common text; but it has place in very many MSS. and all the Edd. up to the Elzevir, in which, Wets. thinks, it was omitted by a typographical error. Be that as it may, it has been very properly restored by Beng., Wets., Matth., Griesb., Knapp, Tittm., Fritz., and Scholz. Διὰ τὸ ὄνομά μου, 'for the sake of (their profession of) my religion.' The correspondence of the expressions in this and the following verses up to ver. 13., to facts recorded in History, has been shown by many writers.

10. σκανδαλισθήσονται] 'will abandon their religion and renounce their faith.' Ἀλλήλ. παραδ. See Note at iv. 12. This must (as Grot. says) be understood of apostates betraying those who continued in the faith.

11. ψευδοπροφ. ἐγερθ.] 'false teachers will arise,' namely, persons pretending to a Divine commission to preach deliverance and freedom from the Roman yoke.

12. διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν,] I would render, 'and because of the consummation of iniquity and lawlessness of every kind.' It seems better to assign this general sense to ἀνομίαν, than any of those special ones which are given by one or other of the Commentators. This sense of the word is very frequent both in the New Testament and the Sept. There is something very similar in Ezr. ix. 6. ὅτι αἱ ἀνομίαι ἡμῶν ἐπληρώθησαν. Dr. Burton, Bampton. Lect. p. 400. takes ἀνομ. to mean 'the mystery of iniquity!'

— ψυγήσεται ἡ ἀγ. τ. π.] 'the love of most shall grow cold.' By ἀγ. some understand the love of God and religion; others, mutual love. The former is countenanced by the context; but the latter (which is almost universally adopted by the antients and many eminent moderns) is more agreeable to the usus loquendi; though doubtless either sense is justified by facts.

13. ὁ δὲ ὑπομείνας εἰς τέλος,] This many recent Commentators understand of the destruction of Jerusalem, rendering, 'he who endureth unto the destruction shall be saved,' namely, from the ruin which shall overwhelm its inhabitants. And indeed Ecclesiastical history informs us that few or no Christians perished in Jerusalem at that catastrophe, they having timely abandoned the city. Dr. Burton, Bampton. Lect. p. 402. compares the declaration contained in Revel. xxi. 7. & 8. and John xvi. 1, 4. But this seems a strained mode of interpretation, and it is better, with the antient and early modern Com-

- τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ,
 εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι. καὶ τότε ἥξει τὸ τέλος.
 15 "Ὅταν οὖν ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ρηθὲν¹⁴ 14. Marc. 13.
Luc. 21. 20.
Dan. 9. 27.
et 12. 11.
 διὰ Δανιὴλ τοῦ προφήτου, ἐστὼς ἐν τόπῳ ἁγίῳ* (ὁ ἀνα-
 16 γινώσκων νοεῖτω) τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ
 17 τὰ ὄρη· ὁ ἐπὶ τοῦ δώματος, μὴ καταβαινέτω ἄραι *τὰ
 18 ἐκ τῆς οἰκίας αὐτοῦ· καὶ ὁ ἐν τῷ ἀγρῷ, μὴ ἐπιστρέψάτω
 19 ὀπίσω ἄραι τὰ ἱμάτια αὐτοῦ. οὐαὶ δὲ ταῖς ἐν γαστρὶ
 ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.

mentators, and some eminent recent ones, (as Rosenm., Kuin., and Fritz.) to take ὅπου εἰς τέλος of perpetual perseverance in Christian faith and practice; and σωθ. of salvation in Heaven.

14. ἐν ὅλῃ τῇ οἰκουμένῃ.] Most Commentators understand this of the Roman world, i. e. the Roman Empire; for which signification of οἰκουμένη there is valid authority brought forward in Recens. Synop. But as this is scarcely reconcilable with the words following, πᾶσι τοῖς ἔθνεσι, and since there is reason to think that Christianity had, at the period in question, been promulgated in countries which formed no part of the Roman Empire, (see Whitby and Dodd.) it may be better to retain the ordinary sense of the expression, understanding, by a slight hyperbole, a very considerable part of the then known world. Compare Rom. i. 8. & x. 8.

— εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι.] namely, as Grot. and others explain, that the offer of salvation had been made to the Jews, by the rejection of which they had drawn down vengeance on their heads. The sense, however, seems rather to be, 'in order that all nations may know and be able to testify,' namely, that the Jews had filled up the measure of their iniquity and obstinacy by rejecting the proffered salvation, both spiritual and temporal. Τὸ τέλος, 'the end of the Jewish state, and the consummation of God's judgments against it.'

15. τὸ βδέλυγμα τῆς ἐρημώσεως.] Here βδέλ. has (by Hebraism) the force of an adjective, as in Luke i. 48. ταπείνωσις τῆς δούλης, for δούλη ταπεινή. The sense is, 'the abominable desolation,' i. e. the Roman army, always abominable, as composed of heathens, and carrying idolatrous standards, but then also abominably desolating, as being invaders and destroyers. 'Εν τόπῳ ἁγίῳ. Most Commentators, from Grot. downwards, explain this 'on holy ground.' But Bp. Middleton has shown that this interpretation is ungrounded, for the phrase occurs elsewhere only at Acts vi. 13. xxi. 28., where it can only be understood of the Temple; in the Sept. it is often used, and always of the Temple, sometimes the Sanctum Sanctorum. There is no reason to abandon the ancient and common interpretation 'in the holy place,' which is required by the parallel passage in Mark xiii. 14., and is confirmed by the history of the completion of the prophecy in Josephus.

— ὁ ἀναγινώσκων ν.] These words are by most supposed to be our Lord's, and meant to fix the attention of his hearers. But the best recent Commentators, with reason, consider them

as a parenthetical admonition of the Evangelist, conveying serious warning; and perhaps founded on Daniel ix. 25. καὶ γνώσῃ καὶ διανοηθῇ. Νοεῖν signifies properly to turn in mind, and, from the adjunct, to attend.

16. τότε] 'when these things take place.' Οἱ ἐν Ἰουδαίᾳ, i. e. the inhabitants of Judæa, as opposed to those of Jerusalem. Τὰ ὄρη. Not only as being natural strong holds, (often used as such, as we find from Josephus) but because they abounded in large caverns, wherein the Jews, at times of public calamity, often took refuge.

17. ἐπὶ τοῦ δώματος, &c.] In this and the two following verses we have some proverbial (and somewhat hyperbolic) forms of expression denoting the imminency of the danger, and the necessity of the speediest flight. It has ever been customary in the East to build the houses with flat roofs, provided with a stair-case both outside and inside. By this way (or, as others more probably suppose, over the roofs of the neighbouring houses, and so to the city wall) their flight is recommended to be taken.

— τὰ] This (instead of the common reading) is found in all the best MSS., together with the Edit. Princ. and other ancient Edd. confirmed by the Syr. and Coptic Versions and many Fathers. It has also been approved by almost every one of the recent Editors, and received from Matth. down to Scholz; and with reason, for the common reading arose from ignorance of the nature of the more recondite expression τὰ ἐκ τ. ο., which, as Fritz. well remarks, is put for ἄραι τὰ ἐν τῇ οἰκίᾳ ἐκ τῆς οἰκίας αὐτοῦ. The ἐπὶ in ἐπιστρέψάτω has reference to οἰκίαν, which may be taken from the preceding οἰκίας. By the τὰ ἱμάτια are meant the upper garments, (i. e. cloak and coat) which husbandmen of the Southern countries have ever, when at work, laid aside, or left at home. So Hesiod. Op. ii. 9. (cited by Elsn.) Γυμνὸν στείρειν, γυμνὸν δὲ βοῶντιν, Γυμνὸν δ' ἀμῶσθαι. Virg. Georg. i. 299. Nudus ara, sere nudus. Grot. and Wets. would take τὰ ἱμάτια in a singular sense, as we say clothes for dress. Whichever interpretation be adopted, there is no need to alter the reading, and adopt τὸ ἱμάτιον, with Mr. Valpy.

19. οὐαὶ δὲ—ἡμέραις.] It was unnecessary for Grot. and Wolf. to detail the *jus belli* as to women so situated, for our Lord only, while he predicts, deplores (a fine trait of his benevolence) the miserable lot of such persons. This woe was (as the records of history testify) amply fulfilled.

¹ Act. 1. 12. ² προσεύχεσθε δέ, ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, 20
^u Dan. 12. 1. μηδὲ [ἐν] σαββάτῳ. ^u Ἔσται γὰρ τότε θλίψις μεγάλη, 21
οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ
μὴ γένηται. καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, 22
οὐκ ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβω-
^x Marc. 13. 21. θήσονται αἱ ἡμέραι ἐκεῖναι. ^x Τότε εἰάν τις ὑμῖν εἴπῃ 23
^{Luc. 17. 23.} ^{et 21. 6.} Ἰδού, ὧδε ὁ Χριστὸς, ἡ ὧδε· μὴ πιστεύσητε. ^y Marc. 13. 22. Ἐγερθή- 24
^{22.} σονται γὰρ ψευδόχριστοι καὶ ψευδοπροφήται, καὶ δώ-
σουσι σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυ-
νατὸν, καὶ τοὺς ἐκλεκτοὺς. ἰδού, προείρηκα ὑμῖν. εἰάν οὖν 25
εἴπωσιν ὑμῖν· Ἰδού, ἐν τῇ ἐρήμῳ ἐστὶ· μὴ ἐξέλθῃτε. Ἰδού, 26

20. χειμῶνος,] The Commentators supply *ὄντος*. But *διὰ* is preferable. No ellipse, however, is necessary to be supposed. *Μηδὲ σαββάτῳ*. Because that would be a material hindrance, since no traveller was permitted by the Jewish Law (which was acted on by the Christians in Judæa long after the time of the destruction of Jerusalem) to proceed further than five furlongs on that day, and the gates of all towns were strictly closed.

The *ἐν* is not found in the best and major part of the MSS., and the Edit. Princ., confirmed by some Fathers, and is cancelled or rejected by almost every Editor from Bengel to Scholz.

21. οἷα οὐ γέγονεν—νῦν,] The best Commentators agree in considering this as a familiar, and perhaps proverbial mode of expressing what is *exceedingly great*, as Exod. x. 14. xi. 6. Dan. xii. 1. Joel ii. 2. Yet such were the atrocities and horrors of the siege of Jerusalem (never to this day paralleled) that the words may admit of the most literal acceptance. The Commentators remark on the triple negative as most strongly emphatic. But it is only the *οὐ μὴ* that can properly be said to belong to *γέννηται*. At *ἕως τοῦ νῦν* sub., not *κόσμου*, with Fritz., but *χρόνου*. *Νῦν* for *τότε* is a rare use; but such is admitted to be the primary force of the word, which being, I conceive, derived from *νῦν* (cognate with *νύσσω*) signifies a point (of time), time (as *καιρός* from *κάω*.) So the Heb. *rw* (whence the Latin *et-as*) though it properly denotes *time*, sometimes signifies *now*.

22. εἰ μὴ ἐκολ.] *Κολυβοῦν*, from *κόλυβος*, a *cripple*, signifies to amputate, and, as applied to *time*, to shorten. So Malela, p. 237. (cited by Wets.) *τοῦ αὐτοῦ μηνὸς τὰς ἡμέρας ἐκολύβησαν*. How they were shortened, we find from Joseph. See Recens. Syn. *Ὁὐ πᾶσα σὰρξ*, a Hebraism for *οὐδεὶς*, or rather *οὐδὲ εἰς*. How literally this was the case, appears from Joseph., from whom we learn that many incidental causes combined towards that evil.

— τοὺς ἐκλεκτοὺς] i. e. the pious and chosen people, meaning no doubt the Jewish Christians in Judæa. Grot., Markl., Kuin, and Fritz. observe, that there is here a reference to the very ancient opinion, that in some cases of national calamity public destruction is averted lest the righteous should suffer with the wicked. But *such language*, as applied to any thing which *came from the lips of Him in whom dwelt all*

the fulness of the Godhead bodily, savours of irreverence.

24. ψευδόχριστοι καὶ ψευδοπροφ.] Such as Theudas and the son of Judas, the Galilean, and others mentioned by Josephus.

— δάσουσι σημεῖα μεγ. καὶ τέρα.] An interesting question here arises, whether these *σημεῖα* and *τέρατα* were really performed, or merely promised and engaged. The ancient and early modern Commentators, and also a few recent ones, adopt the *former* opinion, ascribing the deeds to Dæmoniacal agency. The *latter* view is taken by most recent Commentators, who refer to a similar use of *διδόναι* in Deut. xiii. 2. 1 Kings xiii. 3. & 5. Yet some have of late, and with reason, preferred the interpretation proposed by me in Recens. Synop., namely, (by a substitution of the *attempt* for the *action*, as in many other passages) 'they will attempt, or profess, to show,' &c. These *σημεῖα* and *τέρατα* (between which terms there need not be any such distinction made as in the Classical writers) were, no doubt, various sleights of pretended magic produced by optical deception, simulated cures of disorders founded in artful collusion, &c.; also, as far as there might be *reality*, wonders performed by dæmoniacal agency, such (in the words of 2 Thess. ii. 9.) as were produced *κατ' ἐνέργειαν τοῦ Σατανᾶ, ἐν πάσῃ δυνάμει, καὶ σημείοις καὶ τέρασιν ψεύδους*.

— εἰ δυνατὸν,] This expression, it is clear, does not imply *impossibility*, but only *extreme difficulty* in the performance of what is possible. So Matt. xxvi. 39. Acts xx. 16. Rom. xii. 18. It is manifest that this text ought never to have been adduced to prove the doctrine of the perseverance of the elect.

26. ἐστὶ·] i. e. He (q. d. you know who) is, namely the Messiah. There is something *graphic* in this use of the pronoun for the appellative; which, though it had been long generally adopted of that great Personage who was the object of universal expectation, yet in this case it was employed by the lurking adherents of false Christianity by way of caution. *Ἐν ἐρήμῳ*. The very place where (as we find from Joseph.) these impostors usually appeared and abode. *Ἐν ταῖς ταμιείαις*. This is not to be taken, with most Commentators, as plural for singular; but, as Schleus. and Fritz. rightly observe, *ταμ.* is to be taken as denoting a *genus*, q. d. He is in the kind of places called *ταμιεῖα* (i. e. secret apartments) namely, in one or other of them.

- 27 ἐν τοῖς ταμείοις· μὴ πιστεύσητε. ὥσπερ γὰρ ἡ ἀστραπή
 ἐξέρχεται ἀπὸ ἀνατολῶν, καὶ φαίνεται ἕως δυσμῶν, οὕτως
 28 ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. ^a ὅπου γὰρ ^z Job. 30.
 29 εἰάν ἡ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ αἰετοί. ^a Εὐθὺς ^z Luc. 17. 37.
 δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων, ὁ ἥλιος σκοτισ- ^a Marc. 13.
 θήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ^a 24. 26.
 ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν ^a Luc. 21. 25.
 30 οὐρανῶν σαλευθήσονται. ^b καὶ τότε φανήσεται τὸ σημεῖον ^a Ezech. 32.
 τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε κόψονται ^a Esa. 13. 10.
^a Joel 2. 31.
^b Act. 2. 20.
^c Apoc. 1.

27. ὥσπερ γὰρ ἡ ἀστραπή—οὕτως &c.] By this exquisite simile is represented the suddenness (and, as some think, the conspicuousness) of Christ's advent to take vengeance on the Jews. The flash of lightning is an image of celerity and suddenness common to writers of every language and age. See examples in Recens. Synop. At ἀπὸ ἀνατολῶν (in which expression both Classical and Scriptural writers use the plural) sub. *ἡλίου*, which is expressed in Soph. (Ed. C. 1245. αἱ μὲν ἀπ' ἡλίου οὐρανοῦ, αἱ δ' ἀνατέλλοντες.

28. ὅπου γὰρ—αἰετοί.] The connexion of this with the preceding is variously traced. But the γὰρ must not be too rigorously interpreted; or it may be thought to have reference to a clause omitted. In this figurative language (which seems founded on Job xxxix. 40. οὐ δ' ἂν ὥς τι θνητὸς παραχρήμα εὐρίσκοντα, scil. οἱ αἰετοί, from ver. 27, and was perhaps proverbial) there seems (according to the opinion of the best Commentators, as Hamm., Whit., Wets., Rosenm., and Kuin.) an allusion to the certainty as well as suddenness of the destruction. By the eagles are plainly meant the Romans; and as eagles very rarely feed on dead carcasses, so (the best Commentators are agreed) the bird here meant is the Vultur percnopterus or γυπαετός, which was by the ancients referred to the eagle genus. By the πτώμα is meant the Jewish nation, not as being, (according to some,) spiritually and judicially dead, but as lying, like the fabled Prometheus, a miserable prey to the foes who were tearing out her vitals.

29. εὐθὺς ὃ &c.] On these and the following verses the opinions of Commentators are much divided. The ancients and early moderns understand the expressions, literally, and refer the whole to the awful events which shall precede the final catastrophe of our globe, and the day of judgment; especially as in the next Chap. and other parts of Scripture the same signs are mentioned as ushering in the last great day. But the connexion here, which is even stronger in the parallel places of Mark and Luke, and the assurance contained in them all, "this generation shall not pass away till all be fulfilled," has induced the most eminent modern Commentators to refer the passage to the signs accompanying the destruction of Jerusalem and the Jewish nation. They consider the language as highly figurative, understanding by the darkening of the sun, &c. the ruin of states and great personages. The appearance of the sign of the Son of Man they take to denote the subversion of the Jewish state; and the gathering together of his elect they refer to the gathering of the Christian Church out of

all nations. "In antient Hieroglyphic writings (says Bp. Warburton) the sun, moon, and stars were used to represent states and empires, kings, queens, and nobility; their eclipse or extinction denoted temporary disasters, or entire overthrow. So the Prophets in like manner call kings and empires by the names of the heavenly luminaries. Stars falling from the firmament are employed to denote the destruction of the nobility and other great men; inasmuch that, in reality, the prophetic style seems to be a speaking hieroglyphic." See also Whit. and Dodd., who refer to Is. xiii. 9. li. 6. Ez. xxxii. 7. Dan. viii. 10. Est. viii. 16. Jer. xv. 9. Joel iii. 15. Amos viii. 9. And many examples have been adduced of similar figurative language in the Classical writers. Yet as the expressions admit of explanation according to each of the above hypotheses, it may be safer to unite both interpretations, one as the primary, the other as a secondary sense, (of which there are many examples in Scripture;) or (as I suggested in Recens. Synop.) to suppose some reference or allusion to the latter, by way of analogy or accommodation. And the latter may be said to be the more august, though the other is the more literal accomplishment of the prophecy.

—οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐ.] This admits of two explanations, according to the two hypotheses above mentioned. If the former be adopted, it must be understood of the falling of the stars from the apparent concave sphere in which they and the sun and moon are fixed; of course producing a darkness. According to the latter, it will denote, in conjunction with the foregoing phrases, those great obscurations of the light of the heavenly bodies which, Josephus tells us, took place during the siege of Jerusalem, and which attend earthquakes. Similar expressions are cited from Herodot. 7. 37. Statius 10. and other authors. Rosenm., Kuin., and Fritz. understand it of those fiery globules called falling stars which were by the ancients thought to portend calamities. But that would be a circumstance too insignificant to consort with the sublimity of the context. Αἱ δυνάμεις τοῦ οὐρανοῦ is an expression frequent in the Sept. to denote the heavenly bodies. There is no vain repetition, but a strong emphasis is contained, in the expression of the same thing in other words. Σαλεύεσθαι is used properly of the tossing to and fro of ships at anchor. See Thucyd. 1, 137. where see my note.

30. τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθ.] Wolf, Rosenm., and Kuin. think that τὸ σημεῖον is put pleonastically, since it is omitted by Mark

πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς. ^cκαὶ ἀποστέλει τοὺς ἀγγέλους ³¹ αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης· καὶ ἐπισυνάξουσιν ¹τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν.

Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν· ὅταν ἤδη ³² ὁ κλάδος αὐτῆς γένηται ἀπαλός, καὶ τὰ φύλλα ἐκφύη, ^dγινώσκετε, ὅτι ἐγγὺς τὸ θέρος. ^eοὕτω καὶ ὑμεῖς, ὅταν ³³ ἴδῃτε πάντα ταῦτα, γινώσκετε, ὅτι ἐγγὺς ἐστὶν ἐπὶ θύ- ³⁴ ραις. ^fαὐμὴν λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ^gἕως ἂν πάντα ταῦτα γένηται. ^hὉ οὐρανὸς καὶ ἡ γῆ ³⁵

and Luke. But though it might be dispensed with, it here adds something to the sense. Some suppose an allusion to the *sign from heaven* required. See supra xvi. 1. But it should rather seem that τὸ σημεῖον merely means the *visible appearance*, 'then shall be displayed the visible appearance of the Son of Man,' i. e. then shall the Son of Man visibly appear, (agreeably to what the Jews understood from the prophecy in Dan. vii. 13.) and give manifest evidences of his power by taking vengeance on the Jews.

By αἱ φυλαὶ τῆς γῆς is meant, as the best modern Commentators, and also Chrysost. are agreed, the inhabitants of Judæa, who would have cause enough to lament. See Luke xxiii. 28. There is a reference to Zech. xii. 12. And St. John in the Apoc. i. 7, certainly had in mind these words of our Lord. In ἐρχόμενον ἐπὶ τῶν νεφελῶν we have splendid imagery assimilated to the character of *Hebrew poetry*, to designate majesty of approach.

31. καὶ ἀποστέλει τοὺς ἀγγέλους &c.] Here again there is much diversity of interpretation; which, however, might have been avoided, had the Commentators considered the *two-fold* application of the whole of this most interesting portion of Scripture, which even those who recognise it before seem here to forget. The application of the words to the *final* advent of our Lord is too obvious to need pointing out. (Compare, in this view, the sublime description in 1 Cor. xv.) But neither ought the advent of our Lord to the *destruction of Jerusalem* to have been unperceived by any; for in that application the words have great propriety; τοὺς ἀγγέλους denoting (as the best Commentators admit) the preachers of the Gospel, announcing the message of salvation, and gathering those who shall accept its offer from every quarter of the globe into one society under Christ, their common head. That God's prophets and ministers, both in the Old and the New Testament, are often called his ἀγγελοι, is certain. The words μετὰ σάλπιγγος φωνῆς (where the construction, unperceived by many, is μετὰ μεγάλης φωνῆς σάλπιγγος) are supposed by most Commentators to have a reference to preaching, as compared to the sound of a trumpet, as Is. lviii. 1. Jer. vi. 17. Ez. xxxiii. 2-6. Rom. x. 18. But in both the above applications there seems a reference to the method of

convoking solemn assemblies, both among the Jews and Gentiles, namely, by sound of trumpet. The words are therefore *not*, as Kuin. imagines, merely *ad ornatum*. In ἐπισυνάξουσιν the ἐπι (which has been misunderstood) has reference to the *place* (heaven), or the *society* to which the faithful followers of Christ are gathered. The words ἐκ τῶν τεσσ. ἀνέμων are a Hebrew form denoting 'from all quarters of the globe;' for the Jews not only took the *winds* to denote the *cardinal points* of the heaven, (at that early period only *four*) but employed them to mark the *regions* which lay in the direction of any of them. The words ἀπ' ἄκρων-αὐτῶν are also an Hebrew form, serving as an emphatic repetition of the same thing; where ἄκρων denotes those parts of the world where the earth and heaven (according to this common phrase) were supposed to border upon each other.

32. ἀπὸ δὲ τῆς συκῆς—παραβολὴν] This is a reply to the inquiry at ver. 3. respecting the *time* of this destruction, which, our Lord intimates, will be as plainly indicated by the signs before mentioned as the approach of Summer by the early buds of the fig-tree. There is something unusual in the turn of the expression. It seems to be an elliptical mode of speaking, of which the sense is, "Learn (and make use of) the similitude, or emblem supplied by the fig-tree." See Heb. ix. 9.

—ἀπαλός] 'tender, soft, sappy.' Τὸ θέρος, i. e. rather *Spring* than Summer, by an imitation of the Hebrew, in which language there are no terms to denote Spring and Autumn, the former being included under ἔρ (the Summer), the latter under ἤρ the Winter. The cause of this idiom is generally sought for in the temperature of the East; but as it occurs in the Western languages also, (as the Greek and the German) it is probably a vestige of the simplicity and poverty of the primitive speech. The phrase ἐγγὺς ἐπὶ θύραις is formed from two blended together for emphasis, and therefore denotes the closest proximity, 'close at the door.' The Nominative at ἐστὶ is to be supplied from the preceding context; and therefore can be no other than ὁ υἱὸς τοῦ ἀνθρώπου, or (as I have proposed in Recens. Synop.) ἡ περιουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

34. ἡ γενεὰ αὕτη,] Notwithstanding the dissent of some, the phrase, (it is admitted by the best

- 36 παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι. ^ε Περὶ ^ε Marc. 13. 32.
 δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ
 37 ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατήρ μου μόνος. ^η Ὅσπερ ^η Luc. 17. 36.
 δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ ^ι Pet. 3. 20.
 38 τοῦ ἀνθρώπου. ὥσπερ γὰρ ἦσαν ἐν ταῖς ἡμεραῖς ταῖς πρὸ ^δ Gen. 6. 3, 4.
 τοῦ κατακλυσμοῦ, τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ^δ et 7. 5.
 ἐκγαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβω-
 39 τὸν, καὶ οὐκ ἔγνωσαν, ἕως ἥλθεν ὁ κατακλυσμὸς καὶ ἤρεν
 ἅπαντας· οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀν-
 θρώπου.
 40 ^ι Τότε δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραλαμβάνει ^ι Luc. 17. 36.
 41 νεται, καὶ ὁ εἰς ἀφίεται. δύο ἀλήθουσai ἐν τῷ μύλῳ· ^κ Infr. 25.
 μία παραλαμβάνεται, καὶ μία ἀφίεται. ^{13.}
 42 ^κ Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποῖα ὥρα ὁ κύριος ^κ Marc. 13. 33, 35.
 43 ὑμῶν ἔρχεται. ^λ ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ἥδει ὁ οἶκο- ^λ 1 Thess. 5. 2.
 δεσπότης ποῖα φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ² Pet. 3. 10.
^λ Luc. 12. 39.
^λ Apoc. 3. 3.
^λ et 16. 15.

Commentators,) can only mean 'this very generation,' 'the race of men now living.'

36. *περὶ δὲ τῆς ἡμέρας &c.*] This verse is by many Commentators referred solely to the final advent of Christ, the day of judgment; but without sufficient reason; since there is here no closer allusion to the day of judgment than in the preceding verses; and as the verses following undoubtedly relate, primarily at least, to the destruction of Jerusalem, so must this. 'Ἡ ἡμέρα ἐκείνη' is used of the destruction of Jerusalem in various passages. In the *εἰ μὴ ὁ πατήρ μου* the Commentators have failed to see that *οὐδ' εἰς* is to be supplied from the preceding clause, meaning of course the Son. The *εἰ μὴ* is plainly imperfect, and needs something to be supplied. Now Mark expresses what Matthew has left to be supplied. That the Son should not know the precise time of the destruction of Jerusalem, or of the end of the world, ought not to be drawn by the Unitarians to prove the mere humanity of Christ; for the expression has reference solely to his human nature; since though as Son of God he was omniscient, as Son of Man he was not so. See several other views of the sense detailed in Recens. Synop. on Mark xiii. 32.

37. *ὥσπερ δὲ &c.*] The sense is, 'the same shall happen at the advent of Christ, as did in the time of Noah,' namely, the calamity shall be sudden and unexpected. This general sentiment is unfolded in ver. 37—41. Compare Luke xvii. 26, seqq. (Kuin.)

38. *τρώγοντες—ἐκγαμίζοντες*] There is no reason to put any strong emphasis on the words *τρώγοντες* and *πίνοντες*; still less to take *γαμ.* and *ἐκγαμ.* of unlawful lusts; for the best Commentators are rightly of opinion that the words express no more than the security and gaiety with which they pursued the usual employments and amusements of life, when on the brink of destruction. Yet, considering the solemn warning subjoined to these words in Luke xvii. 34., it is implied that the antediluvians were guilty of gross sensuality. See more in Recens. Synop.

39. *οὐκ ἔγνωσαν*] i.e., by a common Hebraism

in γν., they did not attend or consider, did not make use of their knowledge. This sense is, however, sometimes found in the Classical writers. 'ἤρεν, 'swept away.' The Classical writers say *αἶρειν ἐκ μέσου*, de medio tollere. Thus *αἶρειν* answers to the Heb. *נָקַח* necare, in Job xxxii. 22. 1 Macc. v. 2.

40. *τότε δύο ἔσονται &c.*] The scope of this and the following verse is not clear. Some take it to denote that the destruction will be as general as unexpected, so that no two persons employed together shall escape. Others, with more reason, suppose it to mean that some of both sexes should escape, while others should perish; implying a providential distinction.

41. *δύο ἀλήθουσai*] The *μύλον* was a hand-mill composed of two stones turned by two persons, generally females. See my note on Thucyd. ii. 78.

42. *γρηγορεῖτε*] *Γρηγορεῖν* has two senses; 1. to be wakeful; 2. to be watchful, vigilant, circumspect.

Some of the best Commentators ancient and modern are agreed that our Lord's discourse on the destruction of Jerusalem terminates at ver. 41., and that what follows, being so peculiarly applicable to the final advent of our Lord, forms, as it were, the moral of the prophecy, and its practical application to his disciples of every age. Many of the above Commentators, too, think that it was spoken at another time, and upon another occasion, since Luke places it (xii. 39.) in another connexion. But as the portion in question is applicable in both connexions, there is no reason why we should not suppose that our Lord employed this warning twice. The application of the subsequent parables, both as they regard ministers and Christians in general, is too plain to need being dilated on.

43. *φυλακῇ*] for *ὥρα*, which is read in some MSS., but by gloss. The sense is, 'at what particular time.' The warning to vigilance is pointed by the use of a familiar allusion perfectly adapted to the country, and the state of society in Judæa,

ἂν, καὶ οὐκ ἂν εἶπασε διοργάνῃ τὴν οἰκίαν αὐτοῦ. διὰ 44
 τοῦτο καὶ ὑμεῖς γίνεσθε ἑτοιμοὶ ὅτι, ἡ ὥρα οὐ δοκεῖτε, ὁ
^{m Luc. 12.} ^{42.} υἱὸς τοῦ ἀνθρώπου ἔρχεται. ^m Τίς ἄρα ἐστὶν ὁ πιστὸς 45
 δούλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς
 θεραπείας αὐτοῦ, τοῦ δίδοναι αὐτοῖς τὴν τροφήν ἐν καιρῷ ;
^{n Apoc. 16.} ^{15.} μακάριος ὁ δούλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει 46
^{o Infr. 25.} ^{21.} ποιοῦντα οὕτως. Ὁ Ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς 47
^{Luc. 22. 29.} ^{30.} ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. Ἐὰν δὲ εἴπῃ ὁ κακὸς 48
 δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου
 ἐλθεῖν· καὶ ἄρξῃται τύπτειν τοὺς συνδούλους αὐτοῦ, *ἐσθίῃ 49
 δὲ καὶ *πίνη μετὰ τῶν μεθύοντων· ἥξει ὁ κύριος τοῦ δούλου 50
 ἐκείνου ἐν ἡμέρᾳ, ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ, ἣ οὐ γινώσκει·
^{q Supr. 8.} ^{12 et 13.} ^{42.} ^{Infr. 25. 33.} καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑπο- 51
 κριτῶν θήσει. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
 ὀδόντων.

and therefore also employed by St. Paul, St. Peter, and St. John. See 1 Thess. v. 2. 2 Pet. iii. 10. Rev. iii. 3. Ἐρχεται, 'is come, will, or would, come.'

44. διὰ τοῦτο] i. e. 'because ye are in the same situation as the householder.'

45. τίς ἄρα ἐστὶ] The Commentators have been perplexed with the τίς, which some take in the sense *qualis*, or *quantus*; but others (and indeed all the most eminent) regard as put hypothetically for *et τίς*, of which usage they adduce examples, which, however, are not applicable, because (as Fritz. remarks) in nearly all of them the interrogation is suitable and applicable. And thus the Article will have no force. I agree with Fritz. in regarding this (like some of those in the examples adduced) as an interrogation conjoined with exclamation. The sense may be thus expressed: 'Who then is that faithful and attentive servant (i. e. I should much wish to know him) whom, since he is to be esteemed happy,' &c. This interpretation is confirmed by the authority of Chrys., who observes that the τίς is meant to express how rare and valuable such servants are. Τῆς θεραπείας, 'household,' for τῶν θεραπόντων; abstract for concrete; on which idiom see Matth. Gr. Gr. This idiom is almost confined to words signifying *service*. Ἐν καιρῷ, i. e., as appears from what is said by Casaub. and Le Clerc, *monthly*.

46. οὐτως] i. e. ὥστε δίδοναι—καιρῷ.

47. πᾶσι—καταστήσει αὐτόν] i. e. from being dispenser, or *οικονομος*, he will make him *ἐπιτροπος*, procurator, treasurer, steward; which was a greater honour.

48. ὁ κακὸς δ. ἐκεῖνος] It is not easy to see what ἐκεῖνος has here to do; the *bad* servant not having been yet mentioned; and there is plainly no regular opposition between the two. Fritz. has cancelled the word, as having been introduced from ver. 46. But it is almost impossible that this should have happened in *all* the MSS., and yet none countenance the omission. The word must therefore be retained, and explained as it may. And, unless it be a Hellenistic pleonasm, it may serve to strengthen the Article δ,

which may be thought to require it; for throughout this parable the Article is subservient to the purpose of *hypothesis*. See Middlet. Gr. A. C. iii. § 2. And as in such cases the Article was considered by the ancient Grammarians as used *indefinitely*, so it might seem to need the assistance of ἐκεῖνος, to give it more of definiteness.

49. αὐτοῦ] This word is inserted, from several of the best MSS., Versions, and Fathers, by Griesb., Knapp, Tittm., Fritz., and Scholz. All the best Editors from Wets. to Scholz are agreed on the emendation ἐσθίῃ καὶ πίνῃ, for ἐσθίειν and πίνειν; which has the strongest evidence of MSS., Versions, and Fathers, and is required by one of the most certain of Critical canons.

51. διχοτομήσει αὐτόν] On the interpretation of διχοτ. there has been no little difference of opinion. See Recens. Synop. The senses 'will turn him away,' or, 'will confiscate his goods,' are alike unauthorized, feeble, and frigid, nay inconsistent with the parallel passage of Luke. Most Commentators explain it *literally*, of the ancient punishment of being *sawn asunder*. But as the sufferer seems in the words following represented as *surviving* the punishment, this cannot well be admitted. Hermann, Dodd., Rosenm., and Kuin. take διχ. in a figurative sense to denote a *most severe flagellation*, by a figure common to most languages ancient and modern. So Hist. Susannæ, v. 55. *σχίσει σε μέσον*, & 39. *πρίσαι σε μέσον*. When it is said τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει, (by which is meant, 'will place him in the same situation with the hypocrites') we must understand, 'when he survives his punishment,' which many would not. There is an allusion to the general treatment of delinquent slaves, whose miseries are well expressed by the *κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων*.

After all, however, the objection, that the sufferer is afterwards mentioned as *alive*, may not be fatal to the literal interpretation of διχ.; for I agree with Fritz., that in the words following καὶ τὸ μέρος—θήσει the similitude is blended with the thing signified. Yet it is not necessary

- 1 XXV. ΤΟΤΕ ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν
 δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν,
 2 ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου. πέντε δὲ ἦσαν ἐξ
 3 αὐτῶν φρόνιμοι, καὶ αἱ πέντε μωραὶ. αἵτινες μωραὶ, λα-
 βοῦσαι τὰς λαμπάδας αὐτῶν, οὐκ ἔλαβον μεθ' ἐαυτῶν ἔλαιον·
 4 αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ
 5 τῶν λαμπάδων αὐτῶν. χρονίζοντος δὲ τοῦ νυμφίου, εὐύστα-
 6 ξαν πάσαι, καὶ ἐκάθευδον. μέσης δὲ νυκτὸς κραυγὴ γέ-
 7 γονεν· Ἰδοὺ, ὁ νυμφίος ἔρχεται! ἐξέρχεσθε εἰς ἀπάντησιν
 αὐτοῦ! τότε ἠγέρθησαν πάσαι αἱ παρθένοι ἐκείναι, καὶ ἐκόσ-
 8 μησαν τὰς λαμπάδας αὐτῶν. αἱ δὲ μωραὶ ταῖς φρονιμίσι
 εἶπον· Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες
 9 ἡμῶν σβέννυνται. ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι·
 Μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε δὲ μᾶλλον
 10 πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυταῖς. ^{9 Luc. 13.} ἀπερχο-
 μένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἑτοιμοὶ
 εἰσηλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα.
 11 ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι·

to adopt that interpretation, since the other is equally well founded. Thus, however, is avoided the difficulty which otherwise embarrasses the word ὑποκριτῶν, which the Commentators vainly endeavour to remove by various devices in translation. The sense seems to be, 'As he will miserably scourge him, and consign him to the woeful abode of incorrigible criminals; so will the Lord consign the wilfully disobedient disciple to the abode of the hypocrites,' i. e. (as the Jews universally acknowledged) to *Hell*. In the parallel passage of Luke there is not this blending; the τῶν ἀπίστων is applicable to the servant.

XXV. 1. τότε ὁμοιωθήσεται &c.] The scope of this parable (to which one very similar is adduced from a Rabbinical tract) and the various circumstances are fully illustrated in Recens. Synop. and Horne's Introd. Vol. II. p. 400. III. pp. 399, 417, sq. The parable is meant to intimate the necessity of continued vigilance, constant prayer, and perseverance in every good work; and is especially designed to discourage all trust in a late repentance.

— δέκα] Some certain number was likely to be used, and from this parable and a passage from a Rabbinical writer cited by Wets., we may infer that ten was a favourite number with the Jews.

2. φρόνιμοι] 'prudent, cautious.' Αἱ πέντε, 'the other five.' Such is the force of the Article. 3. αἵτινες μωραὶ] 'such as were foolish.' The phraseology is Hellenistic, to which Fritz. has without reason taken exception. Αὐτῶν. This is edited by Scholz, from many of the best MSS.

5. εὐύσταξαν, καὶ ἐκάθευδον] 'they nodded, and [then] fell asleep.'

7. ἐκόσμησαν] for κατεσκεύασαν, which is used in the Sept.; though the same Hebrew word כִּשְׁב is by the Sept. used both for κοσμεῖν and ἐπισκεύαζεν. The sense is, 'put them in

order,' 'made them fit for use.' I am not, however, aware that the word is elsewhere used with λαμπάδα, and therefore I suspect that it is one of the phrases of common life, which are not found in the Classical writers.

8. ἐκ τοῦ ἐλαίου ὑμῶν] Sub. μέρος or τι.

9. μήποτε οὐκ ἀρκέσῃ &c.] Here there is plainly something wanting, to be supplied. Several Commentators, as Rosenm., and Kuin., would supply οὐτω, and take μήποτε in the sense perhaps. But the proof is weak, and the sense somewhat lame. It is better, with Erasmus, Wolf, and Elsn., to suppose an ellipsis of σκοπεῖτε, or ὁρᾶτε, or, (what Fritz. proposes) φοβούμεθα or ἐδεδιόμεν. After all, the best founded ellipse may be that of the negative particle, or some negative phrase (as in Gen. xx. 11.) which is adopted in E. V. and preferred by Hoogen., and is also supported by Euthym. The negative is, I conceive, omitted *verecundia gratia*; for the antients attached some sort of shame to denying a request.

— πορεύεσθε—ἑαυταῖς] This seems to have been a common mode of expression used to those who asked what could not be spared; and, of course, forms an ornamental circumstance. It is amazing that this passage should have been adduced to support the Romish doctrine of *works of supererogation*, since the circumstance, whether regarded as essential, or ornamental, puts a negative on the doctrine. See Chrys. and Euthym. in Recens. Synop. The δὲ before μᾶλλον is cancelled by Griesb. and Scholz, from several MSS.; but wrongly, since the current of authority runs the other way, and the usus loquendi of Scripture is adverse, for Fritz. truly says, "ubique N. T. loca hujusmodi etiam ἔχουσιν, non μᾶλλον solum."

10. αἱ ἑτοιμοὶ] 'those who were ready.' This absolute use of ἑτοιμοί with persons is rare, with things not unfrequent.

^r Supr. 7. 23. Κύριε κύριε, ἀνοιξον ἡμῖν. ὁ δὲ ἀποκριθεὶς εἶπεν Ἀμήν 12
^o Supr. 24. λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. ἡρηγορεῖτε οὖν, ὅτι οὐκ οἰδατε 13
 Marc. 13. 35, 36. τὴν ἡμέραν οὐδὲ τὴν ὥραν, [ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου
 Luc. 21. 36. ἔρχεται.]

¹ Cor. 16. 13. Ὡς περ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς ἰδίους 14
 1 Pet. 5. 8. δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ· καὶ 15
 Apoc. 16. 18. ὃ μὲν ἔδωκε πέντε τάλαντα, ὃ δὲ δύο, ὃ δὲ ἓν ἐκάστῳ
 κατὰ τὴν ἰδίαν δύναμιν· καὶ ἀπεδήμησεν εὐθέως. πορευθεῖς 16
 δὲ ὁ τὰ πέντε τάλαντα λαβὼν, εἰργάσατο ἐν αὐτοῖς, καὶ
 ἐποίησεν ἄλλα πέντε τάλαντα. ὡσαύτως καὶ ὁ τὰ δύο, 17
 ἐκέρδησε καὶ αὐτὸς ἄλλα δύο. ὁ δὲ τὸ ἐν λαβὼν, ἀπελθὼν 18
 ὤρυξεν ἐν τῇ γῇ, καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ κυρίου
 αὐτοῦ. Μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δούλων 19
 ἐκείνων, καὶ συναίρει μετ' αὐτῶν λόγον. καὶ προσελθὼν ὁ 20
 τὰ πέντε τάλαντα λαβὼν, προσήνεγκεν ἄλλα πέντε τάλαντα λέγων· Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. ἔφη [δὲ] αὐτῷ 21
^a Supr. 24. 47. ὁ κύριος αὐτοῦ· Εὖ, δούλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα
 Luc. 22. 29, 30. ἧς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν
 χαρὰν τοῦ κυρίου σου. προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν, εἶπε· Κύριε, δύο τάλαντά μοι παρέδωκας. ἴδε, ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. ἔφη αὐτῷ 23
 ὁ κύριος αὐτοῦ· Εὖ, δούλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἧς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν

12. οὐκ οἶδα ὑμᾶς.] The best Commentators are agreed that the sense is, 'I do not recognize you as among those who accompanied me and my spouse;' or, regarding it as a common form of repulsion, 'I know nothing about you.'

13. ἐν ᾗ ὁ υἱὸς—ἔρχεται.] These words are omitted in several good MSS., most of the Versions, and some Fathers, and are cancelled by Griesb., Fritz., and Scholz. They have certainly the air of a gloss.

14. ὥς περ γὰρ ἄνθρωπος, &c.] To this parable (which is not the same with the very similar one in Luke xix. 12.) the apodosis is wanting, i.e. 'as that person did, so will the Son of Man do;' or rather there is an *anacoluthon*, arising from inattention to the construction. Ἀποδημῶν, 'on taking his departure.' Or it may, with Fritz., be taken for ἀποδημεῖν θέλων. Ἰδίους for αὐτοῦ.

15. κατὰ τὴν ἰδίαν δύναμιν] 'according to each one's particular capacity, and ability to employ the money to advantage.' Thus it seems that masters sometimes (as is still the case in the East, and in Russia) committed to their slaves some capital, to be employed in traffic, for the improvement of which they were to be accountable to them.

16. εἰργάσατο ἐν αὐτοῖς] scil. χρήματα, which is almost always expressed in the Clas-

sical writers. This use of ἐν is Hellenistic. A Classical writer would have used ἐπί. In this use ἐργάσασθαι signifies to invest capital, or to make money. Ἐποίησεν, 'acquired by traffic;' a use chiefly found in the later Grecism; the earlier and purer writers employing κερδῆσαι.

18. ὤρυξεν] scil. δρυγμα, which is implied. See Herodot. iv. 71.

19. συναίρει—λόγον.] See Note on Matt. xviii. 23.

20. ἐπ' αὐτοῖς] to, in addition to; on which signification see Matth. Gr. Gr.

21. ἔφη δὲ.] The δὲ is omitted in many good MSS. and some Versions, and is cancelled by Griesb., Tittm., Fritz., and Scholz. Εἶ for εἶγε, which was used like our bravo! and therefore often employed at the public games by the multitude in the expression of applause. Ἐπὶ ὀλίγα, sub. κατασταθείς. The syntax with the Accus. (which is rare) occurs also at Hebr. ii. 7. Τὴν χαρὰν. Some of the best Commentators are of opinion that in order to keep the story apart from the application, we should here take χαρ., by a metonymy of the adjunct, in the sense banquet. It is not necessary, however, to abandon the common interpretation, which, as Chrys. and Euthym. observe, denotes τὴν ἀπασαν μακαριότητα. The Synchysis in question is not unusual in the ancient writers.

- 24 τοῦ κυρίου σου. προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον
 εἰληφώς, εἶπε· Κύριε, ἔγνω σε ὅτι σκληρὸς εἶ ἄνθρωπος,
 θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας·
 25 καὶ φοβηθεὶς, ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ·
 26 ἴδε, ἔχεις τὸ σόν. ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ,
 Πονηρὲ δούλε καὶ ὀκνηρὲ, ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα,
 27 καὶ συνάγω ὅθεν οὐ διεσκόρπισα; ἔδει οὖν σε βαλεῖν τὸ
 ἀργύριόν μου τοῖς τραπεζίταις. καὶ ἐλθὼν ἐγὼ ἐκοι-
 28 σάμην ἂν τὸ ἐμὸν σὺν τόκῳ. ἄρατε οὖν ἀπ' αὐτοῦ τὸ
 29 τάλαντον, καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα. ^{τῷ γὰρ}
 ἔχοντι παντὶ δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ
 30 μὴ ἔχοντος καὶ ὁ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. ^{καὶ τὸν}

24. ἔγνω σε ὅτι.] On this construction, which depends on attraction, see Win. Gr. Gr. p. 186. Σκληρὸς, hard-hearted, griping. The expressions following are formulas, probably in common use with agricultural persons, expressive of the habits of such persons. Though some similar ones are found in the Classical writers, nor are they wanting in our own language. We may render, 'reaping where thou hast not sown, and harvesting where thou hast not scattered (namely the seed.)' Thus *διασκορπίζειν* signifies to sow in Is. xxviii. 29. (Aquila) where the Sept. has *σπείρειν*. So Schleus. and others explain *διασκορπ.* I would, however, prefer to take it of turning the corn, to prepare it for carrying, which is what is meant by *συνάγων*. For the sense *winnowing*, assigned by Fischer, Rosenm., and Kuin., there is no authority in Scripture, and if there were, it would here be inapplicable.

25. φοβηθεὶς] i. e. fearing lest, if I should lose the money, thou wouldst severely exact it of me, by taking away all my substance. (Kuin.) This was evidently a mere excuse; but, as Euthym. observes, the parable puts a *weak excuse* into the mouth of the slothful servant, in order to show that in such a case no reasonable apology can be made.

— ἴδε, ἔχεις τὸ σόν.] Formula nihil ultra debere se profitentis. (Grot.) We have a similar one in English. So also xx. 14. *ἄρον τὸ σόν*. Of this idiom, neglected by Philologists, examples may be seen in Recens. Synop.

26. πονηρὲ καὶ ὀκνηρὲ] Campb. has here an able note on the distinction between words nearly, but not quite, synonymous, as exemplified in *κακός, πονηρός, ἀνομος, ἄδικος*. "Though such words (says he) are sometimes used promiscuously, yet there is a difference. Thus *ἄδικος* properly signifies *unjust*; *ἀνομος*, lawless, criminal; *κακός*, vicious; *πονηρός*, malicious. Accordingly, *κακός* is opposed to *ἐνάρετος*, or *δίκαιος*; *πονηρός*, to *ἀγαθός*. *Κακία*, is vice; *πονηρία*, malice, or malignity. This is the use of the words in the Gospel. Thus the negligent, riotous, debauched servant in C. xxiv. 48. is denominated *κακὸς δούλος*, a vicious servant. Here the bad servant is not debauched, but slothful, and, to defend his sloth, abusive. Thus in xx. 32. the inexorable master is called *πονηρός*. A malignant, that is, an envious, eye is *πονηρός*,

not *κακός* ὀφθαλμός. The disposition of the Pharisees is termed *κακός*, and the devil is termed ὁ πονηρός, not ὁ κακός."

— ἦδεις, &c.] This is said (as Euthym. and Grot. observe) by the figure *Synchorexis*: 'Be it as you say, that I am, &c. then ought you to have taken the more care not to deprive me of what is really my own. Though it were true, as you say, that I reap where I sow not, and you durst not risk the money in merchandize; you ought to have put it out to the public money changers to interest; some exertions should have been made.' This, however, will not be necessary, if the words are taken interrogatively. I have, therefore, with Griesb. and Fritz., placed the mark of interrogation.

27. βαλεῖν] for *διδόναι*, as in Luke xix. 23., or the more Classical *θεσθαί*. *Τραπεζίταις*. These discharged not only the offices of our bankers, in receiving and giving out money, in taking or giving interest upon it, but also in exchanging coins, and distinguishing genuine from forged money. *Τόκῳ*, 'interest;' for the word only imports what is produced by, as we say, turning money, which, indeed, was originally the sense of *usury*, i. e. the profit allowed to the lender for the use of borrowed money. But, indeed, if the *τόκῳ* were taken in the worst sense that was ever ascribed to *usury*, it would not imply Christ's approbation, since the whole (as has been before observed) is said *κατὰ συγχώρησιν*. *Ἐκοιμάμην ἂν*, 'I should have received back.' *κομῖσθαι* signifies to carry off; and it is generally implied that the thing was before in our possession.

28. ἄρατε οὖν, &c.] These words (says Kuin.) merely serve as a finish to the picture.

29. τῷ γὰρ ἔχοντι, &c.] On this proverb see Matth. xiii. 12. and Note. We may here paraphrase, with Kuin., 'When any one does not properly use gifts bestowed, or benefits received, even these are taken from him. But to him who rightly employs them, more are bestowed, as rewards of his good management.' On the *μὴ τὸ μὴ ἔχοντος* it may be observed, that this is used rather than *οὐκ* because a supposition is implied; (See Herman. Vig. p. 805.) as is the case with participles taken generally, and corresponding to *quicumque*, or *siquis*, as Matt. ix. 36. Joh. v. 23. Rom. xiv. 3. 1 Cor. vii. 30. See Winer's Gr. Gr. p. 156.

ἀχρεῖον δοῦλον ἐβάλλετε εἰς τὸ σκότος τὸ ἐξώτερον. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

^a Zach. 14. 5. ^{supr.} 16. 27. ¹ Thess. 4. 16. ² Thess. 1. 7. ^{Judas ver.} 14. ^{Apoc.} 1. 7. ^a Rom. 14. 10. ⁹ Cor. 5. 10. ^{Esch.} 20. 37. ^{et} 34. 17. 30. "Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, 31 καὶ πάντες οἱ [ἅγιοι] ἄγγελοι μετ' αὐτοῦ τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ, ^a καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ 32 πάντα τὰ ἔθνη, καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων· καὶ 33 στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ ἐυνύμων.

^b Est. 58. 7. ^{Esch.} 18. ^{Eccl.} 7. 30. ^{Jac.} 1. 27. Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· Δεῦτε, οἱ 34 εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασ- μένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου. ^b ἔπειναισα 35 γὰρ, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσατέ με· ξένος ἦμην, καὶ συνηγάγετέ με· γυμνὸς, καὶ περιεβάλετέ 36 με· ἡσθένησα, καὶ ἐπεσκέψασθέ με· ἐν φυλακῇ ἦμην, καὶ

30. ἀχρεῖον.] Literally, 'good for nothing, bad.' This *peiusis* extends to many other words of similar signification, as ἀχρηστος, ἀξέμφορος, &c. See Rec. Syn. Σκότος τὸ ἐξώτερον. Corresponding to the *Tartarus* of the Heathen Mythology. Of the same kind is the expression at 2 Pet. ii. 17. ὄψος τοῦ σκότους. For ἐκβάλλετε, ἐκβάλετε is found in very many MSS., the Edit. Princ., and some Fathers, and is adopted by Beng., Wets., Matth., Griesb., Knapp, Vat., Fritz., and Scholz. In a matter, however, so indifferent, number of MSS. ought, if any where, to decide. Besides, the Scribes were far more prone to convert double consonants into single ones, than the contrary.

31. ὅταν δὲ ἔλθῃ, &c.] 'Now when the Son of Man,' &c. Pressing the warnings inculcated in the preceding parables, our Lord proceeds to speak of the great day of retribution in a description which (Doddr. observes) is one of the noblest instances of the true sublime any where to be found. We have 1. the extent of the judgment; 2. the methods with which it will be carried on; 3. the place and circumstances. The imagery is partly derived from the pompous mode of administering justice in the East, (See Ps. ix. 5—9. Zach. xiv. 3. Is. vi. 1. lxvi. 1. Dan. vii. 9. 1 Thess. iv. 16.) and partly it is a pastoral metaphor (frequent in Scripture) adverting to the ancient Eastern custom of keeping separate the sheep and the goats. And, besides the respective dispositions of the two animals, as sheep were more valuable than goats, they would, in an allegory wherein the Messiah and those whom he was to guide, are compared to a Shepherd and his sheep, fitly represent the former the accepted, and the latter the rejected.

ἐπὶ θρόνου δόξης αὐτοῦ] 'upon his glorious throne.' The ἅγιοι before ἄγγελοι is omitted in several MSS., and is cancelled by Griesb. and Fritz., as having been introduced from the parallel place of Mark; but is retained by Wets., Matth., and Scholz. The point is doubtful, but the quarter from whence the omission comes is suspicious.

32. πάντα τὰ ἔθνη] i. e. both Jews and Gentiles, both quick and dead.

34. ὁ βασιλεὺς] So called, the Commentators say, as then exercising the highest act of kingly power. And indeed the kingly and judicial authority were then closely united. But perhaps the term is merely used in accordance with the preceding Regal imagery. Τοῦ πατρὸς. Some supply ὑπὸ; but the Genit. may of itself note the efficient cause; not to say, with Fritz. that οἱ εὐλογημένοι is in some measure a noun.

— ἡτοιμασμένην ὑμῖν, &c.] Similar is the passage of Tobit vi. 17. ὅτι σοὶ αὕτη ἡτοιμασμένη ἦν ἀπὸ τοῦ αἰῶνος.

— ἀπὸ καταβολῆς κόσμου.] This has been thought to countenance the doctrines of absolute decrees. But the expression is merely a Hebraism, and it is clear from the context that the only meaning is, that the kingdom of heaven was *all along* prepared for those, who should approve themselves worthy of acceptance by the performance of those good works (a specimen of which is subjoined) which invariably spring from a true faith. God's purpose was this, (says Dr. A. Clarke), to admit none into his kingdom but such as were made partakers of his holiness. The κληρονομήσατε shows the certainty of the thing, as being *due*, by the promise of God.

35. συνηγάγετε] scil. εἰς τὸν οἶκον. The complete phrase occurs in 2 Sam. ii. 27. and Judg. xix. 18. The difference between the Classical and Hellenistic use is this, that in the latter it is used of one only, in the former of more than one.

36. γυμνός] The term here (like the corresponding one in most languages, ancient and modern) does not denote absolutely naked, but "without some of one's garments," or generally ill clothed. Ἐπεσκέψασθε. The word signifies 1st, to look at, survey; 2d, to look after, implying attendance, care, and relief. Thus it is used of both the attendance of a physician, and of a nurse or friend. Ἦλθετε πρὸς με. This, like the Latin *adire*, implies solace and comfort.

- 37 ἦλθετε πρὸς με. τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες· Κύριε, πότε σέ εἶδομεν πεινῶντα, καὶ ἐθρέψαμεν;
 38 ἢ διψῶντα, καὶ ἐποτίσαμεν· πότε δέ σε εἶδομεν ξένον, καὶ
 39 συνηγάγομεν; ἢ γυμνόν, καὶ περιεβάλομεν; πότε δέ σε
 40 εἶδομεν ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἦλθομεν πρὸς σε; ^{c Prov. 19. 17. Heb. 6. 10.} καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.
 41 ^{d Supr. 7. 23. Luc. 13. 27. Psal. 6. 9.} Ὁ τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων· Πορεύεσθε ἀπ' ἐμοῦ, οἱ κατηραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ
 42 διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. ἐπείνασα γὰρ, καὶ οὐκ ἔδωκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με· ξένος
 43 ἦμην, καὶ οὐ συνηγάγετέ με· γυμνός, καὶ οὐ περιεβάλετέ
 44 με· ἀσθενὴς καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με. τότε ἀποκριθήσονται [αὐτῷ] καὶ αὐτοὶ, λέγοντες· Κύριε, πότε σέ εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνόν, ἢ ἀσθενῆ,
 45 ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμεν σοι; τότε ἀποκριθήσεται αὐτοῖς λέγων· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε
 46 ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. ^{e Joh. 5. 29. Dan. 12. 2.} Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.
 1 XXVI. ^{f Marc. 14. Luc. 22. 1.} ^{g Joh. 11. 47.} ^h ΚΑΙ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ· Οἶδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται· καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι. ^g τότε συνήχ-

38. πότε σέ] Raphael observes that the δέ is not adversative, but copulative. It is not, however, simply such, but may be rendered *moreover*, or *again*.

40. Ἐμοὶ ἐποιήσατε] 'ye as it were did it unto me, as doing it by my order.' Our Lord is pleased to regard what is done to his disciples, whether for good or evil, as done to himself. See Matth. x. 12. and Acts xiv. 4.

41. αἰώνιον.] Considering the opinions of the Jews, and indeed of the antients in general, (which see in Recens. Synop.), our Lord's hearers could not fail to understand this word in the usual sense *everlasting*, and not (as some antient and modern Commentators contend) in that of a very long, but *limited* duration. And this seems to me one of the strongest arguments against an interpretation which has no solid foundation. The inferences which have been drawn (see Dr. Hale's *Analys.* Vol. III. p. 575. and Bp. Butler there cited) from the use of *δεῦτε* and *πορεύεσθε ἀπ' ἐμοῦ*, and of *ἡτοιμασμένον τῷ διαβ.* καὶ τοῖς ἀγγέλοις αὐτοῦ, that Hell was not originally designed for men, and that they are the authors of their own miseries, are quite unfounded, because *δεῦτε* could not have been used to the rejected, and among the οἱ ἀγγελοὶ τοῦ διαβόλου may be included the incorrigibly bad of every age.

44. αὐτῷ.] This is not found in most of the best MSS. and Versions, and some Fathers; nor has it any place in the Ed. Princ. It was cancelled by Beng., Wets., Matth., and Scholz.

XXVI. 2. γίνεται.] Said to be for *ἀγεται*, 'is to be celebrated,' (a frequent sense of the present tense;) which, however, is not only a Hebraism, but (as Raphael shows) a Grecism also. Πάσχα, the paschal feast. The word is derived from the Heb. *פסח* a passing by, from *פס*, to pass, pass by. And in the Sept. and the New Testament τὸ πάσχα signifies 1. the *paschal lamb*; 2. the *paschal feast*. Καὶ ὁ υἱὸς. The καὶ presents some difficulty, which can only be removed by taking it in *sensu chronico*, for καὶ τότε. It is often used for *ἔτε*, which may admit of being resolved into καὶ τότε. That his death impended, our Lord had repeatedly apprised his disciples; but he had not until now told them the exact time. Παραδίδοται, 'is to be betrayed.'

3. τότε] i.e. on the second day before the Passover. Οἱ Ἀρχιερεῖς—λαοῦ. A periphrasis for τὸ συνέδριον, as that assembly is called in Joh. x. 47., and whose office it was to sit in judgment on false prophets. Αὐλήν. The word signifies 1. an open enclosure; 2. an area, or court yard, such as was before the vestibule of a large house; 3. an interior court, such as is in the

θησαν οἱ ἀρχιερεῖς καὶ αἱ γραμματεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα· καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν κρατήσωσι δόλῳ καὶ 4 ἀποκτείνωσιν. ἔλεγον δὲ· Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος 5 γένηται ἐν τῷ λαῷ.

h Marc. 14.
Joh. 11. 2.
et 12. 3.

Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος 6 τοῦ λεπροῦ, προσῆλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου 7 ἔχουσα βαρυντίμου, καὶ κατέχευεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου. ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ, ἠγανάκτησαν, 8 λέγοντες· Εἰς τί ἡ ἀπώλεια αὕτη; ἥδυνατο γὰρ τοῦτο [τὸ 9 μύρον] πρᾶθῆναι πολλοῦ, καὶ δοθῆναι τοῖς πτωχοῖς. γινούς 10 δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Τί κόπους παρέχετε τῇ γυναικί;

middle of Oriental houses: 4. by synecdoche, an edifice provided with such an αὐλή; and was a name given to the residences of kings or great persons, denoting mansion or palace.

4. συνεβουλεύσαντο] for συμβούλιον ἔλαβον. Δόλῳ. The Commentators supply ἐν or σύν. But no ellipsis is necessary, as the Dative form of itself will express the instrument or means.

5. μὴ ἐν τῇ ἑορτῇ] scil. γενέσθω τοῦτο. By ἑορτῇ is meant, not the feast-day, but the whole paschal festival. The three great paschals, indeed, were periods when notorious malefactors were usually executed, for the sake of more public example. This, however, the Sanhedrim would have waived, but having so fair an offer made by Judas, they embraced the opportunity.

6. Σίμωνος τοῦ λεπροῦ.] So called by surname, because he had been a leper, and had probably been cured by Christ. So Matthew was called the Publican, because he had been such.

7. προσῆλθεν αὐτῷ γυνή, &c.] There has been no little debate on the question, whether the transaction related here and in Mark xiv. 3-9., be the same with that recorded in Joh. xii. 2., or a different one. It is impossible, in a work of this nature, to enter into long discussions, especially of this nature; the reader is therefore referred, on the latter hypothesis, to Lightfoot and Pilkington; on the former, to Doddr., Michaelis, Recens. Synop., Fritz., and especially Townsend Ch. Arr. i. 387., with whom I entirely agree. There is no great weight in the allegations of discrepancies between the two stories; while their points of agreement are so remarkable that they cannot well be regarded as two different transactions, but have every appearance of being two statements by two different eye-witnesses of the same transaction. It cannot, indeed, be denied, that one or other of the two narratives must be inserted out of the strict chronological order, which, it should seem, there is greater reason to think is observed by John, than by Matthew and Mark. The contrary position, however, is maintained by Abp. Newcome, and especially by Bp. Marsh, with his usual ability, but perhaps with less than his usual success.

— ἀλάβαστρον μύρον] This simply denotes a cruse of ointment, which (as we learn from

the writers on Antiquities) was much of the form of our oil flasks, with a long and narrow neck. The utensil was so called, because it had been first, and was always generally made of a sort of marble called *onyx*, from being of the colour of a human nail; and also *alabaster*, not from the Arabic *Bet straton*, as some imagine, but I conceive, from the extreme smoothness, and consequently difficulty of handling articles made of it. The common derivation from a privative and λαβή, a handle, from the flasks having no handles, is quite puerile. Thus the utensil came to be called ἀλάβαστρον, which it is probable was originally an adjective, with the ellip. of σκεῦος. Afterwards, however, it came to be manufactured of any materials, as glass, metal, stone, and even wood. In the phrase ἀλάβαστρον μύρου (which is found in Herodot. iii. 20. and Athen. 268.) there is the same ellipse of πλέων.

Mark and John call this μύριον, *nard*, which, as appears from Heyn. on Tibull. ii. 27., was rather an oil than an unguent, and therefore (especially as the term κατέχευεν just after demands this) we may suppose that such is the sense of μύρ. here.

— βαρυντίμου.] A word used by the later Greek writers, equivalent to πολῦτιμος, which is used by John, or πολυτελής, used by Mark. Κατέχευεν ἐπὶ τὴν κεφ. The Classical construction is κατέχ. κατὰ τινας, or κατέχ. τινας. This was a usual mark of respect from hosts towards their guests, both among the Jews and Gentiles.

8. ἀπώλεια] 'waste.' So φθόρος ἀργυρίου in Theocr. Id. xv. 18. and ἀπόλλυμι in Theophr. Ch. Eth. xv. and Plutarch i. 869. At εἰς τί sub. ἐστὶ, or γέγονε, which is expressed in Mark.

9. τὸ μύρον.] The words are wanting in several of the best MSS., besides several Versions and Fathers; and are cancelled by Griesb., Fritz., and Scholz. They seem to have come from the margin, where they were intended to supply a substantive to which τοῦτο might be referred, and were introduced from Joh. xii. 5.

10. τί κόπον παρέχετε.] Παρέχειν is not unfrequently used with an Accus. of a noun, importing labour or exertion; but almost always in the singular, with the exception of πράγμα, which always has the plural. Εἰς ἐμέ. Not

- 11 ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ. ^{i Deut. 15. 11.} πάντοτε γὰρ τοὺς ^{Joh. 12. 8. supr. 18. 20. infr. 28. 20.} πτωχοὺς ἔχετε μεθ' ἐαυτῶν· ἐμέ δὲ οὐ πάντοτε ἔχετε.
- 12 βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου,
- 13 πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. ^{k Marc. 14. 10.} μὴν λέγω ὑμῖν, ὅπου ^{Luc. 22. 4. supr. 10. 4. 1 Zach. 11. 12.} εἰς κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὃ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.
- 14 ^{k Marc. 14. 10.} Τότε πορευθεῖς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας ^{Luc. 22. 4. supr. 10. 4. 1 Zach. 11. 12.}
- 15 Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς, ^{k Marc. 14. 10.} εἶπε· Τί θέλετέ μοι δοῦναι, ^{Luc. 22. 4. supr. 10. 4. 1 Zach. 11. 12.} καὶ γὰρ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριά-
- 16 κοντα ἀργύρια· καὶ ἀπὸ τότε ἐζήτει ἐνκαιρίαν ἵνα αὐτὸν παραδῇ.
- 17 ^{m Marc. 14. 12.} Τῇ δὲ πρώτῃ τῶν ἡμέρων προσῆλθον οἱ μαθηταὶ τῷ ^{Luc. 22. 7.}

put for ἐν ἐμοί, as Kuin. imagines; but the εἰς signifies unto.

11. πάντοτε γὰρ, &c.] The good work which was to be done soon, or never, was preferable to that of which the opportunities were constant and perpetual. (Whitby.)

— ἐμέ δὲ οὐ πάντ. ἔχ. This utterly destroys the Roman Catholic doctrine of Transubstantiation.

12. βαλοῦσα γὰρ] 'for by shedding this unguent.' Πρὸς τὸ ἐντ. ἐποίησε. Ἐνταφιάζειν signifies to make preparation for burying by such observances (namely washing, laying out, anointing, embalming) as were used previously thereto. The best Commentators, from Grot. downward, are agreed that πρὸς τὸ does not denote the intention of the woman, but of Providence. Or there may be, as some think, an ellipse of *ἵνα*, (which is confirmed by the Syriac Version,) i.e. she has done it, as if for my burial. In either case the words must be regarded as suggesting the nearness of his death, and (as Grot. says) justifying what had been done by an argument *a pari*, that, had she expended this on his dead body, they who used such ointments could not reasonably object to it, and had therefore no ground now to do so, as he was so near death and burial.

13. ἐν ὅλῳ τῷ κόσμῳ.] This clause is by some, as Kuin. and Fritz., construed with the following λαληθήσεται; but it is usually, and more properly, taken with the preceding ὅπου, and is well rendered by Casaub. 'in toto inquam mundo.' Τὸ εὐαγγ. τοῦτο is well rendered in the Syriac version 'this my Gospel,' i.e. my religion, this religion which I am now promulgating. Εἰς μνημόσυνον αὐτῆς, 'for her honourable remembrance.' Μνημόσυνον, as well as its kindred terms, is almost always meant for praise.

14. τότε] i.e. about that time; for this particle is of very indefinite signification, and is used with considerable latitude. The particle, however, has reference to ver. 3., and is resumptive, and the narration of the anointing parenthetical. The τότε does not, at all events, mean (as Kuin. and others imagine) 'when they had resolved to apprehend him,' but rather 'when they were yet unresolved whether to apprehend him then, or not.'

15. ἔστησαν αὐτῷ.] On the interpretation of

ἔστησαν Commentators are divided. Some ancient and many modern ones explain it 'weighed out,' i.e. paid; by a reference to the ancient custom of paying the precious metals by weight, which continued, or at least the mode of expression, even after the introduction of coined money. This signification of ἔστησαν is frequent in the Sept., and in the Classical writers from Homer downward. Others, however, induced by an apparent discrepancy in Mark and Luke, the former of whom says ἐπηγγείλαντο αὐτῷ ἀργύριον, would take it to mean *promised* to give. But no good authority for this signification (which indeed would be still harsher in this absolute use) has ever been adduced; and the testimony of the ancient Versions will afford confirmation, since they rather give the sense *appointed* than *promised*, and that may possibly be the true one. Nor is the discrepancy in question so material as to need being got rid of in so violent a manner. For, without resorting to the arbitrary supposition of Michaelis and Rosenm., that the money in question was only an *earnest* of more, we may maintain that the term used by Mark, (which only means *engaged* to give,) and that used by Luke, (which only means *agreed upon*,) may either of them be said, in such a case, to imply immediate payment at the treasury. That the money was paid, we find from Matth. xxvii. 3—5.

17. τῇ δὲ πρώτῃ τῶν ἡμέρων.] We are here brought to the consideration of a question on which Commentators are much divided in opinion; namely, whether our Lord partook of the Passover before his crucifixion, and if so, at what time? There are expressions in the Evangelists which seem at first sight contradictory. John appears to differ from the rest respecting the time that the Jews partook of the Passover; and supposes they did not eat it on the same evening as our Saviour; yet they all agree that the night of the day in which he eat what was called the passover, was Thursday. He is also said to command his disciples to prepare the passover, and he tells them he had earnestly desired to eat this passover with them. Yet we find that on the day after that on which he had thus celebrated it, the Jews would not go into the judgment hall, lest they should be defiled, but that they might eat the passover. Now the law required that all should eat it on the same

Ἰησοῦ, λέγοντες αὐτῷ· Πού θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα; ὁ δὲ εἶπεν· Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν 18 δεῖνα, καὶ εἶπατε αὐτῷ· Ὁ διδάσκαλος λέγει· Ὁ καιρὸς μου ἐγγύς ἐστι· πρὸς σε ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου. καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, 19 καὶ ἡτοίμασαν τὸ πάσχα.

^a Marc. 14.
18.
Luc. 22. 14.
Joh. 13. 21.

Ὁψίας δὲ γενομένης, ἀνέκετο μετὰ τῶν δώδεκα. ^aκαὶ 20 ἐσθιόντων αὐτῶν, εἶπεν· Ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν 21 παραδώσει με. καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν 22 αὐτῷ ἕκαστος αὐτῶν· Μήτι ἐγὼ εἰμι, κύριε; ὁ δὲ ἀποκρι- 23

day. The chief solutions which have been devised of this controverted question are as follows: 1. That our Lord did not eat the Passover at all. Of those who adopt this opinion some contend that it is only a common supper that is spoken of; others, that Jesus (like the Jews of the present day) celebrated only a *memorative*, not a *sacrificial*, Passover. 2. That he did eat the Passover, and on the same day with the Jews. 3. That he did eat it, but not on the same day with the Jews, anticipating it by one day. Of these solutions, the first, in both its forms, is alike inconsistent with the plain words of Scripture, φαγεῖν τὸ πάσχα and θυεῖν τὸ πάσχα. That our Lord did not eat the Passover, rests merely on conjecture; and the place, the preparation, and the careful observance of the Paschal feast alike forbid the notion of a common, or of a *memorative* supper. As to the second solution, it is equally inadmissible, since, on that hypothesis (as Mr. Townsend says) "if our Lord ate it the same hour in which the Jews ate theirs, he certainly could not have died that day, as they ate the passover on Friday, about six o'clock in the evening. If he did not, he must have been crucified on Saturday, the Jewish sabbath, and could not have risen again on the first day of the week, as the Evangelists testify, but on Monday." The third solution (which has been supported by Scaliger, Casaub., Capell., Grot., Bochart, Hamm., Cudw., Carpzov, Kidder, Ernesti, Michaelis, Rosenm., Kuin., Bens., A. Clarke, Townsend, and many other eminent Commentators) is alone worthy of being adopted, since it is most consistent with the language of the Evangelists, and best reconciles any seeming discrepancies. See it fully detailed in my Recens. Synop. and Townsend. The Passover was to commence on the first full moon in the month Nisan; but from the inartificial and imperfect mode of calculation arising from reckoning from the first appearance of the moon's phasis, a doubt might exist as to the day; and this doubt afforded ground occasionally for an observance of different days, which it is said the Rabbinical writings recognize. And as the Pharisees and Sadducees differed on so many other points, so it is likely that they should on the present. And this disagreement would, it is obvious, make a day's difference in the calculation, which difference would extend throughout the whole month; so that what would to one party be the 14th day, would to the other be the 13th. Of course, the error in this diversity of observance

must rest, not with our Lord, but with the Jews who differed from the order which he adopted, namely, the Pharisees. They might defer, but our Lord would not anticipate the day ἐν ᾧ δεῖν θύσθαι τὸ πάσχα.

Thus every real difficulty, as far as the subject admits of it, is solved.

18. τὸν δεῖνα.] This expression was used both by the Classical and Hellenistic writers (as we say Mr. Such-a-one or Mr. You-know-who, and the Spaniards *fullano*) in speaking of a person whose name one does not recollect, or think it worth while to mention, but who is well known to the person addressed. Many reasons have been imagined for Jesus's suppressing the name, which has been variously reported by Ecclesiastical tradition. It was a person who, our Lord knew, would be ready to accommodate him with a room, and with whom he had, no doubt, previously arranged the matter.

— ὁ καιρὸς μου.] Schmid, Rosenm., Kuin., and some others, take καιρὸς to denote the *time of keeping the passover*; and the μου, they think, refers to the different day on which Jesus, with the Karæi and others, kept it, from that of the Pharisees. But though this interpretation may seem countenanced by the words following, yet it presents so frigid a sense that there is no reason to abandon the usual interpretation, by which καιρὸς is explained the time of Christ's passion and death. So Ps. xxxi. 17. "my time is in thine hand." Thus the full sense will be, 'The time for my departure is near, previous to which it is necessary that I should celebrate the Passover, which I will do at that house.' This use of ποιεῖν is found also in the Classical writers. And so *facere* in Latin. Πρὸς σε, apud te.

19. ἡτοίμασαν τὸ πάσχα.] This is usually rendered, 'they prepared the paschal lamb.' But it rather seems to signify, 'they made ready for the paschal meal,' such as providing and examining the lamb, slaying, skinning, and roasting it.

20. ἀνέκετο.] Though the Passover was directed to be eaten standing, (Exod. xii. 11.), yet the Doctors had introduced the reclining posture, (which had been usual at meals from ancient times), accounting it a symbolical action, typifying that rest and freedom to which, at the institution of the rite, they were tending, but had now attained.

22. μήτι ἐγὼ εἰμι] sub. ὁ παραδῶσάν σε, omitted through delicacy.

θεὶς εἶπεν· Ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα,
 24 οὗτός με παραδώσει. ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει,
 καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ,
 δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται· καλὸν ἦν αὐτῷ, εἰ
 25 οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκείνος. Ἀποκριθεὶς δὲ Ἰούδας ὁ
 παραδιδὼν αὐτόν, εἶπε· Μήτι ἐγὼ εἰμι, ραββί; λέγει
 αὐτῷ· Σὺ εἶπας.

26 Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ

* εὐχαριστήσας ἔκλασε, καὶ ἐδίδου τοῖς μαθηταῖς, καὶ εἶπε·

27 Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά μου. καὶ λαβὼν τὸ

p 1 Cor. II.

24.

Marc. 14.

22.

Luc. 22. 19.

23. ὁ ἐμβάψας &c.] The Commentators are not agreed whether this was meant to designate the betrayer, or whether it was only a prophetic application of a proverbial saying, importing that one of his familiar companions should betray him, and not meant to be applied particularly, except by the person himself intended. The former opinion seems preferable. Theophyl. and Grot. think that Judas reclined near Christ, so that, though there were more dishes on the table, (and on a Passover table there were several small dishes, each containing the juice of the bitter herbs, of which every one dipped his bread into the one nearest to him) yet he ate from the same dish. Thus might Jesus more easily (and without the others hearing) have answered the interrogation of Judas by the words "thou hast said;" and thus John, at the instance of Peter, asking who the traitor should be, have received a certain sign from Jesus. Yet the disciples (except perhaps John, see Joh. xiii. 26., and Judas, who pretended ignorance) did not at the time, nor until Judas's departure, understand who was meant.

The custom of several taking food or sauce with the hand from the same dish is Oriental, and still in use in the East.

24. ὑπάγει] is going. The present tense is used to denote the nearness of the things predicted. There is, too, an euphemism, 'is going (unto death);' such as is common to most languages, in words denoting to depart, and of which the Commentators adduce examples both from the Sept. and the Classical writers. Thus in the Anthol. Gr. vii. 169. we have the complete phrase εἰς αἰὼν ὑπάγει.

— καθὼς γέγραπται π. α.] Namely, in the Prophecies of the Old Testament. Compare Ps. xxii. 1—3. Is. liii. 8. Dan. ix. 26. Zach. xii. 10. & xiii. 7. Καλὸν—ἐγεννήθη. A form of expression employed by the antients to express a condition the most miserable, of which examples are adduced by Lightf., Schoettg., Wets., and Kypke. The most apposite is Schemoth R. § 40. p. 135. "He that knoweth the Law, and doeth it not, it were better for him that he had not come into the world."

25. σὺ εἶπας.] A form of entire assent and serious affirmation, found not only in Hebrew, but also in Greek and Latin writers.

26. ἐσθιόντων αὐτῶν] Some of the best Commentators render, "when they had eaten;" which sense seems to be required by 1 Cor. xi. 25. μετὰ τὸ δεῖπναι. But ἐσθιόντων scarcely admits

of that sense; and the seeming discrepancy may be removed by a mutual conformation, rendering the former expression 'while they were yet eating,' (i. e., as Rosenm. translates, towards the end of the supper) and the latter, 'as they had just finished the paschal feast.'

— τὸν ἄρτον] Bp. Middleton, on the authority of some MSS., would cancel the τὸν; an alteration which he thinks called for by the absence of the τὸν in the parallel passages of Mark and Luke. But it is more probable that the τὸν should have been cancelled by those who wished to conform the text of Matthew to that of the other Evangelists; which however is not necessary; since, though the sense with the Article is more definite, (i. e. the loaf, or rather cake, thin and hard, and fitter to be broken than cut) yet it would be intelligible without it. That two cakes of unleavened bread were provided for the Passover, all the accounts testify; though as only one was broken by our Lord, it is no wonder that in the new ordinance founded on the Jewish rite, only one (and that large or smaller in proportion to the probable number of communicants) should be furnished. This may serve as a satisfactory justification of τὸν, which I am not aware that any Editor has even suspected of being spurious. Scholz very properly regards the omission of it as an Alexandrian alteration.

— εὐχαριστήσας] It is not easy to imagine stronger authority of MSS., Versions, Fathers, and early Editors, than that which exists for this reading, (instead of the common one εὐλογήσας) which has been with reason adopted by Wets., Matth., and Scholz. The common one is, however, retained and defended by Griesb. and Fritz., whose reasons, however, seem light, when weighed against such predominant evidence. From the term εὐχαριστήσας the rite afterwards took its name, especially as the service was a sacrifice of praise and thanksgiving. It was customary among the Jews never to take food or drink without returning thanks to God, the giver, in prayer, by which it became sanctified. Ἐκλασε. Namely, as a type of the breaking of the body of our Redeemer on the cross. Hence it appears that the breaking of the Sacramental bread is too significant a part of the ceremony to authorize it to be omitted, as is done by the Roman Catholics.

— ἐστὶ] All the best Commentators are agreed that the sense of ἐστὶ is represents, or signifies; an idiom common in the Hebrew, which wanting a more distinctive term, made use of the verb

ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς λέγων· Πίστε ἐξ
 αὐτοῦ πάντες· ¹ τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς ²⁸
 διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν.
 ὁ Μαρκ. 14. ² λέγω δὲ ὑμῖν, ὅτι οὐ μὴ πῖω ἀπ' ἄρτι ἐκ τούτου τοῦ γεννῆ- ²⁹
 ματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πῖνω
 μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.
 ὁ Μαρκ. 14. Καὶ ὑμνήσαντες, ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. ³⁰ τότε ³⁰
 ὁ Ζαχ. 13. 7. λέγει αὐτοῖς ὁ Ἰησοῦς· Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν 31

to be; a simple form of speech, yet subsisting in the common language of most nations. See Gen. xl. 12. xli. 26. Dan. vii. 23. viii. 21. 1 Cor. x. 4. Gal. iv. 24. Thus the Jews answered their children, who asked respecting the Passover, what is this? *This is the body of the lamb which our fathers eat in Egypt.* Wets. truly observes, that while Christ was distributing the bread and wine, the thought could not but arise in the minds of the disciples, What can this mean, and what does it denote? They did not inquire, whether the bread which they saw were really bread, or whether another body lay unconspicuously hid in the interstices of the bread, but what this action signified? of what it was a representation or memorial?

27. τὸ ποτήριον] Some few MSS. have not the τὸ. But the authority both external and internal for the Article is so great that it must be retained. See Bp. Middlet. Hence it should seem that one cup only was used; for (as observes Middlet.) though four cups of wine were to be emptied at different times during the ceremony, a single cup four times filled was all that the occasion required. Which of the four is here meant, Commentators are not agreed. It is generally supposed to have been the third, or the cup of blessing, which was regarded as the most important of the four. That the wine was mixed with water all are agreed, and this the Romanists still scrupulously retain, though they boldly violate the next injunction *πῖε ἐξ αὐτοῦ πάντες*, by confining the cup to the Clergy, (as if the words were meant for the Apostles only) notwithstanding that this view is utterly forbidden by the reason subjoined *why all are to drink of it*, and in spite of the strong authority of Antiquity in the practice of the Church up to a comparatively recent period.

28. τοῦτο γάρ—διαθήκης] 'For this my blood, by which the new covenant is ratified.' So Luke: *τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματι μου*, 'By the administration of this cup I institute a new Religion, to be ratified by my blood.' In the federal sacrifices of the ancients it was (as Grot. and Hamm. show) usual to receive the blood in a vessel, which was (as they prove by the Historians) drunk by the more barbarous nations; but by the more civilized wine was substituted for it, to which the colour (the wine of the East being red) would contribute; and wine is by certain poets called the blood of the grape. Hence our Lord is by some thought to have had a reference to this.

—ἐκχυνόμενον εἰς ἄφ. ἀμ.] Here (as Grot. remarks) there is a transition from the idea of federal to that of piacular sacrifices, in which the victim was offered up in the place of the man,

who had deserved death. Ἐκχυν. is, as Grot. remarks, present for proximate future, 'now being (i. e. to be) shed.' Of this examples are frequent. *Περὶ* is here put for *ὑπὲρ*, as in Matt. ix. 36.; and the πολλῶν is supposed to be for πάντων, as Matt. xx. 28. But see the Note there. Διαθήκης is to be rendered, not testament, but covenant.

29. οὐ μὴ πῖω—πατρὸς μου] On the sense of these words there is great diversity of opinion. The only interpretations which have any semblance of truth are 1. that of those who suppose that our Lord intended by a strong figure to prepare his disciples for his departure, which would prevent his participation in any future solemnity, until, at the end of the world, they should enjoy happiness together in heaven. The supporters of this interpretation adduce examples of that sense of καινός. But they are by no means apposite; and although in Scripture it is not unusual to represent felicity by images borrowed from a feast, yet the interpretation is frigid and liable to several objections. Unless, indeed, we might regard καινόν as put adverbially for *anew*. But that mode of explanation (though I find it supported by Fritz.) is deficient in authority. Greatly preferable is the interpretation of the ancient and many eminent modern Commentators, as Camer., Gataker, and recently Kuin. and Fritz., who take καινόν adverbially for *καὶνῶ τρόπῳ*, in a new and different manner, i. e. in a spiritual one, namely, by being virtually present in the celebration of the Sacrament. Thus βασιλεία τοῦ πατρὸς μου (which must be explained in accordance with the plainer and more usual form in the parallel passage of Mark βασιλεία τοῦ Θεοῦ) will denote, 'until my religion (i. e. the Gospel dispensation) is established.' And this is placed beyond doubt by the parallel passage of Luke *ἕως ὅτου ἡ βασιλεία τοῦ Θεοῦ ἔλθῃ*. Thus the interpretation of many recent Commentators who take *βασιλ. τοῦ πατρὸς μου* to signify *Heaven*, is to be rejected. I must not omit to observe that this use of *ἀπάρτι* is Hellenistic. See Lobeck on Phrynich. The expression *γεννήματος τοῦ ἀμπέλου* is a periphrasis for *wine*, occurring not only in the Sept., but (at least with a slight change) in the Classical writers; e. gr. Pind. Nem. ix. 23. *ἀμπέλου παῖς*. Anacr. Od. l. 7. *γόνος ἀμπέλου*.

30. ὑμνήσαντες] 'having sung a hymn,' i. e. either one adapted to the rite which Christ had just instituted (so the Christian hymn mentioned at Acts iv. 24.) or, as most Commentators think, the usual hymn called *κατ' ἐξοχὴν* the *Hallel*, which comprised the 113th and four following Psalms. Whether it was sung, or recited, is not clear from the term employed; but from the

- ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ. γέγραπται γὰρ· Πατάξω τὸν
 ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα τῆς
 32 ποιμνῆς. 'μετὰ δὲ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν
 33 Γαλιλαίαν. ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· Εἰ [καί] ^{Infr. 28.}
 πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλι- ^{16.}
 34 σθήσομαι. 'ἔφη αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι, ὅτι ἐν ^{Marc. 14.}
 ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με. ^{Luc. 22. 34.}
 35 λέγει αὐτῷ ὁ Πέτρος· Κἀν δέῃ με σὺν σοὶ ἀποθανεῖν, ^{Joh. 13. 38.}
 οὐ μὴ σε ἀπαρνήσομαι. ὁμοίως δὲ καὶ πάντες οἱ μαθηταὶ
 εἶπον.

Rabbinical researches of Lightf., the former is the more probable.

31. σκανδαλισθήσεσθε] i.e. (as Euthym. explains) παλευθήσεσθε τὴν εἰς ἐμὲ πίστιν, ἢ γονὺ φεύσεσθε, ye shall fall away from, forsake me.

— πατάξω—ποιμνῆς] From Zach. xiii. 7., though with a slight, but very unimportant, variation from the Heb. and Sept. It is there said of an evil shepherd; but, as Whitby remarks, our Lord applies the passage to himself rather than an argument *a fortiori* than a prediction. Most recent Commentators (from Grot.) think that this is a proverbial expression, of which they adduce examples. But those will only show that there was a similar proverbial expression, not that this is such; which is inconsistent with the *ὡς γέγραπται*, by which is indicated a quotation from the Old Testament. The true reading in the Sept. is, no doubt, *πάταξον*, (found in many of the best MSS.) But as the terminations *ω* and *ον* are very similar, especially in MSS., so I doubt not but that *πατάξω* was a frequent, perhaps the common, reading in the time of Christ. This is much better than supposing, with Owen and Randolph, that the Hebrew is corrupted; for although the first person is not inapplicable in the Evangelist, yet it is quite unsuitable in the Prophet.

32. προάξω ὑμᾶς] Here there is a continuation of the pastoral metaphor of the preceding verse, to be understood (as I pointed out in Recens. Synop.) by bearing in mind the Oriental custom of the Shepherd not following, but leading the sheep, which is alluded to in Joh. x. 4. Rosenm. and Kuin. think that the sense of *προάξω* must not be pressed on, since all that is meant is, I will see you again in Galilee, expect me in Galilee. There is, however, something precarious in this sort of interpretation, and I prefer supposing, that the sense (which is, as in other predictions of our Lord at this period, briefly and obscurely worded) may be as expressed by the following paraphrase (founded on Fritz.): 'On returning to life I shall precede you into Galilee.' i.e. I shall first be present in Galilee, where if you follow me, you will thereby recover your shepherd and leader.

33. εἰ καὶ πάντες] The *καὶ* is wanting in most of the best MSS. and some Versions, and was rejected by Mill & Beng., and cancelled by Wets., Matth., Griesb., Tittm., and Scholz; but restored by Fritz.; and, I think, rightly; for Critical reasons may outweigh Manuscript au-

thority in a case, like the present, where all Manuscript authority is weak.

34. πρὶν ἀλέκτορα φωνῆσαι] The Schol. on Theocrit. says that *φωνεῖν* is properly used of the voice of birds. Yet it is perhaps never used, in any good writer, of cocks, but *ἀδειν*, *κεκραγῆναι*, *φθέγγεσθαι*. As the Rabbinical writers have told us that cocks were forbidden to be kept in Jerusalem, because of the "holy things," it has been objected that Peter could not hear one crow. But (without cutting the knot by resorting to any unusual sense of *ἀλέκτωρ*, or appealing to the testimony of the Talmud) we may, with Reland, maintain that the cock might crow outside of the city, and yet, in the stillness of night, be heard by Peter from the house of Caiaphas, which was situated near the city wall. I wonder, however, it should not have occurred to the Commentators that the best mode of removing the difficulty would be to render, 'before cock crowing.' So Aristoph. *Ecl.* 391. *ὅτε τὸ δευτερον ὦ λεκτροῶν ἐφθέγγετο*. Whether cocks were kept, or not, in Jerusalem, they, no doubt, were in the country; and this phrase, like the correspondent one in Latin, depends upon general custom.

It has been thought a contradiction, that Mark xiv. 30. says *πρὶν ἢ δὲ φωνῆσαι*. But there will be none, if it be considered that the heathens reckoned two cock crowings, of which the second (about day break) was the more remarkable, and was that called *κατ' ἐξοχὴν* the cock-crowing. Thus the sense is, 'before that time of night, or early morn, which is called the cock-crowing, (namely, the second time which bears that name) thou shalt deny me thrice.' Mark relates the thing more circumstantially; but there is no inconsistency in the two accounts. In Mark the expression *ἀλέκτωρ ἐφώνησε* may be rendered, 'and it was cock-crowing time;' in Luke and John the expression *οὐ μὴ ἀλέκτωρ φωνῆσει*, 'it shall not be cock-crowing time.'

35. *κἀν δέῃ με τ. σ. ἀποθανεῖν*] A strong form of expression, of such frequent occurrence in the Classical writers, that it may be regarded as almost proverbial. On the use of *οὐ μὴ* with the Fut. Indic. see Winer's *Gr. Gr.* p. 160. *Ὅμοιως δὲ*. The *δὲ*, which is not found in the textus receptus, is supported by most of the best MSS. and some Versions and Fathers; and had place in the Ed. Princ., Cal., and the two first of Stephens (who in his third Edition threw it out, on the authority of Erasmus); and it has been restored by Wets., Matth., Griesb., Tittm.,

^z Marc. 14. ³² ^{Luc. 22. 39.} ^{Joh. 18. 1.} ^{7 Supr. 4.} ^{21.} ^{Joh. 12. 27.} *ΤΟΤΕ ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανή, καὶ λέγει τοῖς μαθηταῖς· Καθίστατε αὐτοῦ, ἕως οὐ ἀπελθὼν προσεύξωμαι ἐκεῖ. *καὶ παραλαβὼν τὸν Σίμωνα Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ ἀδμονεῖν. τότε λέγει αὐτοῖς ὁ Ἰησοῦς· Περὶ λυπὸς ἐστὶν ἡ ψυχὴ μου ἕως θανάτου· μέναιτε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ. *καὶ προσελθὼν μικρὸν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ, ³⁹ προσευχόμενος καὶ λέγων· Πάτερ μου, εἰ δυνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ. καὶ ἔρχεται πρὸς τοὺς μαθητάς, καὶ 40 εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; γρηγορεῖτε 41 καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Πάλιν ἐκ δευτέρου 42

Fritz., and Scholz. It is, indeed, required by the *proprietas linguae*.

36. Γεθσημανή.] Heb. *geth semani*, i. e. 'place, or village, of oil presses.' It was situated at the foot of the Mount of Olives.

37. παραλαβὼν τὸν Πέτρον—Ζεβ.] The same whom he had taken as witnesses of his transfiguration. *λυπεῖσθαι καὶ ἀδμονεῖν*. There is a sort of climax; for the latter is a much stronger term than the former, and signifies to be almost overwhelmed, and become insensible with grief.

38. ὁ Ἰησοῦς.] This is introduced by Wets., Griesb., Matth., Fritz., and Scholz., from the best MSS., Versions, and Fathers. *Περὶ λυπὸς—μον*, for *περί λ. εἰμι*; which is accounted a Hebraism: but it is found in most languages. **ἕως θανάτου* is a not unfrequent addition to the phrase. So Jonas iv. 9. *λελύπημαι ἕως θανάτου*. See also Ps. cxiv. 3. As to the nature of this agony of our Lord in the garden of Gethsemane, much has been written, but nothing certainly determined. See the various opinions detailed in Recens. Synop. To so awfully mysterious a subject we cannot approach too reverently. That this *cup* was not *death* (which some of the ancient interpreters understood) we may be very certain. That the agony was occasioned (as some suppose) by the Divine wrath, by our Redeemer thus bearing the sins of the world, is liable to many objections: as is also the opinion that our Lord had then a severe spiritual conflict with the great enemy of mankind. The deadly horror was, no doubt, produced by a variety of sorrows arising from his peculiar situation and circumstances, and which it were presumptuous too minutely to scan. Upon the whole, however, we may rest assured that our Lord's agony was, in some mysterious way, connected with the offering of himself as a sacrifice for the sins of the world, and the procuring the redemption of mankind.

39. προσελθὼν.] Many of the best MSS. have *προσελθὼν*, which is received into the text by Matth. and Scholz, and strenuously defended by them; but on precarious grounds. The common reading has been justly restored by Griesb. and Fritz.; for it is in vain to urge MS. autho-

rity in words perpetually confounded, and none are more so than *προ* and *προς* in composition. But even were that inadmissible, and it were in favour of *προς*, yet the testimony of Versions and Fathers, all of them on the side of *προ*, would here turn the scale in favour of the common reading. Besides, *προς* is capable of no tolerable sense, except by a most harsh ellipse.

— *εἰ δυνατόν ἐστι*.] For we are (says Grot.) to distinguish between what is impossible *per se*, and what is impossible *hoc vel illo pacto*. Now *per se* nothing is impossible with God, except such things as are in themselves inconsistent or else are repugnant to the Divine nature. The sense, therefore, is, 'if it be consistent with the counsels and methods of thy Providence for the salvation of men.' Thus the words are perfectly reconcilable with those of the parallel passage of Mark xiv. 36. *πάντα δυνατὰ σοι*. Similar sentiments are quoted from the Classical writers. In *παρελθέτω—τὸ ποτήριον* there is (as appears from the Classical citations) a figure derived from a cup being carried past any one at a feast.

40. οὕτως.] 'itane? siccine?' This, like *εἴτα* and some other particles, is so used with interrogations as to denote wonder mixed with censure. Wets. cites Hom. II. β. 23. & Od. ε. 204.

41. γρηγορεῖτε.] 'be circumspect and watchful.' *Εἰσελθῃτε*. *Εἰσελθεῖν* is here used, like *ἐμπίπτειν* in 1 Tim. vi. 9., to denote *fall under, succumb*. Our Lord does not direct them to pray to God that no temptation might befall them, but that they might not be overcome by the temptations in which they must be involved; and to pray for extraordinary spiritual assistance under them. This view is confirmed by the opinion of the ancient and the best modern Interpreters. *τὸ μὲν πνεῦμα—ἀσθενής*. This is meant not as an excuse for their frailty, but as an incentive to greater vigilance together with prayer.

42. πάλιν ἐκ δευτέρου.] Some would refer *πάλιν* to *ἀπελθὼν*, and *ἐκ δευτ.* (scil. χρόνου) to *προσηύξατο*. But the Classical examples adduced by the Commentators show that the words must be taken together. Yet there is not (as they imagine) a *pleonasm*, but a *stronger expression*.

ἀπελθὼν προσήζατο λέγων· Πάτερ μου, εἰ οὐ δύναται
 τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ, ἐὰν μὴ αὐτὸ πῶ,
 43 γενηθήτω τὸ θέλημά σου. καὶ ἔλθων εὕρισκε αὐτοὺς πάλιν
 καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.
 44 Καὶ ἀφείς αὐτοὺς, ἀπελθὼν πάλιν προσήζατο ἐκ τρίτου,
 45 τὸν αὐτὸν λόγον εἰπὼν· τότε ἔρχεται πρὸς τοὺς μαθητὰς
 αὐτοῦ, καὶ λέγει αὐτοῖς· Καθεύδετε τὸ λοιπὸν καὶ ἀνα-
 παύσεσθε· ἰδοὺ ἡγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου
 46 παραδίδεται εἰς χεῖρας ἀμαρτωλῶν. ἐγείρεσθε! ἄγωμεν!
 ἰδοὺ, ἡγγικεν ὁ παραδιδούς με.
 47 ^a Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ, Ἰούδας, εἰς τῶν δώδεκα, ^a Marc. 14.
 ἦλθε, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύ- ⁴³
 λων, ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. ὁ δὲ ^{Luc. 22. 47.}
 παραδιδούς αὐτόν, ἔδωκεν αὐτοῖς σημεῖον λέγων· Ὁν ἂν ^{Joh. 18. 3.}
 49 φιλήσω, αὐτός ἐστι· κρατήσατε αὐτόν. καὶ εὐθέως προσ-
 ελθὼν τῷ Ἰησοῦ, εἶπε· Χαῖρε ῥαββί· καὶ κατεφίλησεν
 50 αὐτόν. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἐταῖρε, ἐφ' ἃ ᾤ πάρει;
 τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν,
 51 καὶ ἐκράτησαν αὐτόν. ^b Καὶ ἰδοὺ, εἰς τῶν μετὰ Ἰησοῦ, ^b Joh. 18.
 ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μάχαιραν αὐτοῦ, καὶ ^{10.}
 πατάξας τὸν δούλον τοῦ ἀρχιερέως, ἀφείλεν αὐτοῦ τὸ

43. βεβαρημένοι.] Sub. ὕπνω; though the ellipse is rarely supplied. Βαρύνεσθαι is often used of the heaviness of sleep, as *graves oculos* in Latin.

45. καθεύδετε τὸ λοιπόν.] This seems so inconsistent with the subsequent exhortation ἐγείρεσθε! ἄγωμεν! that many Commentators take the sentence interrogatively, 'do ye yet sleep!' But this is contrary to the *usus loquendi*, (as Fritz. shows), which will not permit τὸ λοιπόν to be taken in any other sense than 'in ceterum tempus.' The best interpretation seems to be that of Chrysost. & Euthym., (adopted by Erasmi., Bera, Grot., and some recent Commentators, as Schmid. and Fritz.), which supposes a kind of ironical rebuke; q. d. ['Since you have thus far failed to watch] sleep on the remainder of the time, and take your rest [if you can]. If irony be thought unsuitable to the occasion (though Campb. pronounces it very natural) we may, with Theophyl., Rosenm., and Kuin., take the imperatives *permissively*, 'I no longer desire you to watch;' 'you can no longer render me service.' Ἡ ὥρα, scil. τῆς παραδόσεως, as Euthym. rightly supplies. The καὶ following signifies *when*, or *in which*, by what some call a Hebraism; though it is found in Herodot., Thucyd., and other of the best Greek writers.

— ἀμαρτωλῶν] i. e. the Romans, as being heathens. Others, less probably, take it of the *Jews*. It may, however, be understood of both; which is countenanced by the omission of the Article.

47. ξύλων] lignorum, sodium, clubs and such like tumultuary weapons. Such, however, would

scarcely have been borne by Roman soldiers; though John xviii. 3. speaks of a Roman σπέιρα. That expression, however, must be understood in a more general sense of *less* than a cohort. And these might be stationed at some little distance, to aid the civil power, which was *likely* to be accompanied with a considerable mob.

48. ἔδωκεν] 'had given.' Φιλήσω. Agreeably to the customary mode of salutation in antient times, especially in the East, and which is still retained in Spain and some parts of Italy.

49. κατεφίλησεν.] In the Classical writers the *κατα* is usually *intensive*, as, indeed, some take it here. But in the Sept. both the simple and compound are used indifferently to express the same Hebrew word.

50. ἔταῖρε.] This is best regarded as a common form of address, though generally implying some degree of contempt, or, as here, reproach. 'Εφ' ᾧ. Most of the best MSS., together with some Fathers and early Edd., have ἐφ' ᾧ, which is edited by Matthæi, Griesb., Tittm., Fritz., and Scholz. It is scarcely possible to determine the true reading, because this signification of *purpose* is expressed both by the *Dative* and the *Accus.* Yet if the phrase occurred in a Classical writer, I should not hesitate to edit ἐφ' ᾧ; for I am not aware of any unimpeachable examples of the simple *ἐν* in this sense used in the *Accus.*, but many of the *Dative*. The case is different with respect to the compounds ὅστις, ὅσπερ, &c. There Classical use employs the *Accus.*, not the *Dative*.

— ἐκράτησαν] seized him.

51. ἀπέσπασε.] This is Hellenistic Greek for *ἔσπασε*, or *ἐσπάσατο*, and occurs elsewhere only

- ^c Gen. 9. 6.
^{10.} ^{13.} ὡτίον. * τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ἀπόστρεψόν σου τὴν 52
μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες
μάχαιραν ἐν μαχαίρᾳ ἀπολοῦνται. ἢ δοκεῖς ὅτι οὐ δύναμαι 53
ἄρτι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι
^d ^{53.} ^{7, 8, 10.} πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων; ^a πῶς οὖν πληρω- 54
θῶσιν αἱ γραφαί, ὅτι οὕτω δεῖ γενέσθαι;
Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις· Ὡς ἐπὶ 55
λῆσθην ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων, συλλαβεῖν με;
καθ' ἡμέραν πρὸς ὑμᾶς ἐκαθεζόμην διδάσκων ἐν τῷ ἱερῷ, καὶ
^e ^{53.} ^{49.} οὐκ ἐκρατήσατέ με. * τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρω- 56
θῶσιν αἱ γραφαί τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες
ἀφέντες αὐτὸν ἔφυγον.
^f ^{53.} ^{54.} ^{18, 19, 24.} * Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊά- 57
φαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι
συνήχθησαν. Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν, 58
ἕως τῆς αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἔσω ἐκάθητο
^g ^{53.} ^{54.} μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος. * Οἱ δὲ ἀρχιερεῖς καὶ 59
οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυ-

in the LXX. *Μάχαιραν*. This denotes a large knife or *cutlass*, such as travellers in Judæa used to carry for security against the robbers, who infested the country. *Ἀφείλε*, for *ἀπέτεμε*; an Alexandrian or Hellenistic use; for except the N. T. and LXX, it has only been adduced from Polyænus. It is, however, found in the Latin *auferte*, and in the common dialect of our own language. *Τὸ ὡτίον*. This certainly signifies the whole ear, and not the tip of it (as Grot. thinks); for that is inconsistent with the οὐκ in the parallel passage of Luke. Besides, *ὡτίον* is not infrequently used in the LXX for *ὄς*. And, as Lobeck on Phryn. p. 211, observes, the common dialect calls most parts of the body by diminutives, as *τὰ ῥινία*, *τὸ ὀμμάτιον*. Rosenm. and Kuin. remark that the sense of *ἀφείλε* must not be pressed on, since from the language of Luke we may infer that the ear hung by the skin. And certainly such kind of hyperbolical idioms are common in every language.

52. *πάντες γὰρ ἀπολοῦνται*] Some ancient and several modern Commentators consider these words as a prediction of the destruction of the Jews, who took up the sword unjustly against Christ and his disciples. But this, though countenanced by Revel. xiii. 10., is a somewhat harsh interpretation; and it seems better to adopt that of Elsn., Campb., Kuin., and Fritz., who consider it as a proverbial saying against repelling force by force, and the exercise of private vengeance; importing that those who shall defend themselves by the sword, will, or may, perish by the sword. Of course, it must be taken with restriction as it regarded the disciples, and be here applied to those who take up the sword against the magistrate. Perhaps, however, a double sense may have been intended, 1st for *caution*, (including *admonition*, that swords were not the weapons by which the Messiah's cause was to be de-

fended); and 2dly, by way of *prediction*, which would suggest the best argument for non-resistance.

53. *ἢ δοκεῖς &c.*] The connexion seems to be this: 'Or [if that argument will not avail, take this, that I need not thy assistance, for] thinkest thou,' &c. The argument in this and the following verse is, that such conduct implied both distrust in Divine Providence, and ignorance of Scripture. *Ἄρτι*. The term is very significant, and denotes *even in this crisis*. *Παρακαλέσαι*, invoke. *Καὶ παραστήσει*, 'and he would bring to my aid.' As to the number which follows, it is better, with some of the best Commentators, not to dwell upon it, much less deduce any inferences from it, since it only denotes a *very great number*.

54. *ἔτι*] Supply *αἱ λέγουσαι*. Or, as this ellipse is so harsh, with Fritz., take *ἔτι* in the sense *nam*. Thus there should be a mark of interrogation after *γραφαί*, and a period after *γενέσθαι*.

56. *τοῦτο δὲ—προφητῶν*.] Some (as Erasim.) ascribe this observation to the *Evangelist*; but most others, more properly, (as appears from Mark xiv. 49.) attribute it to our Lord.

57. *ἀπήγαγον πρὸς Καϊάφ*.] i. e. 'after having been first taken to Annas, (as we learn from Joh. xviii. 13.) in order, it should seem, to do him honour, and while the Sanhedrim was collecting. *Ἀπάγειν* is a term appropriate to leading any one to trial or execution. Kuin. observes that *πρὸς* is often joined with Accusative cases of pronouns and persons, to indicate the place in which the person is whose name follows.

58. *τῆς αὐλῆς*] the inner court of the palace.

59. *ἐζήτουν ψευδομαρτυρίον*.] We are not perhaps to suppose, with most Commentators, that they studiously sought out and suborned false witnesses. Had they done this, they would probably have tutored their witnesses better than

- 60 ρίαν κατὰ τοῦ Ἰησοῦ, ὅπως θανατώσωσιν αὐτόν· καὶ οὐχ
 εὗρον· καὶ πολλῶν ψευδομαρτύρων προσελθόντων, οὐχ
 61 εὗρον. ὕστερον δὲ προσελθόντες δύο ψευδομάρτυρες ^h εἶπον· ^h Joh. 2. 19.
 Οὗτος ἔφη· Δύναμαι καταλῦσαι τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ
 62 τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν. Καὶ ἀναστὰς ὁ ἀρχιερεὺς
 63 εἶπεν αὐτῷ· Οὐδὲν ἀποκρίνη; τί οὗτοί σου καταμαρτυ-
 ροῦσιν; ὁ δὲ Ἰησοὺς ἐσώπα. καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς
 εἶπεν αὐτῷ· Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος, ἵνα
 64 ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ. ⁱ λέγει ⁱ Supr. 16.
 αὐτῷ ὁ Ἰησοῦς· Σὺ εἶπας. πλὴν λέγω ὑμῖν· ἀπ' ἄρτι ^{27. et 24.}
 ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς ^{30. et 25.}
 δυνάμεως, καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. ^{31.}
 65 Τότε ὁ ἀρχιερεὺς διέρρηξε τὰ ἱμάτια αὐτοῦ λέγων· Ὅτι
 66 ἐβλασφήμησε· τί ἔτι χρεῖαν ἔχομεν μαρτύρων; ἴδε, νῦν ^{1 Thess. 4.}
^{14.}
^{Apoc. 1. 6.}
^{Psalm 110. 1.}

to be rejected even by themselves. But the meaning seems to be, that, though they *professed* to seek true testimony, yet they readily entertained any testimony, whether true or false, that might criminate Jesus. In fact, the *judgment* of the Evangelist is blended with his *narrative*; a sort of *synchysis* not unfrequent in ancient writers. Thus at οὐχ εὗρον we must supply μαρτυρίαν, taken from ψευδομαρτυρίαν. By μαρτυρίαν is to be understood μαρτυρίαν ἱκανήν. Θανατώσωσιν αὐτόν, for αὐτόν θαν., is an alteration required by weight of Manuscript authority, and adopted by almost every Editor from Wets. downwards.

60. οὐχ εὗρον.] These words are wanting in some MSS., Versions, and a few Fathers, and are rejected by Campb., and cancelled by Griesb., but very properly restored by Fritz. and Scholz., since internal as well as external evidence is in their favour. As to the authority of the ancient Versions, it is slender in a point of this kind. Here we have not a mere repetition, (as the Critics, who cut the words out, supposed) but an *emphatical* repetition.

61. δύναμαι—αὐτόν.] This was, as appears from Mark xiv. 58. and Joh. ii. 19., in effect a falsity, and that of suppressing some words of Christ, with the action which explained them, and adding others. By *this temple* our Lord plainly meant his body. If it could have been proved that Jesus had spoken irreverently of the temple, by predicting its destruction, that would have afforded ground for a charge of blasphemy, which was a capital offence. The Priest, however, found that even this testimony could scarcely afford matter for the charge, and artfully changed his ground. Διὰ τριῶν ἡμερῶν is, by an usual Hebraism, for ἐν τρίτῃ ἡμέρᾳ.

63. ἐξορκίζω σε &c.] This seems to have been the mode of administering an oath. Ὀρκίζειν and ἐξορκ. are used in the LXX. to express the Heb. פָּשַׁע to make to swear, to swear in, as we say of a witness. The syntax is an Accus. of the person sworn, whether witness or criminal, and a Genit. with κατὰ, or sometimes an Accus. without preposition of the God sworn by. As this oath of adjuration imported to bind by the

curse of the Law, it imperatively claimed a reply, when the adjuration accompanied an interrogation; and the answer thus returned was regarded as an answer on oath, in which falsity would be perjury. Thus our Lord, who had before disdained to reply to an unfounded and even absurd charge, (especially before judges who had predetermined to find him guilty) now thought himself bound to answer, for an example to others of reverence to such a solemn form.

—ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ.] Grot. and Whitby remark, that from this and other passages, (as Matth. xvi. 16.), it is clear that the Jews expected their Messiah to be *Son of God*, (interpreting the 2d Psalm as said of him) which title, it is certain, they understood as implying divinity, otherwise the High Priest could not have declared the assumption of it to be blasphemy. See more in Bp. Blomfield's Dissertation on the knowledge of a Redeemer before the advent of our Lord, p. 115.

64. σὺ εἶπας.] A form of respectful, yet strong, asseveration. Πλὴν, moreover. Ἀπ' ἄρτι, for ἀπὸ τοῦ νῦν, (used by Luke), which, by a slight accommodation, may mean μετὰ μικρόν, as Euthym. here explains. The words following have reference to the sublime description of the Messiah's advent in Dan. vii. 13 & 14. See Matth. xxiv. 30. and Note. Me is modestly omitted. At τῆς δυνάμεως sub. τοῦ Θεοῦ, which is sometimes expressed. By this must, by a usual Hellenistic idiom, (see Heb. i. 3. viii. 1. 1 Pet. iv. 14.), be understood the Almighty. The advent here meant must signify, primarily at least, the coming of Christ to take vengeance on the Jews at the destruction of Jerusalem.

65. διέρρηξε τὰ ἱμάτια.] It was a custom among the ancients to express the more violent passions, especially grief and indignation, by rending the garments, either partly, or from top to bottom, or sometimes from bottom to top. See the Classical and other citations in Recens. Synop.

—ἴδε.] Said by the Commentators to be put for ἴδετε. But it is better to consider it as an adverb like ἰδοὺ. So Joh. xix. 14. ἴδε ὁ βασιλεὺς ὑμῶν.

ἠκούσατε τὴν βλασφημίαν αὐτοῦ. τί ὑμῖν δοκεῖ; Οἱ δὲ
 k Infr. 27. ἀποκριθέντες εἶπον· Ἐνοχος θανάτου ἐστὶ. ^{30.} * Τότε ἐνέ- 67
 Est. 50. 6. πτυσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἐκολάφισαν αὐτόν
 1 Marc. 14. οἱ δὲ ἐρράπισαν ^{65.} λέγοντες· Προφήτευσον ἡμῖν, Χριστὲ, τίς 68
 Luc. 22. 64. ἐστὶν ὁ παῖσας σε;
 m Marc. 14. ^{68.} ^{69.} * Ο δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ, καὶ προσῆλ- 69
 Luc. 22. 55. θεν αὐτῷ μία παιδίσκη λέγουσα· Καὶ σὺ ἦσθα μετὰ Ἰησοῦ 70
 Joh. 18. 17, τοῦ Γαλιλαίου. ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων, λέγων·
 23. Οὐκ οἶδα τί λέγεις. Ἐξελθόντα δὲ αὐτόν εἰς τὸν πυλῶνα 71
 εἶδεν αὐτόν ἄλλη, καὶ λέγει τοῖς ἐκεῖ· Καὶ οὗτος ἦν μετὰ
 Ἰησοῦ τοῦ Ναζωραίου· καὶ πάλιν ἠρνήσατο μεθ' ὅρκου 72
 a Luc. 22. ^{50.} * Ὅτι οὐκ οἶδα τὸν ἄνθρωπον. ^{73.} * Μετὰ μικρὸν δὲ προσελ- 73
 θόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ· Ἀληθῶς καὶ σὺ ἐξ
 αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου δηλὸν σε ποιεῖ. τότε 74
 ἤρξατο καταναθεματίζειν, καὶ ὀμνύειν· Ὅτι οὐκ οἶδα τὸν
 o Sup. ^{54.} ^{55.} ^{56.} ^{57.} ^{58.} ^{59.} ^{60.} ^{61.} ^{62.} ^{63.} ^{64.} ^{65.} ^{66.} ^{67.} ^{68.} ^{69.} ^{70.} ^{71.} ^{72.} ^{73.} ^{74.} ^{75.} ^{76.} ^{77.} ^{78.} ^{79.} ^{80.} ^{81.} ^{82.} ^{83.} ^{84.} ^{85.} ^{86.} ^{87.} ^{88.} ^{89.} ^{90.} ^{91.} ^{92.} ^{93.} ^{94.} ^{95.} ^{96.} ^{97.} ^{98.} ^{99.} ^{100.} ^{101.} ^{102.} ^{103.} ^{104.} ^{105.} ^{106.} ^{107.} ^{108.} ^{109.} ^{110.} ^{111.} ^{112.} ^{113.} ^{114.} ^{115.} ^{116.} ^{117.} ^{118.} ^{119.} ^{120.} ^{121.} ^{122.} ^{123.} ^{124.} ^{125.} ^{126.} ^{127.} ^{128.} ^{129.} ^{130.} ^{131.} ^{132.} ^{133.} ^{134.} ^{135.} ^{136.} ^{137.} ^{138.} ^{139.} ^{140.} ^{141.} ^{142.} ^{143.} ^{144.} ^{145.} ^{146.} ^{147.} ^{148.} ^{149.} ^{150.} ^{151.} ^{152.} ^{153.} ^{154.} ^{155.} ^{156.} ^{157.} ^{158.} ^{159.} ^{160.} ^{161.} ^{162.} ^{163.} ^{164.} ^{165.} ^{166.} ^{167.} ^{168.} ^{169.} ^{170.} ^{171.} ^{172.} ^{173.} ^{174.} ^{175.} ^{176.} ^{177.} ^{178.} ^{179.} ^{180.} ^{181.} ^{182.} 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ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με· καὶ ἐξελθὼν ἔξω
ἐκλαυσε πικρῶς.

- 1 XXVII. ΠΡΩΙΑΣ δὲ γενομένης, συμβούλιον ἔλαβον ^{ῥ Marc. 15.}
πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ ^{Luc. 22. 66.}
2 Ἰησοῦ ὥστε θανατῶσαι αὐτόν· καὶ δήσαντες αὐτὸν ἀπή- ^{et 23. 1. 14}
γαγον, καὶ παρέδωκαν αὐτὸν Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι. ^{Joh. 18. 28.}
3 Τότε ἰδὼν Ἰούδας ὁ παραδιδὼς αὐτόν, ὅτι κατεκρίθη,
μεταμεληθεὶς ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρ-
4 χιερεῦσι καὶ τοῖς πρεσβυτέροις, λέγων· Ἡμαρτον παρα-
δὸς αἶμα ἁθῶν. οἱ δὲ εἶπον· Τί πρὸς ἡμᾶς; σὺ ὄψει.
5 καὶ ρίψας τὰ ἀργύρια ἐν τῷ ναῷ, ἀνεχώρησε· καὶ ἀπελ-
6 θὼν ἀπήγγατο. ^{q Act. 1. 18.} Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια,

XXVII. 1. *πρωίας δὲ γεν.*] The meeting of the Sanhedrim could not be held till the morning, since the courts of the Temple were never opened by night: nor if it had been held, could trial have been then pronounced; for among the Jews justice was required to be administered in the day time, and in public.

2. *δήσαντες*] This is, on account of Joh. xviii. 12. (whence it appears that Christ had been bound before) by most Commentators supposed to be put for *δεδόμενον*. That, however, is too violent a way of removing the discrepancy. It is better, with Elsn. and Fritz., to suppose that his bonds had been removed, during examination, and were now again put on him.

— *ἡγεμόνι*.] So he is sometimes styled by Josephus also; though, properly speaking, Pilate was only an *ἐπίτροπος*, or procurator, as Joseph. and Philo. often call him. He is styled *ἡγέμων*, because he, as was not unusual in the lesser provinces, had entrusted to him the authority of *ἡγέμων*, as *President*, (which included the administration of justice, and the power of life and death), in subordination, however, to the President of Syria.

3. *μεταμεληθεὶς*] On this is chiefly founded the opinion of some of the ancient Fathers, as well as many eminent modern Commentators, (as Whithy, Rosenm., Kuin., and A. Clarke), that Judas was partly induced to betray his master by the expectation that, as Messiah, he could not suffer death, but would no doubt deliver himself from their hands, in some such way as he had done aforetime. But the language of our Lord, (see supra xxvi. 24. and Joh. xvii. 12.) and of Peter, Acts i. 25., forbids us to suppose that his repentance was sincere, or aught but the remorse of an upbraiding conscience. And we have every reason to suppose that, as he was originally actuated solely by *avarice*, so was he now possessed wholly with *despair*. He could not bear the stings of remorse, sharpened as they would be by the contempt and abhorrence of all good men, whether Christ's disciples, or not; for it is acutely remarked by Elsn., “*apud improbos conscientia vigilare non solet, nisi quum res sit conclamata.*”

— *ἀπέστρεψε*] returned. An Hellenistic use of the word.

4. *αἶμα ἁθῶν*.] ‘an innocent person.’ A signification found in the LXX. and Philo. p. 839. *οὐτ’ αἵματος ἁθῶν προσήγατο*. The word *ἁθῶς* properly, and always in the Classical writers, signifies *impunis*, the not being liable to punishment. *Τί πρὸς ἡμᾶς*. Sub. *τοῦτ’ ἐστι*. *Σὺ ὄψει*, thou wilt, or ought to see to that; be that thy care. A Latinism from *tu videris*, for which the Greeks used *σοὶ μελέτω*, or adopted the *Imperative*.

5. *ἀπελθὼν ἀπήγγατο*.] The plain sense of the words would seem to be, ‘he went and hanged himself;’ for many examples of the phrase have been adduced both from the LXX. and the Classical writers. And this sense is supported by the ancient Versions. Since, however, it has been thought inconsistent with the account given by Peter (Acts i. 18.) of the death of Judas, many methods of interpretation have been devised, to reconcile this discrepancy. These are fully detailed in Recens. Synop., and reasons given why no one of them can be admitted. I am still of opinion that there is nothing to authorize us to desert the common signification of *ἀπάγγεσθαι*, (wherein the *reflected* sense is to be noticed, on which see Thucyd. iii. 81. and my Note there), nor any reason to suppose but that Judas *hanged* himself. The best mode of reconciling the apparent discrepancy is, to suppose (with Casaub., Raphel, Krebs, Kuin., Schleusn., and Fritz.) that after he had suspended himself, the rope breaking, or giving way, (from the noose slipping, or otherwise), he fell down headlong and burst asunder, so that his bowels protruded. So in a Rabbinical writer cited by Wets. on Acts i. 18. *quidam de tecto in plateam decidit, et ruptus est venter, et viscera ejus effluerunt*. The *πρηνής* in the passage of Acts may be taken, like our *headlong*, simply of falling down from a high place, as in the examples adduced in Recens. Synop. And this view is confirmed by the expression of Peter *ἐλάκησε*, which implies falling from on high. Thus, according to the above Commentators, the narration of the Gospel is completely reconciled with that in the Acts, by supposing that in the former is recorded the kind of death by which Judas sought destruction; and in the latter, that by which he made his final exit, or which at least was the event of the other.

1. 10.
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αὐτὰ εἰς τὰς κρηβάνων, ἔπει-
τα λαβόντες ἡγόρασαν ἐξ ἑ-
κατομύσας, εἰς ταῦτα τοῖς ξένοις.
καὶ ἄγρὸς αἵματος ἕως τῆς σήμε-
ρας οὗ ῥηθέν διὰ Ἱερεῖοι τοῦ προφή-
του λαβόν τὰ τριάκοντα ἀργύρια,
ἐτιμήσαντο, ὃν ἐτιμήσαντο ἀπὸ
ἐδωκαν αὐτὰ εἰς τὸν ἄγρον τοῦ
ἐκταξέ μοι Κύριος.
καὶ ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἔπε-
τα ἡγεμὼν λέγων· Σὺ εἰ ὁ βασιλεὺς τῶν
ἡμετέρων ἔφη αὐτῷ· Σὺ λέγεις. καὶ ἐν τῇ

and sig-
nifying and, by
the way, dilly,
the word is omitted of
the text.

The Article τοῦ
which is that name;
it is not by a potter,
but by a dealer, to dig
out the gold, would make it
clear that the buying
of the price
of the field at Athens
of the name from
the text.

is not by the Com-
mentators, but foreign
to the religious or
political. It is
not, to bring the

the following passage
but something very
different, a prophecy, occurs
in the text, and some to sup-
port it, and some from MS.
and some from the text.

The best solution
of the text, as the text
of the text, and indeed 'Isp. is
the text, and indeed 'Isp. is
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signify the train of events recorded by the Evan-
gelists. So little other application has it, that
the Jews themselves have always referred the
words to the Messiah.

As to the mode in which the words in question
are to be taken, there is no reason to abandon
the common interpretation, according to which
τινὲς must be supplied at ἀπὸ νύων 'I. And this
is confirmed by Euthym. It, indeed, involves a
somewhat harsh ellipse, but not so harsh as the
method Fritz. has adopted in its place, namely,
to take the words of Judas. Besides, that
makes ὃν ἐτιμήσαντο a most offensive pleonasm.
Whereas, according to the common interpreta-
tion, the words ὃν ἐτιμήσαντο—'Isp. are exege-
tical of the preceding. It is well observed by
Vater, "latet τινὲς in v. ἀπὸ, ut alibi in v. ἐκ.
Conf. Matth. xxiii. 24." There may seem some
difficulty in καθά—κύριος, the best way of remov-
ing which is to suppose that these words (corres-
ponding to אֵלֶּיךָ יְיָ אֱלֹהֵינוּ of the Hebrew) are
left by the Evangelist unaccommodated. Campb.
and others would take ἐλαβον for the first per-
son, and read ἐδωκα. Thus one might render,
'I took the thirty shekels, (the price of him that
was valued, whom they valued), from the sons
of Israel, (and they gave them for the potter's
field), as the Lord appointed me.' But this is
destitute of manuscript authority, and does such
violence to the words, that no dependance can
be placed on the sense thus *extorted*. With
respect to τοῦ τετιμημένου, the best Commen-
tators regard it as taken, *per metalepsin*, in the
sense *purchased*, referring to Thucyd. i. 33. πρὸ
πολλῶν χρημάτων—ἐτιμήσατο. But perhaps
τιμᾶσθαι may here be used in the sense to *have*
a price set on one's head. Now when it is said
that the Priests agreed with Judas for 30 pieces
of silver, it is implied that they offered him that
sum; which, indeed, might be expected from
his enquiry, What will ye give me? The crasis
καθὰ for καθ' ἃ (i. e. κατ' ἐκεῖνα) is said to be
found nowhere else.

11. σὺ εἰ ὁ βασ. τῶν 'I. i. e. 'dost thou claim
to be king of the Jews.' To this the σὺ λέγεις
following is a form of serious asseveration. See
Note on xvi. 64. Pricæus compares the *disti*
of Plautus. Hence may be seen the true force
of our affirmatives *aye* and *yes*, which are both
derived from the old French *aye*. The sense

- κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυ-
 13 τέρων οὐδὲν ἀπεκρίνατο. τότε λέγει αὐτῷ ὁ Πιλάτος·
 14 Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσι; καὶ οὐκ ἀπεκρίθη
 αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα· ὥστε θαυμάζειν τὸν ἡγεμόνα
 λίαν.
 15 * Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα τῶν ^{u Marc. 15.}
 16 ὄχλων δέσμιον, ὃν ᾔθελον. εἶχον δὲ τότε δέσμιον ἐπίσημον, ^{6.}
 17 λεγόμενον Βαραββάν. συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ^{Luc. 23. 17.}
 ὁ Πιλάτος· Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββάν, ἢ ^{Joh. 18. 39.}
 18 Ἰησοῦν, τὸν λεγόμενον Χριστόν; ᾗδει γάρ, ὅτι διὰ
 19 φθόνον παρέδωκεν αὐτόν. Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ
 βήματος, ἀπέστειλε πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ, λέγουσα·
 Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σή-
 20 μερον κατ' ὄναρ δι' αὐτόν. * Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσ- ^{u Marc. 15.}
 βύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται τὸν Βαραβ- ^{11.}
 21 βάν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν. ἡ ἀποκριθεὶς δὲ ὁ ἡγεμὼν ^{Luc. 23. 18.}
 εἶπεν αὐτοῖς· Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; ^{Joh. 18. 40.}
 22 οἱ δὲ εἶπον· Βαραββάν. λέγει αὐτοῖς ὁ Πιλάτος· Τί οὖν
 ποιήσω Ἰησοῦν, τὸν λεγόμενον Χριστόν; λέγουσιν αὐτῷ
 23 πάντες· Σταυρωθῇτω. Ὁ δὲ ἡγεμὼν ἔφη· Τί γὰρ κακὸν
 ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον, λέγοντες· Σταυρωθῇτω.
 24 Ἰδὼν δὲ ὁ Πιλάτος, ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυ-

therefore is, 'you say right, (I am a king).' From Joh. xviii. 36. it appears that this declaration was made after our Lord had said that his kingdom was not of this world, i.e. not civil or political.

14. οὐδὲ ἓν] A stronger expression than οὐδέν.

15. κατὰ δὲ ἑορτὴν, &c.] The Commentators are not agreed whether by καθ' ἑορτὴν we are to understand 'at feast time,' or, 'at the paschal feast.' The latter opinion is thought to be proved by Joh. xviii. 39. That passage, indeed, is not decisive; yet according to propriety of language, this would seem to be the best founded opinion. See Middlet. We may suppose that ἑορτὴ is used κατ' ἐξοχήν for the Passover. Whether the custom here mentioned was old, or new, has been debated; but with some certainty has been proved to be the latter. It was probably derived either from their neighbours the Syrians, or from the Greeks and Romans, the former of whom had such a custom at their Thesmophoriæ, the latter at their Lectisternia.

16. ἐπίσημον] 'notorious.' The word signifies 1. signatus, bearing a stamp; 2. notabilis, in a good sense; 3. notabilis, in a bad sense, as in the Latin *famosus* and *nobilis*.

19. τοῦ βήματος] See Recens. Synop. or Horne's Introd. Vol. iii. p. 131. Μηδὲν σοὶ—ἐκείνῳ. Sub. γενέσθω. On the nature of the idiom see Note on Matth. viii. 20.

—κατ' ὄναρ] It has been much debated whether this was natural, or supernatural. The

latter is maintained by the Fathers and the earlier Commentators; the former, by most of the recent Interpreters. And, indeed, we may so well account for the thing from natural causes, (especially as History has recorded many similar cases) that we are not required—perhaps scarcely warranted, to call in the supernatural. Πολλὰ, much; as often with verbs signifying to suffer. So Athen. p. 7. Β. πολλά κακοπαθήσας. Σήμερον is explained 'early this morning.' And morning dreams were supposed to be most veracious and ominous.

21. ἀποκριθεὶς] 'addressing them.'

—τίνα] Put for *πότερον*, by an Hellenistic idiom. Ἀπό, for ἐκ.

23. τί γὰρ κακὸν ἐπ.] The γὰρ is not, as some imagine, redundant; but has reference to a clause omitted, expressing or implying a refusal of the punishment demanded, q. d. 'Not so, or why so, for &c.' See Middlet., Grot., and Krebs. That this is not a Hebraism, (as some have thought) is evident from the Classical examples which have been adduced by Krebs. Περισσῶς, 'exceedingly, vehemently.'

24. ὅτι οὐδὲν ὠφελεῖ] 'se nihil proficere,' that he is doing no good, effecting nothing. Ἀπεκρίνατο τὰς χεῖρας. This was a symbolical action, probably of the remotest antiquity, to express being guiltless of any crime, and in use alike with Jews and Gentiles; the former using it by the direction of their Law, (see Deut. xxi. 6 & 7, and compare Ps. xxv. 6.), and the latter probably from ancient custom, ὥνα

βος γίνεται, λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὄψεσθε. καὶ ἀποκριθεὶς πᾶς ὁ λαὸς 25 εἶπε· Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.

^a Marc. 15. 15. ^b Joh. 19. 16. ^c τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν· τὸν δὲ Ἰησοῦν 26 φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

ΤΟΤΕ οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν 27 Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπείραν· καὶ ἐκδύσαντες αὐτὸν, περιέθηκαν αὐτῷ χλαμύδα 28 κοκκίνη· καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν 29 ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ· καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ, ἐνέπαιζον αὐτῷ, λέγοντες· Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων! ^a καὶ ἐμπτύ- 30 σαντες εἰς αὐτὸν, ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς

^a Euseb. 50. 6. ^b supr. 26. 67.

from the Patriarchal times. So that as to the question debated by the Commentators, whether Pilate adopted the Jewish or the Heathen custom, is nugatory; although those who maintain the former position seem most in the right.

— ἀπὸ τοῦ αἵμ.] The *ἀπὸ* is added by Hebraism; the true ratio of which is indicated by Fritz. Δικαίου. The word is here, as *supra* ver. 19., taken by Casaub., Le Clerc, Campb., and others, in a *forensic* sense, i. e. innocent of the crime laid to his charge. But perhaps the forensic and ordinary sense are combined, i. e. this innocent man and just person. To the latter Pilate bore testimony in a despatch sent to the Emperor Tiberius. Ὑμεῖς ὄψεσθε, 'you must look to that;' q. d. 'you must take the blame.'

25. τὸ αἷμα—ἡμᾶς] scil. ἐλθέτω. Similar forms of imprecation are adduced by the Commentators, both from the Rabbinical writers and the Classics. See also 2 Kings ii. 37. Blood to be upon any one, is equivalent to being accountable for any one's death. Elsn. and Wets. have proved that it was customary among the Greeks for witnesses, on whose testimony any were put to death, to devote themselves and their children to curses, if they bore false testimony. Indeed Grot. has shown that the custom was one of great antiquity.

26. φραγελλώσας] A word derived from the Latin *flagellare*. The *flagella* were terribly sharp, and are termed by Horace *horribilia*. Scourging either with *flagella* (as in the case of slaves), or, (as in that of free persons) with rods; was among the Romans a prelude to capital punishment. See more in Wets. and Kuin. I have, in Recens. Synop., proved that it was in use by the Greeks in the earliest ages.

27. τὸ πραιτώριον] The word here denotes not that part of the camp so called, but a magnificent edifice in the upper part of Jerusalem, which had formerly been Herod's Palace, and was afterwards the abode of the Roman Procurators when they sojourned at Jerusalem; for their ordinary residence was at Caesarea.

28. χλαμύδα] This was a kind of round cloak, confined on the right shoulder by a clasp,

so as to cover the left side of the body, and worn over the other garments. It was used alike by officers and privates; but, of course, with a difference in texture and dyeing. What is here called *κοκκίνη* is by Mark denominated *πορφύρεα*, and by John *πορφυροῦν*. Yet there is no real discrepancy; for though the colours are, properly speaking, different, yet *πορφυροῦς* denoted sometimes a *bright red*; and hence the words *κοκκίνη* and *πορφύρεα* were sometimes interchanged. The robe here mentioned was, no doubt, a cast off *sagum* of some general officer.

29. στέφανον ἐξ ἀκανθῶν.] There has been no little debate as to the nature and materials of this crown; some contending that as this, like all the rest of what was done by the soldiers, was merely in mockery of his regal pretensions, there could be no motive to cruelty; and they propose to take the word *ἀκανθῶν* as the Genit. plural not of *ἀκάνθη*, but of *ἀκανθος*, i. e. the *bear's foot*, which is rather a smooth than thorny plant, and would be more convenient to plait. Those, on the other hand, who defend the common version, reply that both *ἀκάνθη* and *ἀκανθινος* often occur in the New Testament and Sept., and always in the sense *thorn* and *thorny*; and that the antient versions all confirm the common interpretation, as do some antient Fathers, as Tertullian, and Clem. Alexandrinus. The latter interpretation is the best founded. Indeed there is (as I have observed in Recens. Synop.) the highest probability opposed to mere conjecture. Yet that this was intended to add cruelty to scorn, as a recent Commentator maintains, seems not well founded. There is great reason to think (with Theophyl. and Budæus) that the crown was not of mere *thorns*, but of some prickly shrub, (probably *acacia*, though that cannot be ascertained), as in a kindred passage cited by Wets. "in capite corona subito extitit, ex asperis herbis."

By the *κάλαμος*, the best Commentators understand not *cane*, (as Doddr.) but *reed*.

— χαῖρε, ὁ βασιλ.] A usual salutation to Emperors, as *Cæsar ave!* In ὁ βασιλ. the Nominative is put for the vocative, as Mark ix. 25. and Luke viii. 54. See Winer's Gr. Gr. § 22. 2.

- 31 τὴν κεφαλὴν αὐτοῦ. Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ.
 32 καὶ ἀπήγαγον αὐτὸν εἰς τό σταυρῶσαι. ^b Ἐξερχόμενοι δὲ ^b Marc. 15. 21. ^c Luc. 23. 26. εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σιμωνα· τοῦτον ἡγγά-
 ρησαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.
 33 ^c ΚΑΙ ἑλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ^c Marc. 15. 22. * ὃ ἐστι,
 34 * λεγόμενον, κρανίου τόπος, ^d ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ ^d Luc. 23. 33. ^e Joh. 19. 17. ^f Paul. 60. 22. χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἤθελε πιεῖν. ^e Σταυ-
 35 ρώσαντες δὲ αὐτὸν, διμερίσαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες ^e Marc. 15. 24. ^f Luc. 23. 34. ^g Joh. 19. 23. ^h Paul. 22. 19. κλῆρον [ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ τοῦ προφήτου·
 Διμερίσαντο τὰ ἱμάτιά μου ἐαυτοῖς, καὶ ἐπὶ τὸν
 36 ἱματισμόν μου ἔβαλον κλῆρον.] καὶ καθήμενοι ἐτήρουν
 37 αὐτὸν ἐκεῖ. ^f Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν ^f Marc. 15. 26. ^g Luc. 23. 36. ^h Joh. 19. 12. αἰτίαν αὐτοῦ γεγραμμένην, ΟΥΤΟΣ ἔστιν ἸΗΣΟΥΣ ὁ

31. ἀπήγαγον.] A usual term for leading away a criminal to execution.

32. Ἐξερχόμενοι] 'as they were going out [of the city];' since executions were, both among the Jews and Gentiles, conducted outside of the cities. Ἄνθρωπον K. This use of ἄνθρωπος with nouns of country, business, or office, (see Matth. Gr. Gr. § 430. 7.) is thought to be pleonastic, but is in reality only a vestige of the wordiness of antique phraseology. ἡγγά-ρησαν, 'compelled;' properly impressed, which implies compulsion. See Note on Matth. v. 41. It was customary for the criminal to carry his own cross, which was of the form of a T. About the middle of it was fixed a piece of wood on which the crucified person sat, or rather rode, and into which sometimes the criminal, in a bravado, leaped; for the height of the cross was (contrary to the common opinion) such as to admit of this, being only three feet from the ground. The hands were fastened to the cross piece with nails, but the feet were only tied to the post with ropes. Crucifixion can be traced back to as early as the age of Semiramis, and was a punishment chiefly inflicted on slaves, or free persons convicted of the most heinous crimes. That the corpses were left as a prey to ravenous birds, appears from Artemidorus iv. 49. cited in Recens. Synop.

33. Γολγοθᾶ.] From the Chaldee gol-goltha, the second λ being omitted, for euphony, as in Babel for Balbel. The place in question was a sort of knoll, and so called from being strewed with the skulls of executed malefactors, something like the Ceadas at Sparta, on which see my Note on Thucyd. i. 134. Of the same import was the name Calvaria.

For the common reading *ὅς*, *ὃ* is found in many of the best MSS., some ancient Versions, and the Edit. Princ., Erasm. 1 and 2; and is edited by Beng., Matth., Griesb., Knapp, Tittm., Fritz., and Scholz.; and with reason; for *ὃ* deserves the preference, as being the more difficult reading. There can be no doubt but that the above Editors did right in retaining it; but not, I conceive, in editing the common reading *λεγόμενος*, which can only be defended by the

precarious principle of *Hypallage*. Hence some MSS. change its place, or omit it, and Fritz. cancels it. But it is surely better to *heal* than to *amputate*; and I doubt not but that *λεγόμενον* is the true reading, which is found in not a few MSS., and is confirmed by the readings *μεθερμηνευόμενον* and *καλούμενον*, (evidently glosses), and also by the Syriac, Arabic, Persian, and Æthiopic Versions, which must have read *λεγόμενον* or *μεθερμηνευόμενον*. The change was produced by the vicious reading *ὅς* preceding. Render 'which word is (i. e. signifies) when interpreted, Skull-place.' This sense of *λέγεσθαι* is found also in Joh. xx. 16. 'Ραββονί· ὃ λέγεται διδάσκαλε. Thus in a kindred passage of Matth. i. 23. *ὃ ἐστὶ μεθερμηνευόμενον*, μεθ' ἡμῶν ὁ θεός. See also Mark v. 41. xv. 22. & 34. Joh. i. 42. Acts iv. 36. In short, the thing is so certain that I have ventured to *edit* *λεγόμενον*.

34. ὄξος—μεμιγμ.] Mark xv. 23. mentions a potion administered to Christ, which he calls *εὐσμυρνισμένον οἶνον*. And in order to remove the discrepancy, the best Commentators suppose that it was the same drink under different names, since *ὄξος* is used to denote wine, especially the poorer kinds, and such as we call *made wines*; and *χολή*, though properly signifying *wormwood*, yet sometimes in the Sept. denotes any *bitter infusion*. Others are of opinion that the potions mentioned by the two Evangelists were distinct mixtures; the vinegar mingled with gall being, they think, offered in derision; and the myrrh wine, the *medicated cup* usually administered to criminals about to endure a painful death. The former interpretation, however, seems to be preferable, and it is confirmed by the ancient gloss which has crept into many of the best MSS. and all the best of the ancient Versions, *οἶνον*.

—ἵνα πληρωθῇ—κλῆρον.] These words are found in comparatively few MSS., (scarcely any of them ancient), have no place in the ancient Versions, and are not met with in several of the Fathers nor in the Edit. Princ. They have been cancelled by every Editor of note from Wets. to Scholz.

37. αἰτίαν αὐτοῦ.] Namely, the *τίτλον*, or

g Est. 43. ΒΑΣΙΛΕΥΣ ΤΩΝ 'ΙΟΥΔΑΙΩΝ. ^h Τότε σταυροῦνται σὺν 38
 12 Luc. 23. 33. αὐτῷ δύο λησται, εἰς ἐκ δεξιῶν καὶ εἰς ἐξ εὐωνύμων.
 h Psal. 22. ⁱ Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινούμεντες 39
 8. τὰς κεφαλὰς αὐτῶν ^k καὶ λέγοντες· Ὁ καταλύων τὸν ναὸν 40
 i Joh. 2. 19. καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν· εἰ υἱὸς εἶ
 supr. 96. 61. τοῦ Θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ. ὁμοίως δὲ καὶ οἱ 41
 ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυ-
 k Sap. 2. 12. τέρων ἔλεγον· ^l Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δυνάται σῶσαι. 42
 εἰ βασιλεὺς Ἰσραὴλ ἐστὶ, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ,
 i Psal. 22. 9. καὶ πιστεύσομεν ἐν αὐτῷ. ^m πέποιθεν ἐπὶ τὸν Θεόν· ῥυ 43
 σάσθω νῦν αὐτὸν, εἰ θέλει αὐτόν. εἶπε γάρ· Ὅτι Θεοῦ
 m Luc. 23. εἰμι υἱός. ⁿ τὸ δ' αὐτὸ καὶ οἱ λησται οἱ συσταυρωθέντες 44
 32. αὐτῷ ὠνείδιζον * αὐτόν.
 Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν 45
 n Psal. 22. γῆν ἕως ὥρας ἐννάτης. ^p περὶ δὲ τὴν ἐννάτην ὥραν ἀνε- 46

ἐπιγραφὴν τῆς αἰτίας, his crimination, the crime laid to his charge. This was engraven on a metal plate, in black characters on a white ground. The trifling discrepancy in the words of this inscription may very well have arisen from the language in which it was written.

38. δύο λησται] i. e. 'highway robbers,' with which, and banditti of all sorts, Judæa then swarmed; an evil, the prevalence of which is ascribed to excessive population, arising from frequency of divorce, misplaced lenity towards offenders, the impatience of the Jews under the Roman yoke, and the crafty policy of the governors in encouraging such offenders; all which circumstances appear from Josephus.

39. κινούμεντες τὰς κεφαλὰς.] A mark of derision and contempt, common to all the nations of antiquity, (see Wets.), and here a fulfilment of prophecy. See Ps. xxi. 7.

40. ὁ καταλύων, &c.] The ὁ refers to Σὺ understood; and καταλύων and οἰκοδομῶν are put populariter, in the sense 'who undertakes to destroy.' On which idiom see Glass Phil. Sacr.

41. καὶ πρεσβυτέρων.] Many of the best MSS. add καὶ Φαρισαίων, which is adopted by Wets., Matth., Fritz., and Scholz.

42. ἄλλους—σῶσαι.] Beza, Beng., Pearce, and some others would take the words interrogatively; which makes them, they think, more cuttingly sarcastic. But this does violence to the contour of the passage, and destroys the antithesis, which, as Fritz. remarks, is strengthened by the Asyndeton. In further confirmation I have in Recens. Syn. adduced the following apt examples. Aristid. iii. 430. B. (of Palæmedes) πᾶσας τὰς ἀλλὰς εὐρίσκων μηχανὰς, μὴ οὐκ εὖρεν, ὅπως σωθῆσεται. Æschyl. Prom. V. 482. 5. κακὸς δ' ἱατρὸς ὅς τις, εἰς νόσον πεσὼν ἀθυμεῖ, καὶ σεαυτὸν οὐκ ἔχει εὐρεῖν ὅποῖοις φαρμάκοις λίσσιμος.

— βασιλεὺς, &c.] The Evangelists carefully distinguish the different taunts of the Jews, and the Romans: the former of whom adverted to Jesus's claim to be *King of Israel*, (i. e. Messiah);

the latter, to his assuming the title of *King of the Jews*, which, however, many of the Romans understood as equivalent to Messiah. The *et* is inserted by almost every Editor from Wets. to Scholz, on the authority of nearly all the best and the greater part of the MSS., several Versions and Fathers, and the Edit. Princ.

43. πέποιθεν ἐπὶ τὸν Θεόν.] The Commentators are at a loss to know what the railers here allude to; perhaps (they think) to his declaration at Matth. xxv. 53. But that was probably delivered aside to his disciples. There is, I conceive, allusion to that fearlessness with which Jesus yielded himself to the soldiers sent to apprehend him, and which might very well be thought to imply confidence in the Divine aid for deliverance. The railers, however, in this taunt, unwittingly fulfilled a remarkable prophecy of the Messiah, Ps. xxii. 8.

— εἰ θέλει αὐτόν.] Θέλειν here, after the manner of the Heb. רָצַח, denotes to *delight* in.

44. οἱ λησται—αὐτόν.] Or rather *one* of them, as is stated in the more exact account of Luke. This trifling discrepancy may, however, be removed, not indeed by supposing an *enallage*, nor by introducing the figure *Amplification*, which cannot here apply; but by supposing that the Evangelist speaks generally. See Winer in his Gr. Gr. § 21. As to the solution propounded by Chrysost., Jerome, and other ancient interpreters, that both at first joined in reviling, and then *one*, on seeing the meek and holy manner of Jesus, repented; it savours too much of a device for the nonce.

45. σκότος—πᾶσαν τὴν γῆν.] There are two points which here have occasioned no small perplexity to the Commentators; 1. the darkness here recorded; and 2. the distance to which it extended. On the former subject, they are not agreed as to the nature of the darkness, and its cause. The recent Commentators generally seek to account for it in the ordinary course of nature; the ancient and most modern ones regard it as preternatural. That it could not be produced by a total eclipse of the sun, is certain;

βόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων Ἥλι, Ἥλι, λαμὰ
 σαβαχθανί; τοῦτ' ἐστὶ, Θεέ μου, Θεέ μου, ἵνατί με ἐγκα-
 47 τέλιπες; τινὲς δὲ τῶν ἐκεῖ ἐστῶτων ἀκούσαντες, ἔλεγον·
 48 Ὅτι Ἥλιαν φωνεῖ οὗτος. ὁ καὶ εὐθέως δραμὼν εἰς ἕξ αὐ-

o Psal. 69.
 22.
 Marc. 15.
 36.
 Luc. 23. 36.
 Joh. 19. 29.

for that can only happen at a *change* of the moon; whereas it was now *full moon*. Besides, a total eclipse never continues beyond a quarter of an hour. Some ascribe it to a mist arising from sulphureous vapours such as precede or accompany earthquakes. This, the naturalists tell us, may extend to a semi-diameter of ten miles from any spot. Those who adopt this view of the subject advert to the words of ver. 51. καὶ ἡ γῆ ἐσεισθή, &c. But can such a haze as that be *all* that is here meant? Taking all the circumstances into the account, *both* those occurrences may surely rather be regarded as *preternatural*, something in the manner of a portentous *natural* meteoric phenomenon described by Ebn Batuta, in his travels, who mentions a certain spot as being "enveloped by a dense black cloud so close to the earth that it might be almost touched with the hand." The darkness, which, it may be observed, is not said to have been *total*, (nor, indeed, from the circumstances which are recorded as accompanying it, *could* it be such), was *probably* (for who shall dare to go beyond conjecture) produced (as Elsner supposes) by a preternatural accumulation of the densest clouds, enveloping the whole atmosphere, such as that mentioned at Exod. x. 21-3., brought supernaturally, at the stretching forth of the hand of Moses, over the whole land of Egypt, except that portion occupied by the children of Israel, and which was meant to portend the calamities that should soon overwhelm the Jewish nation. See Mr. Scott on this passage, whose view of the subject is, I find, nearly the same with my own.

But to turn to the *second* question; the *extent* of this preternatural and most awful gloom. 1st, most of the ancient interpreters regarded it as extending to the *whole earth*; while, 2dly, some of them, as Origen, and the most eminent modern ones, confine it to *Judea*; nay, those who hold the hypothesis of a thick haze such as precedes earthquakes, to the *vicinity of Jerusalem*. The *second* is, no doubt, the true solution. For, 1st, there is nothing in the words of the original that compels us to suppose *universality*, and it is more natural to take the expression of *Judea*, the place of the transactions recorded. So in a kindred passage of Luke iv. 25. ἐγένετο λιμὸς ἐν ᾧ πάσαν τὴν γῆν. The Fathers, indeed, and some modern Commentators (especially Grot.) allege, in proof of its being esteemed a prodigy, and of its universality, Phlegon, Thallus, and Dionys. the Areopagite. But they are not agreed on the nature of *Phlegon's* testimony; indeed *nothing* which they ascribe to him has any direct bearing on this event. As to the passage adduced from *Thallus* ap. Africanum, who mentions a darkness over all the world, and an earthquake which overturned many houses in *Judea* and elsewhere, there is reason to think that *Thallus* lived *before* Christ; and as the ancient Fathers quote him for *other* matters, but never for *this*, no weight can be attached to the pas-

sage in question. As to the story told of Dionys. the Areopagite, it is entitled to still *less* attention, since Dr. Lardner has proved that all the writings attributed to him are spurious. Besides, there was surely (if we may venture to pronounce on the inscrutable purposes of Almighty Providence) a peculiar propriety in the darkness being *confined* to *Judea*, as indicating the wrath of God on that country for the enormity there perpetrating, and presenting an apt emblem of the spiritual darkness in which that benighted country was involved. Finally, by adopting this interpretation, and not too much exaggerating the intensity of the obscuration, we are enabled satisfactorily to account for the silence of the Pagan Historians, and even Josephus, without supposing in the latter a wilful suppression of truth. Indeed that writer has passed by other occurrences which we should as little think he would omit as this. As a further confirmation of the above, I have had occasion to refute a similar misinterpretation of γῆ in Thucyd. i. 23.

46. Ἥλι—σαβαχθανί.] This is, with the exception of σαβ. (which is Syro Chaldaic), taken from Ps. xxii. 1. Mark writes Ἐλωὶ and λαμμά, making it all Syro-Chaldaic, which was the dialect then prevalent in *Judea*, and, no doubt, used by our Lord. Of more consequence, however, is it to consider the exact import of the words, and the purpose for which they were pronounced. On both these points much has been written, but little determined. The words cannot be allowed to express (what some have ventured to ascribe to them) *impatience, faint-heartedness, and despair*. Attempts have been made to effectually preclude this by giving them a very different sense to that which would naturally be ascribed to them. But this is too precarious a method to be entitled to much confidence. It is better to suppose, that by citing the verse, and applying it to himself, our Lord meant to turn the attention of his disciples to the whole Psalm, and to signify to them that he was now accomplishing what is there predicted of the Messiah. It has, however, been thought by some, that the words are too expressive of extreme mental suffering to admit of so limited an explanation. They would regard them as "the natural effusions of mental torture, scarce conscious of the complaints it uttered." But this seems not a sufficiently reverent view. The *second* is certainly preferable. At all events, no interpretation must be admitted which implies any expression of querulousness, or distrust in the favour and support of God. Moreover, on a subject so awfully mysterious as this, and that of the agony in the garden, it is better to abstain from all prying speculation, and learn, in the words of the Philosopher, σωφρονεῖν ἐν τῇ σοφίᾳ.

47. Ἥλιαν φωνεῖ.] These were not, as some imagine, Roman soldiers; for they could know nothing about *Elias*. The best Commentators

τῶν, καὶ λαβὼν σπόγγον, πλήσας τε ὄξους, καὶ περιθεὶς καλάμῳ, ἐπότιζεν αὐτόν. οἱ δὲ λοιποὶ ἔλεγον Ἄφες, ἴδω- 49
μεν εἰ ἔρχεται Ἡλίας σῶσων αὐτόν.

p. Marc. 15.
37.
Luc. 23. 46.
Joh. 19. 30.

q. Exod. 26.
31.
2 Par. 3. 14.

Ῥ'Ο δὲ Ἰησοῦς πάλιν κράζας φωνῇ μεγάλῃ, ἀφήκε τὸ 50
πνεῦμα.

Ῥ'Καὶ ἰδὼν, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο 51
ἀπὸ ἄνωθεν ἕως κάτω· καὶ ἡ γῆ ἐσεισθη καὶ αἱ πέτραι
ἐσχίσθησαν. καὶ τὰ μνημεῖα ἀνεψύχθησαν, καὶ πολλὰ σώ- 52
ματα τῶν κεκοιμημένων ἀγίων ἠγέρθη, καὶ ἐξεληθόντες ἐκ 53

are of opinion that they were Hellenistic Jews, who either mistook Christ's words, or rather intentionally and maliciously perverted them, in derision of his claim to be the Messiah, and with reference to a common opinion, that Elias would return to life at the coming of the Messiah, and prepare the way for his kingdom.

48. καὶ εὐθέως—ἐπότιζεν αὐτόν.] In consequence of what Jesus had just before said (as recorded by Joh. xix. 20.) διψῶ. Καλάμῳ. Some render *reed*; Campb. *stick*. But I prefer, with Markl., 'a stalk'; a not unfrequent, and perhaps the primary sense of the word. Thus Matthew and John will be reconciled; for the ὑσσώπων of the latter is equivalent to καλάμῳ ὑσσώπων. The stalk of hyssop is, in the East, so long, that it might easily reach our Lord on the cross; especially since (as I have shown in Recens. Synop.) the cross was by no means so high as is commonly supposed. The περιθεὶς may be rendered, 'winding, or fastening it round.' See Elsn. in loc. With the πλήσας ὄξους I have, in Recens. Synop., compared Schol. on Aristoph. σπόγγους πεκληρωμένους μέλιτος.

49. Ἄφες, ἴδωμεν.] Sub. ἴνα. This use of ἀφες and ἀφετε is not pleonastic, (as some imagine), but hortatory, like *our come!*

50. κράζας φωνῇ μεγάλῃ.] Gruner (a German Physician, author of a learned Tract to prove the death of Christ real, and not, as some sceptics have pronounced, a mere *syncope*) and Kuin. take this to indicate a loud *outcry* from pain, as in the case of persons oppressed with an excessive congestion of blood about the heart, the precursor of suffocation. But that does not here apply; for this was not a mere *outcry*, or scream, but an articulate exclamation, (as is clear from Luke xviii. 46. and Joh. xix. 30.) namely, τετέλεσται—πατήρ. This sense of κράζειν is frequent in Scripture, especially as used of exclamations in precatory addresses to God. See Rom. viii. 15. Gal. iv. 6. James v. 4.

—ἀφήκε τὸ πνεῦμα.] Many antient and some modern Commentators suppose something preternatural in Christ's death, as being the effect of his *volition*. But there is nothing in the words of Scripture to countenance such an opinion; though our Saviour's volition must be supposed to accompany his offering himself for the sins of the world. The term is no other than such as is frequently used, both in the Sept. and the Classical writers, of *expiration*, either with πνεῦμα, or ψυχὴν. From the comparative shortness of time during which our Lord survived his crucifixion, some Commentators have supposed an

especial interposition of the Deity. But it may very well be accounted for from natural causes, as is convincingly shewn by Gruner, in the above-mentioned Tract de morte Christi verâ, from which copious extracts may be seen in Recens. Synop.

51. καταπέτασμα τοῦ ναοῦ.] This expression designates the interior of the two veils which separated the Holy of Holies from the Sanctuary, and which is called by that name in the Sept., Philo, and Josephus. On the form and materials of this veil, see the authors referred to in Recens. Synop. From a most interesting passage of Pausan. v. 12, 12, which I have there adduced, it appears, that exactly such a veil (of woollen, richly embroidered, and of purple) was used at the Temple of Diana at Ephesus, and that of Jupiter at Olympia. It reached from the roof to the ground, and admitted of being drawn up and down by ropes.

At εἰς δύο there is the common ellipse of μέρη. This rending of the veil (as I have shown in Recens. Synop.) must, like all the other occurrences of this awful scene, be regarded as preternatural. For though some recent Interpreters ascribe it to the earthquake just after recorded, it may be observed that no earthquake could rend a veil of 60 feet long, so exceedingly thick as, from its purpose, it must have been. Besides, the earthquake is plainly distinguished from the rending of the veil. It was, then, beyond doubt, supernatural; and on the symbolical intent of it see Recens. Synop.

—καὶ ἡ γῆ ἐσεισθη.] This also must be regarded as preternatural; for though an earthquake is not of itself such, yet when we consider the circumstances which accompanied the one here described, we cannot but regard it as produced by the direct agency of the author of nature, and therefore preternatural, and miraculous.

Of this earthquake vestiges still remain in immense fissures, which attest the violence of the rending, and show the significance and propriety of the words καὶ αἱ πέτραι ἐσχίσθησαν.

52. καὶ τὰ μνημεῖα ἀνεψύχθησαν.] An effect not unfrequently attributed to earthquakes in the antient writers. See Recens. Synop. Τῶν κεκοιμημένων (deceased) is not, as some imagine, an Hebraism, for the idiom occurs also in the Classical writers.

53. καὶ ἐξεληθόντες—εἰσῆλθον, &c.] In this narrative there are three points deserving of attention. 1. Who were the οἱ κεκοιμημένοι. 2. What was the purpose of their being raised from the dead. 3. What was the time at which it took

τῶν μνημείων, μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσῆλθον εἰς τὴν ἀγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς.

54 Ὁ δὲ ἐκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμὸν καὶ τὰ γενόμενα, ἐφοβήθησαν σφόδρα, λέγοντες· Ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος. Marc. 15. 39. Luc. 23. 47.

55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι αὐτῷ· ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσὴ μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου. Luc. 8. 2.

57 Ὅψιας δὲ γενομένης, ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τούνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ. Marc. 15. 42. Luc. 23. 50. Joh. 19. 38.

58 Ἰησοῦ οὗτος προσελθὼν τῷ Πιλάτῳ, ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι τὸ σῶμα. καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ, ἐνετύλιξεν αὐτὸ

place. They were *holy persons*, whether Jews, (as old Simeon), or such as had lately died in the faith of Christ. They must have been persons not long dead, or they would not have been recognised by their contemporaries. The purpose is, with most probability, supposed to have been, to show that the power of the grave was destroyed by life and immortality being brought to light by the Gospel, and thus an emblem given of the general resurrection. As to the time, that will depend on whether the words μετὰ τὴν ἔγερσιν αὐτοῦ be taken with the preceding, or the following ones; on which Interpreters, antient and modern, are divided in opinion. The former method seems the best founded. We need not, however, suppose, with some who adopt this view, that the resurrection in question was gradual, begun at the rending open of the graves, and accomplished after the resurrection of Christ. That would be too hypothetical; nor is it required by the declaration of the Apostle at Col. i. 18. and 1 Cor. xv. 20. that "Jesus was the first born from the dead, and the first fruits of those that slept." It is better to suppose, (with some antient and a few modern Commentators), that the words are inserted somewhat out of place, and perhaps belong to ἡγέρθη. As to the hypothesis of the sceptical school in Germany, that the verses are spurious, it may be answered that, if an interpolation, it must be a very early one, since the words are found in all the MSS. and Versions, and are so alluded to by the early Fathers as to show their existence in their time; and interpolation at an earlier period was next to impossible.

54. ἀληθῶς—οὗτος.] I have proved at large in Recens. Synop. that Θεοῦ υἱὸς cannot mean, as Grot., Markl., Campb., Rosenm., and Kuin. maintain, 'an innocent and just man,' or a son of a God, (i.e. a demi-god); but the Son of God, the Messiah. The soldiers must have known Jesus's pretensions to be such; and the import of the phrase must have been familiar to them. And seeing the awful and preternatural circumstances which accompanied his death, it was natural that they should exclaim, some of them,

This was truly an innocent and just person! and others, This was truly the personage he affirmed himself to be—the Son of God!

57. ὁψίας δὲ γενομένης.] Sub. ὥρας. — ἀπὸ Ἀρ.] scil. ὧν, who was of Arimathæa. This sense of ἀπὸ, for which ἐκ is sometimes used, corresponds to the Latin *ex*, the Welsh *ap*, and our *of*. The riches and honourable station of Joseph are mentioned, to show the fulfilment of Is. liii. 9. The circumstance was in all respects most unlikely to happen. The best Commentators are agreed that he was one of the Sanhedrim; for βουλευτῆς may be taken *improprie* for ἀρχων.

— ἐμαθήτευσε] for μαθητὴς ἦν. Of this intransitive sense examples are adduced by Wets. and Kypke from Plutarch and Jamblichus. The transitive sense (though rare in the Classical writers) occurs in the New Testament.

58. ᾗτήσατο τὸ σῶμα.] Though the bodies of crucified persons were not buried by Roman magistrates, yet they were generally given, on application, to their friends for burial. This was more especially done in Judæa, because the custom of the country, (founded on the Scriptural command, Deut. xxi. 23.), required the bodies to be buried before sun-set; and more especially in the present case, on account of the approaching festival.

59. ἐνετύλιξεν—σινδόνι.] Similar language is found in Herodot. ii. 86: in his account of embalming. The σινδὼν was a web, or wrapper of fine linen, which was used for the same purposes as our sheets, (see Thucyd. ii. 49. and my Note there), and also employed to roll around a corpse previously to interment or embalming, being secured by linen bandages. The word is derived by some from Sidon, where this linen was made. But it was chiefly manufactured in Egypt, and is therefore best derived from a similar word in the Coptic. Though I suspect that it there had its name (as in the case of our nankeen and muslin, so denominated from Nankin and Masulipatam) from the article being originally brought from Sind, (i.e. Hindoostan), by that trade which from a period anterior to

^u ² ^{Em. 53.} σινδόνι καθαρῇ, "καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνη- 60
μείῳ, ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ· καὶ προσκυλίσας λίθον
μέγαν τῇ θύρᾳ τοῦ μνημείου, ἀπῆλθεν. ἦν δὲ ἐκεῖ Μαρία 61
ἡ Μαγδαληνῇ, καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ
τάφου.

Τῇ δὲ ἐπαύριον, ἣτις ἐστὶ μετὰ τὴν παρασκευὴν, 62
συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ φαρισαῖοι πρὸς Πιλάτον,
λέγοντες· Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν 63
ἔτι ζῶν· Μετὰ τρεῖς ἡμέρας ἐγείρομαι. κέλευσον οὖν 64
ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας· μήποτε
ἐλθόντες οἱ μαθηταὶ αὐτοῦ [νυκτός] κλέψωσιν αὐτόν, καὶ
εἰπωσι τῷ λαῷ· Ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ
ἐσχάτη πλάνη χειρῶν τῆς πρώτης. ἔφη δὲ αὐτοῖς ὁ Πι- 65
λάτος· Ἔχετε κουστῳδίας· ὑπάγετε, ἀσφαλίσασθε ὡς
οἴδατε. οἱ δὲ πορευθέντες ἡσφάλισαντο τὸν τάφον, σφρα- 66
γίσαντες τὸν λίθον μετὰ τῆς κουστῳδίας.

all history had subsisted between Egypt and the East.

60. ἐν τῷ καινῷ αὐτοῦ μν.] These two circumstances are mentioned, to show the honour rendered by Joseph, (thus Dio says Augustus buried Agrippa in his own tomb), and to preclude any cavil, as if the corpse had been resuscitated by touching the bones of some prophet; see 2 Kings xiii. 20.; and for the general evidence for the reality of the resurrection, see Sherlock's Trial of the witnesses, and other writers, or the substance in Horne's Introd. Vol. i. 262.

— τῇ πέτρᾳ.] The Article here is very significant, and indicates the rockiness of the country, on which we have the testimony of Strabo and Josephus, confirmed by modern travellers. Προσκυλίσας λ. The Commentators remark, that it was an Oriental custom thus to guard the entrances of caves, and also of subterraneous sepulchres. This was, however, not confined to the East, but extended to the West, as appears from the Classical passages adduced by Grot. and by myself in Recens. Synop.; from whence it appears that in the early ages stones were generally used in the place of doors. (Nay the Greek θύρα, as appears from Hom. Od. xiii. 370., only signifies *orifice through which there is a passage.*) The stone panelled doors which close many of the Egyptian monuments, are clearly a device midway between the block of stone of the primitive times, and the wooden door of after ages.

62. τῇ παρασκευῇ.] Παρασκευὴ denoted the day preceding any sabbath or festival, as being that on which the preparation for its celebration was to be made. Συνήχθησαν πρὸς Π., convenerunt ad Pilatum. There is a significatio prægna for, they went to and assembled at, i. e. they went in a body to.

63. πλάνος.] This word, like the Latin *planus*, signified properly a *vagabond*, and, from the adjunct, a *cheat*, *impostor*, &c. Μετὰ τρεῖς ἡμέρας, i. e. within three days, on the third day. See Note on Matt. xvi. 21. That the Jews (says

Dr. Owen) so understood it, is plain from the next verse. "A most amazing instance of God's providence (says Markland) to make Jesus' greatest enemies bear witness that before his death he had foretold his resurrection within three days." To which of the prophecies (whether that at Matt. xii. 40., or at Matt. xxvi. 61.) they alluded, is not clear. Certain it is, however, that our Lord's declaration was publicly known.

64. καὶ ἔσται ἡ ἐσχάτη πλάνη, &c.] A proverbial saying, importing that it would be worse if the whole people should acknowledge him as Messiah, and thus rise up into rebellion. Νυκτός after αὐτοῦ is wanting in most of the best MSS., Versions, and some Fathers, and is cancelled by Griesb., Fritz., and Scholz. Yet it is defended by xxviii. 13.

65. ἔχετε κουστῳδίας.] The Commentators are not agreed whether ἔχετε should be taken in the Indicative, or the Imperative; since either method is admissible. But as no example has been adduced of such a use of ἔχειν as to *take*, though found in the corresponding term of modern languages; and especially as the sense thus yielded is not so suitable to what follows, the former (which is confirmed by some ancient and the best modern Commentators) seems preferable. Render, 'ye have a guard,' namely, that stationed in the Castle of Antonia, and which was meant to quell any tumult in the city. 'Ος οἴδατε. The sense of this is controverted; but the best rendering seems to be that of Grot., Schleus., and others, 'quantum potestis.' In truth, there is an ellipsis of ἀσφαλέστατα, to be supplied from ἀσφαλίσασθε. The literal sense is, 'as safely as ye know how,' i. e. as ye are able.

66. σφραγίσαντες.] A mode of security in use from the earliest times, as we find from Daniel vi. 17., when also it supplied the place of locks. See the Classical citations adduced by Wets. and in Recens. Synop. In the present case, the sealing (no doubt with Pilate's seal) is

- 1 XXVIII. ^x ὍΥΕ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς ^x Marc. 16.
 μίαν σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη ^{6.}
 2 Μαρία, θεωρῆσαι τὸν τάφον. Καὶ ἰδοὺ, σεισμός ἐγένετο ^{Luc. 24. 1.}
 μέγας· ἄγγελος γὰρ κυρίου καταβάς ἐξ οὐρανοῦ, προσ- ^{Joh. 20. 1.}
 ελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας, καὶ ἐκάθητο
 3 ἐπάνω αὐτοῦ. ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπὴ, καὶ
 4 τὸ ἐνδύμα αὐτοῦ λευκὸν ὥσει χιών. ἀπὸ δὲ τοῦ φόβου
 αὐτοῦ ἐσεισθήσαν οἱ τηροῦντες, καὶ ἐγένοντο ὥσει νεκροί.
 5 Ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπε ταῖς γυναῖξί· Μὴ φοβείσθε
 ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε.
 6 Ὅυκ ἔστιν ὧδε· ἡγέρθη γὰρ, καθὼς εἶπε. δεῦτε ἴδετε ^γ Supr. 12.
 7 τὸν τόπον ὅπου ἔκειτο ὁ κύριος. ² καὶ ταχὺ πορευθεῖσαι ^{40. et 16. 21.}
 εἶπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἡγέρθη ἀπὸ τῶν νεκρῶν ^{et 17. 23.}
 καὶ ἰδοὺ, προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψ- ^z Supr. 26.
 8 εσθε. ἰδοὺ εἶπον ὑμῖν. Καὶ ἐξελθούσαι ταχὺ ἀπὸ τοῦ ^{32.}
 μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης, ἑδραμον ἀπαγ- ^a Marc. 16.
 9 γειλαι τοῖς μαθηταῖς αὐτοῦ. ^a ὡς δὲ ἐπορεύοντο ἀπαγ- ^{9.} Joh. 20. 14.

supposed to have been affixed to the two ends of a cord or band brought round the stone. Μετὰ τῆς κουστωδίας may either, by such a transposition as that supra ver. 53., be referred (with Raphael, Kypke, and Kuin.) to ἡσφαλίσαντο τὸν τάφον; or rather the words may be taken (with Fritz.) as a brachylogia for μετὰ τοῦ προσθεῖναι τὴν κουστωδίαν, 'together with (a setting of) the guard,' i. e. at this same time that they set the guard.

XXVIII. 1. ὡς δὲ σαββ.] i. e. as Krebs, Wahl, and Tittm. explain, 'after the sabbath,' (as Mark more clearly expresses it) διαγενομένου τοῦ σαββάτου. Of this signification the above Commentators adduce examples from Philostr., Plut., Ælian, and Xenophon.

— τῇ ἐπιφωσκούσῃ] An elliptical expression for ἅμα τῇ ἡμέρᾳ ἐπιφ. The complete one occurs in Herodot. iii. 86. & ix. 44. The word is said by Casaub. to be used properly of the first appearing of the heavenly bodies. It may be paralleled by our verb to dawn, whence dawning and dawn. The phrase here signifies the first streak of the dawn.

2. καὶ ἰδοὺ σεισμός &c.] I have in Recens. Synop. shown that the interpretation of σεισμός propounded by some Interpreters (namely, a tempest or whirlwind) cannot be admitted. Still less that of 'trembling' or 'fear.' Not merely absurd, but irreverent, is the interpretation of ἄγγελον by the Sceptical School of Theologians in Germany, by which it is made to mean, not a person, but a thing, i. e. lightning or flames, which often accompany earthquakes.

3. ἰδέα] form, figure, or appearance; a signification frequent in the best Classical writers. Λευκὸν ὥσει χιών. A simile of frequent occurrence in writers of every nation. "Whiteness (says Grot.) has ever been a symbol of purity and sanctity." See Dan. vii. 9. Apoc. iii. 4. xviii. 4. vi. 11. vii. 9. & 13. Hence among all the nations of antiquity, it was customary for

those who were celebrating divine worship, to be clothed in white. But to this whiteness of garment there was, in these angels, superadded an undefinable and peculiar splendour, like what is attributed to Christ in the transfiguration. (xvii. 2.) So Luke says they were ἐν ἐσθήσεσιν ἀστραπτύνουσαι, a sign of celestial glory, such as Herod presumptuously affected; as we find from Acts xii. 22.

4. ἀπὸ τοῦ φόβου] 'Απὸ here denotes the origin and author of the fear; an idiom common to both Greek and Latin. 'Εγένοντο ὡσεὶ νεκροί. An hyperbolical phrase common to all ages and all languages.

6. τόπον] The word here denotes the cavity, or cell, hollowed out in the vault, and in which was deposited the corpse.

8. μνημείου] The μνημεῖον, or monumentum, amongst the Greeks and Romans, and perhaps the Jews, consisted of the cave, πηρυ, σπηλαῖον, and πηρι, τὸ ὑπαιθρον, a small inclosure in the open air before it. This whole μνημεῖον was also situated in a larger space of ground, without the inclosure, called by the Romans tutela monumenti; here the cultivated garden.

— μετὰ φόβου καὶ χαρᾶς.] The phraseology (with which Wets. compares several passages from the Classical writers) happily expresses the mingled sensations of fear (or rather awe) at the appearance of the angel, and joy at the good news he announced.

9. ὡς δὲ ἐπορεύοντο] 'when they were gone.' Χαίρετε. This is wrongly rendered by Campb. 'rejoice.' It is a common form of salutation. So the Syriac renders, 'Pax vobis!' Our Hail! best represents the sense, since hail, in the language of our ancestors, denoted health, prosperity, and good of every kind. 'Ἐκράτησαν πόδας, i. e. in the manner of suppliants, who used to prostrate themselves and embrace the feet of those from whom they sought protection. Brug., Lightf., and Rosenm. take it to mean 'kissed his

ΤΟ ΚΑΤΑ ΜΑΡΚΟΝ ΕΥΑΓΓΕΛΙΟΝ.

Mal. 3. 1.
Matt. 11.
10.
Luc. 7. 27.

I. ἈΡΧΗ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ υἱοῦ τοῦ 1
Θεοῦ, ὡς γέγραπται ἐν [Ἡσαΐα] τῷ προφήτῃ Ἰδοὺ, ἐγὼ 2

C. I. Since the whole of St. Mark's Gospel (with the exception of some 25 verses, and but a few short, though important, additional clauses) is, as far as regards matter, contained in the Gospels of St. Matthew and St. Luke, and the phraseology of that matter is nearly the same, it has been judged unnecessary to give any regular comment on those common portions, when no variation of phraseology is presented, nay even to give *constant references*, which the brevity of annotation required in this work forbids. The reader is therefore requested, in cases where no comment is found, to turn to the parallel passages of Matthew and Luke.

V. 1. ἀρχὴ τοῦ εὐαγγελίου—Θεοῦ] In this Gospel we encounter a difficulty at the very threshold; for the Commentators are by no means agreed on the *construction* of the first four verses, and consequently their *sense*. Some, as Euthym., Theophyl., Grot., and others, place a comma after Θεοῦ, and lay down the sense as follows: 'The beginning of the Gospel of Jesus the Messiah thus happened, as it was written in the prophet.' But that sense would require (as Fritz. remarks) the Article at ἀρχή, a copula (γάρ, or the like) at ἐγένετο, and οὕτως and a verb to be supplied. Far preferable is the method adopted by those who (as Le Clerc, Wets., Beza, Campb., Rosenm. and Kuin.) regard ver. 1. as a separate sentence, presenting a kind of *title* to the work. "It was not unusual (says Campb.) with authors to prefix a short sentence, to serve both as a title to the book, and to signify that the beginning immediately followed. So Hosea i. 1." In this view they quote the commencing sentence of the History of Herodotus, to which I have, in Recens. Synop., added the beginnings of *Thucyd.*, *Procop.*, *Ocell.* *Luc. Timeus*, and other writers. Thus the *ὡς* (sicut) refers to ver. 4, as the completion of the prophecies mentioned. The above may probably be the best way of taking the passage; but it is not necessary (with Kuin. and others) to supply ἦδη ἔστι at ἀρχή, since (as Fritz. has observed) the pronoun is never required in a *title*, because the very *place* of the title prefixed to a book shows it to belong to the very book to which it is prefixed. For the same reason the

Article is not wanted at ἀρχή. Still there is something weak in the proof supporting this mode of interpretation; for not one of the passages cited from the beginnings of the Historians above mentioned and Hosea are quite to the purpose. And as to the custom, (to which Campb. appeals), in the middle ages, of scribes placing *incipit* at the beginning, and *explicit* at the end of their transcripts, it is nothing to the purpose. I would therefore adopt the mode of taking the passage proposed by Eras., Zeger, Mark., and Fritz.; namely, to place a comma after Θεοῦ, and lay down the following as the construction: Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ ἰδοὺ ἐγὼ ἀποστέλλω—τὴν ὁδὸν σου ἐμ-προσθέν σου ὡς γέγραπται ἐν Ἡσαΐα, τῷ προφήτῃ φωνῇ βοῶντος κ.τ.λ. To this interpretation there is nothing to object on the score of *grammatical propriety*; and though this suspension of the sense is somewhat awkward, yet the style of the Evangelist, it may be remarked, is occasionally rough and harsh. The sense thus arising is excellent; for that the preaching of John was the commencement of the Gospel Dispensation, is plain from Luke xvi. 16.

2. ἐν Ἡσαΐα τ. κρ.] Such is read in several of the best MSS., followed by all the most important of the ancient Versions, and is preferred by some of the most eminent Commentators, and justly edited by Griesb., Knapp, Tittm., and Scholz.; the superior weight of MS. authority for the common reading ἐν τοῖς προφήταις being overbalanced by critical reasons. Yet even thus the passage may be considered as not quite emended. There is surely as great reason to think Ἡσαΐα to have come from the margin, as there is to suppose τοῖς προφήταις to have arisen ex emendatione. It is not found in some ancient MSS. and the Syr., Pers., Goth., Vulg., and Ital. vulgate Versions; and ἐν τῷ προφήτῃ is with reason edited by Fritz., for, as Mill says, such was the original reading, whence the other two arose, from those who endeavoured, in two different ways, to supply what seemed a deficiency.

The first passage is taken from Malachi, the second from Is. xl. 3. The neglect of the formula citations before the second passage is

- ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου,
ὃς κατασκευάσει τὴν ὁδὸν σου [ἔμπροσθέν σου].
3 Ὁ Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν
4 κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ· ἢ Ἐγένετο
Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ, καὶ κηρύσσων βαπ-
5 τισμα μετανοίας εἰς ἅφεισιν ἁμαρτιῶν. καὶ ἐξεπορεύετο
πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσολυμίται·
καὶ ἐβαπτίζοντο πάντες ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ,
6 ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. ἢ ἦν δὲ ὁ Ἰωάννης
ἐνδεδυμένος τρίχας καμήλου, καὶ ζώνην δερματίνην περὶ τὴν
7 ὀσφύν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. Καὶ
ἐκήρυσσε λέγων· Ἐρχεται ὁ ἰσχυρότερός μου ὀπίσω μου,
οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημά-
8 των αὐτοῦ. ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι, αὐτὸς δὲ
9 βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ. καὶ ἐγένετο ἐν ἐκεί-
ναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλι-
10 λαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην. καὶ
εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος, εἶδε σχιζομένους τοὺς

agreeably to a not unfrequent custom of Jewish writers, on which Fritz. refers to Surenh. βιβλ. καταλλ. p. 45.

— ἔμπροσθέν σου] These words are omitted in a few ancient MSS., some Versions, and Origen and Victor, and are cancelled by Griesb., Fritz., and Scholz., who suppose them to have been introduced from Matth. xi. 10. and Luke vii. 27. Fritz., indeed, imagines no reason why they should have been cancelled, if they had been written by the Evangelist. But as the number of MSS. in which they are omitted is very small, we may suppose the clause to have been omitted *propter homoteleuton*.

5. καὶ οἱ Ἰ.] The καὶ is not a mere copula, but is well rendered by Fritz. 'and (what is remarkable)'. Griesbach's alteration ἐξεπορεύετο is quite unnecessary, and devoid of proper authority; and his change of the place of πάντες, and putting it after Ἱεροσ., (in which he is followed by Knapp and Tittm.), is even less defensible. It is only found in six MSS. and some Versions, which, however, are no great authority on points which respect the order of words. And even if there were far more authority, the reading in question would be (as Fritz. has shown) inadmissible, from its yielding a sense not at all satisfactory. The meaning is either, that very many (of them) were baptized, &c., or, that all who made ample confession of their sins were baptized.

6. ἦν ἐνδεδυμένος] The ἦν must be repeated at ἐσθίων. The sense is, 'He used to be clothed—and to eat,' &c. I have, with Fritz., adopted the Article at Ἰωάννης, which is found in many MSS., (some of them ancient), the Edit. Princ., and all the early Editions up to Stephens' second, as also in Theophyl. And it is required by the proprietas linguae.

7. οὐκ εἰμὶ ἱκανός] Literally, ineptus sum, I am unfit. Κόψαν. This expresses the posture

in which the action was done. And indeed as the sandals were fastened to the foot by very complicated straps, they could not be loosed without some trouble. This was therefore esteemed a menial office, and was usually committed to slaves. Matthew iii. 11. has τὰ ὑποδήματα βαστάσαι. But it is probable that the Baptist used both expressions.

9. καὶ ἐγένετο—ἦλθεν] A construction frequent in the Gospels, and derived from the Hebrew. See Genes. xiv. 1. & 2. Most Commentators supply ἔτι. But it is justly observed by Fritz., that the construction may be considered as *bimembris*, wherein the first member is explained by the second, which is added *per asyndeton*, and may, in translation, be introduced by *nempe*. The more usual form of the idiom is when the ἐγένετο is followed by a καὶ. Ἐν ἐκείναις ἡμέραις. Namely, when John was preaching in the desert the baptism of repentance. Τῆς Γαλιλαίας is added to Nazareth, to determine its situation, as it was an obscure place. Els is not here for ἐν, as most Commentators imagine, who adduce examples which are quite inapposite. The sense of ἐβαπτ. εἰς is, 'was dipped' or plunged into. Or we may suppose, that as in the phrase *λοεσθαι εἰς βάλαντιον* there is a *significatio praeognans*, for 'to be washed (by being immersed) into a bath;' so the sense here may be, 'He underwent the rite of baptism (by being plunged) into the water.'

10. εὐθέως] Lightf. and Wets. remark on the very frequent, and sometimes unnecessary use of εὐθέως and εὐθὺς by Mark. But, as Fritz. observes, they are perhaps never used unnecessarily, though they may seem to be so, by being construed with the wrong word; for, they are often, as here, put *per hyperbaton*. For here εὐθέως must be construed with εἶδε, which must be referred to Jesus, (with Erasm., Rosenm., Kuin., and Fritz.), not John, with others. Σχιζομένους.

οὐρανούς, καὶ τὸ Πνεῦμα † ὥσει περιστερὰν καταβαῖνον ἐπ' αὐτόν. ° καὶ φωνή ἐγένετο ἐκ τῶν οὐρανῶν. Σὺ εἶ ὁ 11
o Infr. 2. 7.
Paul. 2. 7.
Rom. 42. 1.
Matt. 3. 17.
e 17. 5.
2 Pet. 1.
p Matt. 4.
l.
Luc. 4. 1.
q Matt. 4.
11. υἱὸς μου ὁ ἀγαπητός, ἐν † φ' εὐδόκησα. ° Καὶ εὐθὺς 12
τὸ Πνεῦμα αὐτόν ἐκβάλλει εἰς τὴν ἔρημον. ° καὶ ἦν ἐκεῖ 13
ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ
Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων· καὶ οἱ ἄγγελοι διηκό-
νουν αὐτῷ.
r Matt. 4.
12.
Luc. 4. 14.
Joh. 4. 43.
s Matt. 3. 2. 'ΜΕΤΑ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην, ἦλθεν ὁ 14
Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον τῆς
βασιλείας τοῦ Θεοῦ, ° καὶ λέγων· 'Ὅτι πεπλήρωται ὁ και- 15
ρὸς, καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ· μετανοεῖτε, καὶ
πιστεύετε ἐν τῷ εὐαγγελίῳ.
t Matt. 4.
18.
Luc. 5. 2. 'Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε 16
Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ † βάλλοντας ἀμ-
φίβληστρον ἐν τῇ θαλάσῃ· ἦσαν γὰρ ἀλιεῖς. καὶ εἶπεν 17

Elson. and Wets. adduce numerous passages in which mention is made of the heavens being cleaved with lightning. But it is truly remarked by Fritz. that they are all dissimilar; for (to use his own words) "hic coelum dehiscit, ut divinus spiritus, relicto domicilio, ad Jesum desuper possit allabi." So Matth. iii. 16. *ἀνεψύχθησαν οἱ οὐρανοί.*

— ὥσει] Many MSS., and indeed most of the ancient ones, have *ὥς*, which is edited by Griesb., Fritz., and Scholz., who think the common reading was derived from the other Gospels. There is not, however, sufficient authority to warrant any change. The expression does not define the form of appearance, (though it was, as we learn from Luke iii. 22., in a bodily form), but the manner of its descent, namely, like the rapid gliding of a dove.

11. ἐν φ'] Several ancient MSS., and almost all the Versions have *ἐν σοί*, which is confirmed by Luke iii. 22., and is edited by Griesb. and Fritz. This may be the true reading; but there is not sufficient authority to warrant any change, especially as in MSS. the two words are very much alike.

12. ἐκβάλλει] This is not well rendered by Grot. and others, 'discedere jubet,' or 'emissit sine vi.' But the word (which, as I observed in Recens. Synop., is very appropriate to the influence of the Divine Spirit), must here be taken of the strong and efficacious (though not overpowering) influence of the Holy Ghost.

13. ἦν· 'abode.' Πειραζόμενος being [meanwhile] tempted. The words καὶ ἦν μετὰ τῶν θηρίων describe the scene of the temptation, which was one of the roughest and wildest parts of the desert. So Virg. *Æn.* iii. 646. (cited by Wets.) *Quam vitam in silvis inter deserti ferarum lustra domosque traho.* See Euthym.

15. πεπλήρωται ὁ καιρὸς] adest, κῆρ. Time is said πληροῦσθαι, partly when it is gone, partly when any definite period approaches. So Joh. vii. 8. Luke xxi. 24. Wets. compares Joseph. *Ant.* vi. 4. 1. *ἔξεδέχτο τὸν καιρὸν γένεσθαι, πληρωθέντος δὲ αὐτοῦ κ. τ. λ.* Joseph. vii. 8.

Acts vii. 23, 30. "The time here spoken of (says Campb.) is that which, according to the predictions of the Prophets, was to intervene between their days, or between any period assigned by them, and the appearance of the Messiah. This had been revealed to Daniel, as consisting of what, in prophetic language, is denominated seventy weeks, that is, (every week being seven years), 490 years; reckoning from the order issued to rebuild the Temple at Jerusalem. However much the Jews misunderstood many of the other prophecies relating to the reign of this extraordinary personage, what concerned both the time and the place of his first appearance seems to have been pretty well apprehended by the bulk of the nation. From the New Testament, as well as from the other accounts of that period still extant, it is evident that an expectation of this great deliverer was then general among them. It is a point of some consequence to the cause of Christianity, that both the time and the place of our Lord's birth coincided with the interpretations then commonly given of the prophecies by the Jews themselves, his contemporaries."

— μετανοεῖτε] *Μετανοεῖν* denotes 1. to change one's opinion; 2. to so change it as to wish we had acted otherwise; 3. from the adjunct, to be reformed in mind and conduct. *Πιστεύετε ἐν τῷ εὐαγγελίῳ.* The distinction made by some Commentators between *πιστεύειν ἐν τῷ εὐαγγ.* and *πιστ. τῷ εὐαγγ.* is unfounded. The only difference is, that the former is the Hellenistic, the latter the Classical form. The sense here is, 'place your confidence, for salvation, in the Gospel;' or rather, 'be brought to a true faith in the Gospel.'

16. βάλλοντας] Most of the ancient MSS. have *ἀμφιβαλλόντας*, which is edited by Griesb., Fritz., and Scholz. But as no example has been adduced of the compound in this phrase, (where the *ἀμφι* is rendered by Fritz. *huc illuc*), there seems no sufficient authority to alter the common reading; and probably the *ἀμφι* may have originated in a mere error of the scribes.

αὐτοῖς ὁ Ἰησοῦς· Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γε-
 18 νέσθαι ἁλῖναις ἀνθρώπων. καὶ εὐθέως ἀφέντες τὰ δίκτυα
 19 αὐτῶν, ἠκολούθησαν αὐτῷ. Καὶ προβὰς ἐκείθεν ὀλίγον,
 εἶδε Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελ-
 φὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ
 20 δίκτυα. καὶ εὐθέως ἐκάλεσεν αὐτούς· καὶ ἀφέντες τὸν
 πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθω-
 τῶν, ἀπῆλθον ὀπίσω αὐτοῦ.

21 ^u Καὶ εἰσπορεύονται εἰς Καπερναούμ· καὶ εὐθέως τοῖς ^u Matt. 4.
 22 ^{13, 23.} σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν, ἐδίδασκε. ^x καὶ ^{Luc. 4. 31.}
 ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων ἀν- ^x Matt. 7.
 23 ^{28.} τὸν ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς. ^y Καὶ ^{Luc. 4. 32.}
 ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκα- ^{Luc. 4. 33.}
 24 θάρτῳ, καὶ ἀνέκραξε, ^z λέγων· Ἐα, τί ἡμῖν καὶ σοί, Ἰησοῦ ^z Matt. 9.
 Ναζαρηνέ· ἤλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος ^{20.}
 25 τοῦ Θεοῦ. καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· Φιμώ-
 26 θητι καὶ ἔξελθε ἐξ αὐτοῦ. καὶ σπαράξαν αὐτὸν τὸ πνεῦμα
 τὸ ἀκάθαρτον, καὶ κράξαν φωνῇ μεγάλῃ, ἐξῆλθεν ἐξ αὐτοῦ.
 27 καὶ ἐθαμβήθησαν πάντες, ὥστε συζητεῖν πρὸς αὐτοὺς λέ-
 γοντας· Τί ἐστι τοῦτο; τίς ἡ διδαχὴ ἡ καινὴ αὕτη; ὅτι

19. καταρτίζοντας] Καταρτίζειν signifies 1. to restore to its former state what has been disarranged or broken; 2. to repair; and it is used of ships, nets, walls, &c. &c. Καὶ αὐτοὺς. This expression is (as Fritz. thinks) used, because James and John were employed on the same kind of business, namely, what was connected with fishing.

21. τοῖς σάββασιν] This clause, as some imagine, alludes to our Lord's custom of attending the Synagogue every sabbath day. But it should rather, with some ancient and most modern Commentators, be taken of one particular Sabbath, the next Sabbath, as is plain from the εὐθέως and what follows. On this use of τὰ σάββατα (which Fritz. thinks originated from the Chaldee singular form in emphasis מַשְׁבַּע), see Schleus. Lex.

23. ἐν πνεύματι ἀκαθάρτῳ] Some take the ἐν for σύν; for which there is no sufficient authority. Others, more properly, render, 'in the power of an unclean spirit,' or, 'occupied by an unclean spirit,' 'having an unclean spirit,' as Luke says. The man must have had lucid intervals, or he would not have been admitted to the Synagogue. His disorder seems to have been epilepsy brought on by Dæmoniacal agency.

24. εἰ] An interjection derived from the Imperative of εἶναι, signifying let us alone! It expresses indignation or extreme surprise. Τί ἡμῖν καὶ σοί, scil. κοινόν, which is sometimes supplied in the Classical writers.

— ἤλθες ἀπολέσαι ἡμᾶς] The Commentators are not agreed whether this clause should be taken interrogatively, or declaratively. The recent Editors mostly prefer the latter mode. But there is more point and spirit, and perhaps

more propriety, in the former. By ἀπολέσαι is not meant (as most of the Commentators imagine) βασανίσαι, the term used by Matthew; but rather, as Euthym. explains, to destroy our power by expelling us from earth; as βασανίσαι expresses the final end of them, namely, being consigned to Hell torments. By ἡμᾶς is evidently meant his colleagues. Ὁ ἅγιος τοῦ Θεοῦ signifies, by the force of the Article, the Messiah, as being κατ' ἐξοχὴν such. See Campb. Diss. vi. P. iv.

26. σπαράξαν] Σπαράσσειν properly signifies to tear, lacerate; but here and in Luke ix. 39. it signifies to bring on violent convulsions and spasms, such as accompany epilepsy, and which are sometimes called σπασμοί, though usually σπασμοὶ by the Greek Medical writers. See Wets.

27. πρὸς αὐτοὺς] Fritz. and Scholz. edit εἰς αὐτοὺς, from many MSS., indeed most of the ancient ones. It is, however, of more consequence to consider the sense, which is by almost all Commentators considered as equivalent to πρὸς ἀλλήλους; and they render inter se. Fritz., however, contends that it signifies 'apud animum suum.' But the συζητεῖν requires the common interpretation, which is also confirmed by the ancient Versions.

— τί ἐστι—αὕτη] Chrys. and Euthym., of the antients; and Maldon. and Fritz., of the moderns, have alone seen the true scope of this clause, which expresses not so much interrogation as admonition. The whole may be rendered thus: 'What is this? of what sort is this new (i. e. extraordinary) mode of teaching; for (the teacher) gives his order authoritatively to the unclean spirits, and they obey him!' Of this

οὐκ ἔστι συνα-

ὄν (Matt. 8. 2.
Luc. 5. 12.)

λης,

ἐκ-

θέλω,

ἀπ' αὐ-

ος αὐτῷ,

ἵνα μηδενί (Levit. 14.
2.)

ἱερεῖ, καὶ

ταξε Μωσῆς,

ἵνα κηρύσσειν (Luc. 5.
15.)

ἡκέτι αὐτὸν δύ-

να ἔξω ἐν ἐρήμοις

ταχόθεν.

ἔρναον δι' ἡμερῶν (Matt. 9.
1.)

εὐθέως συνήχθησαν (Luc. 5. 18.)

πρὸς τὴν θύραν καὶ

ἔρχονται πρὸς αὐτὸν, πα-

τεσσάρων. καὶ μὴ δυ-

such reading has ever been rejected even without being weighed in the balance and found (as I conceive) wanting.

43. ἐμβριμσάμενος] 'having given him a strict charge.' See on Matth. ix. 30. Ἐξέβαλεν α. for ἀπέλυσε, dispatched him quickly, as Euthym. explains.

II. 1. δι' ἡμερῶν] Euthym. and Theophyl. rightly take this for διελθουσῶν ἡμερῶν τιμῶν, 'after some days had intervened.' This sense of διὰ (mostly in composition) occurs both in the N. T. and the Sept., and also in the best Classical writers. For πάλιν εἰσέλθων, εἰσέλθω πάλιν is the position supported by many MSS., most indeed of the ancient ones, with the Syriac and other ancient Versions, and some Fathers, and it is found in the Edit. Princ. It is rightly edited by Matth., Fritz., and Scholz.

— εἰς οἶκόν] domi, at home, namely, in the house in which he sojourned. This is regarded as an example of the use of εἰς for ἐν. But there seems to be rather a blending of two forms of expression, namely, 'He has gone to his house and is in it.'

2. ὥστε μηκέτι χωρεῖν ἐν] Το πρὸς θυρῶν for τὸ πρόθυρον, the vestibule. The sense of the passage is, 'So that there was no longer place for them in the vestibule (much less the house itself).' So Thucyd. ii. 17. οὐ γὰρ ἐνθάδε συνελθόντας αὐτοὺς ἡ πόλις.

— τὸν λόγον] Used κατ' ἑρμηνείαν, the λόγον τῆς βασιλείας or τῆς ἐκκλησίας, as Euthym. supplies; the doctrine of the Gospel.

3. αἰρόμενον ὑπὸ τεσσάρων] ἵνα ἀκούσῃ ἡ τεσσαρὶς, 'bearing by four persons,' namely, hearing a letter. ἵνα ἀκούσῃ, or rather towards.

νάμενοι προσεγγίσει αὐτῷ διὰ τὸν ὄχλον, ἀπεστέγασαν
τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράβ-
βατον, ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο. ἰδὼν δὲ ὁ Ἰησοῦς 5
τὴν πίστιν αὐτῶν, λέγει τῷ παραλυτικῷ· Τέκνον, ἀφέων-
ταί σοι αἱ ἁμαρτίαι σου. ἦσαν δὲ τινες τῶν γραμματέων 6
ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν·
κ' ¹ Τί οὗτος οὕτω λαλεῖ βλασφημίας; τίς δύναται ἀφεῖναι 7
ἁμαρτίας, εἰ μὴ εἰς ὁ Θεός; καὶ εὐθέως ἐπιγινούς ὁ Ἰησοῦς 8
τῷ πνεύματι αὐτοῦ, ὅτι οὕτως αὐτοὶ διαλογίζονται ἐν ἑαυ-
τοῖς, εἶπεν αὐτοῖς· Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρ- 9
δαῖς ὑμῶν; τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ·

4. ἀπεστέγασαν τὴν στέγην, &c.] In the interpretation of this passage there are some difficulties, which have appeared to many Commentators so formidable that they have endeavoured to remove them by resorting to various methods, almost all of them (as I have shown in Recens. Synop., and Fritz. in loc.) at variance with the meaning of the words ἀπεστέγασαν, στέγην, and ἐξορύξαντες. The interpretation of Lightf., Whitby, Kuin., and Winer is *least* liable to objection. This supposes that the bearers brought the paralytic to the flat roof of the house by the stairs on the outside, or along the top from an adjoining house; and then forced open the trap door which led to the inside, to the ὑπερώϊον. But that *forcing open the trap-door* has nothing to countenance it; for, as Fritz. remarks, the words ἀπεστέγασαν τὴν στέγην ὅπου ἦν show that the bearers tore off the tiles in the very place under which they knew Jesus to be. The only view which the words will permit us to take is that which I brought forward in Recens. Synop.; namely, to suppose that, not able to approach Jesus in the room where he was, (whether on the ground-floor, or, as is more probable, an upper room), they ascended to the flat roof by the outer stairs, and uncovered the roofing, (whether tiles or thatching), and dug through the lathe and plaster, *about the place where they understood Jesus to be*, and let the couch down through the orifice. No other method could have effectually secured the *object*, namely, of bringing the litter to Jesus, without having to pass through the crowd. The passage through the trap-door would have been far too narrow, and not have admitted of being widened without doing more damage to the house than the method just adverted to.

Instead of ἐξορύξαντες, I have, in Recens. Synop., shown that Classical use would require διορύξαντες, as in many passages there cited, followed by words signifying *rooting*. But ἐξορ. has here a *significatio prægians*, i. e. *digging through and scooping out*; which implies *pulling out*. Thus all is plain.

— χαλῶσι] 'let, or lower, down.' So Acts ix. 25. χαλῶσαντες αὐτὸν ἐν σκυρίδι. &c. xxvii. 17. 2 Cor. xi. 33. Jerem. xxxviii. 6. The word does not occur in the best Classical writers.

6. σοί.] Griesb., Tittm., and Fritz. edit σοῦ, omitting the σοῦ following, from some MSS., confirmed, as they think, by ver. 9. But those MSS. are too few to have much weight; and

ver. 9. can have *none*; for supposing σοῦ there to be the true reading, yet what is so likely as when a formula such as ἀφεῖναι σοὶ αἱ ἁμαρτίαι σου is not directly employed, but only recounted as having been used, that it should be shortened.

6. οὕτω] This is omitted in some MSS., and is cancelled by Fritz. But it must be retained, as being very significant. The sense is, 'Why, or how, does that man (dare to) so speak blasphemies,' i. e. to speak such (great) blasphemy.

7. εἰ μὴ εἰς ὁ Θεός] Some point εἰ μὴ εἰς, ὁ Θεός, in the sense, 'but one—that is God.' And they adduce as examples Matth. xix. 17. and Mark x. 18. But in those passages the common punctuation and interpretation adopted in this by which εἰς is taken in the sense *solus*, only (answering to the use of the Heb. יְהוָה in Exod. xxxiii. 5. Judg. xxi.) is even more required than in the present; and in all of these it is confirmed by the antient Versions. Besides, it is required by the parallel passage of Luke.

— τῷ πνεύματι αὐτοῦ] Some antient and early modern Commentators take this to designate 'his Divine nature,' which consequently imported omniscience. Others interpret it, 'by the Spirit,' i. e. the Holy Spirit, which, as man, our Lord had received. But of these two interpretations the former wants proof; and the latter is negated by the αὐτοῦ added. *Preferable* is a third, supported by most recent Commentators, as Rosenm., Kuin., and Fritz., 'in his mind,' i. e. in *himself*. This, however, is a curtailment of the sense, which seems to be, 'by his own spirit,' or, 'by his spirit.' Thus *spirit* will be used emphatically for the spirit of wisdom, or understanding, excellent spirit, and other such phrases, which occur in Scripture. Of course, this will have reference to the *human* nature only of our Lord. 'The intention (says Campbell) of the sacred writer was to signify, that our Lord, in this case, did not, as others, derive his knowledge from the ordinary and outward methods of discovery which are open to all men, but from peculiar powers he possessed independently of every thing external.'

The word ἐπιγινούς is better rendered 'having perceived,' (as in our common Version), or 'discovered,' than 'knowing,' as in most recent Versions. So Æschyl. Agam. 1588. ἐπιγινούς ἐργον. and often in Thucyd. and other writers. So Acts ix. 30. ἐπιγινώσκεις.

— αὐτοῖ] This word is found in a great ma-

- Ἀφένονται σου αἱ ἁμαρτίαι, ἢ εἰπεῖν *^m Ἐγειρε [καὶ] ἄρον
 10 σου τὸν κράββατον, καὶ περιπάτει; ἵνα δὲ εἰδῇτε, ὅτι
 ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου *ἐπὶ τῆς γῆς ἀφέναι
 11 ἁμαρτίας, (λέγει τῷ παραλυτικῷ) Σοὶ λέγω, ἔγειρε [καὶ]
 ἄρον τὸν κράββατόν σου, καὶ ὑπάγε εἰς τὸν οἶκόν σου.
 12 καὶ ἡγέρθη εὐθέως, καὶ ἄρας τὸν κράββατον, ἐξῆλθεν
 ἐναντίον πάντων ὥστε ἐξίστασθαι πάντας, καὶ δοξάζειν
 τὸν Θεὸν λέγοντας, Ὅτι οὐδέποτε οὕτως εἶδομεν.
 13 Καὶ ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ
 14 ὄχλος ἤρχετο πρὸς αὐτὸν, καὶ ἐδίδασκεν αὐτούς. ¹ Καὶ ¹ Matt. 9, 9.
 παράγων εἶδε Λευὴν τὸν τοῦ Ἀλφαίου, καθήμενον ἐπὶ τῷ ^{Luc. 5, 27.}
 τελώνιον, καὶ λέγει αὐτῷ Ἀκολούθει μοι. καὶ ἀναστὰς
 15 ἠκολούθησεν αὐτῷ. Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτὸν
 ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συν-
 ανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ ἦσαν γὰρ
 16 πολλοί, καὶ ἠκολούθησαν αὐτῷ. καὶ οἱ γραμματεῖς καὶ οἱ
 φαρισαῖοι, ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ
 ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ· Τί ὅτι μετὰ
 17 τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει; ^m καὶ ἀκού- ^m Luc. 5.
 σας ὁ Ἰησοῦς λέγει αὐτοῖς· Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύ- ^{31, 32.}
 οντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. οὐκ ἦλθον καλέσαι ¹ Tim. 1.
 18 δικαίους, ἀλλὰ ἁμαρτωλοὺς [εἰς μετάνοιαν]. ^{15.} Καὶ ἦσαν οἱ ¹ Matt. 9, 13.
ⁿ Luc. 5.
^{33.} ¹ Matt. 9, 14.

majority of the MSS., including many of the best, in several Versions, and Theophyl., also in the Edit. Princ. It has been admitted by Wets., Matth., Griesb., Vat., Fritz., and Scholz.

9. σου] This reading is supported by a great majority of the best MSS., some Versions, Fathers, and the Edit. Princ.; and is admitted by Matth., Griesb., Vat., Fritz., and Scholz.

— ἔγειρε] So Matth., Griesb., Tittm., Vat., Fritz., and Scholz edit. with several of the best MSS. and some early Editions, for ἔγειραι, which is a very irregular form, and (as Fritz. has shown) cannot well be defended. Yet it may have been a popular form, like some others used by Mark; and the reading is in all the passages doubtful. The καὶ following is omitted in several of the best MSS. and some Versions, and is cancelled by almost all Editors from Griesb. to Scholz; but on scarcely sufficient evidence.

10, 11. Protasi ἵνα δὲ εἰδῇτε—ἁμαρτίας com-
 pellantur jureconsulti, apodosi autem, quemad-
 modum parenthesi λέγει τῷ παραλυτικῷ ipse
 manifestat scriptor, ad arthriticum oratio con-
 vertitur σοὶ λέγω κ. τ. λ. h. m. 'ut autem sciatis,
 huic, quem videtis, homini condonandorum
 flagitiorum potestatem in terrā esse commissam
 (quæ sequuntur dicit arthritic) tibi dico, age'
 &c. (Fritz.)

— ἐπὶ τῆς γῆς ἀφέναι] This position, instead
 of the common one ἀφ. ἐπὶ τῆς γῆς is found in
 a very great number of MSS. and Versions, and

is adopted by Matth., Griesb., Tittm., Vat., Fritz., and Scholz.

12. ἐναντίον] coram. This is not a mere He-
 braism, but is a use found in the Classical writ-
 ters. At οὕτως Heupel would supply τί and
 γινόμενον. Fritz. maintains that it signifies *hoc*
modo, equivalent to *ut hac res est*.

15. ἐν τῷ κατακεῖσθαι] for αὐτοῦ κατακει-
 μένου. The καὶ just after signifies also, too.

— ἦσαν γὰρ—αὐτῷ] These words have been
 variously rendered, and indeed admit of more
 than one sense. Most Commentators, (after
 Grot.), take the καὶ for the relative οἱ, and ren-
 der, 'for there were many, who had followed
 Levi and had sat down to table with him.' But
 this involves a needless repetition, and it should
 rather seem that the αὐτῷ is to be referred to
 Jesus, and the sense what Fritz. assigns, 'for
 there were many present (in Levi's house), and
 they had followed Jesus into the house.'

16. τί ὅτι] The sense of this idiom (which
 occurs both in the Scriptural and Classical writ-
 ters) is, 'What is (the cause) that,' 'How is it
 that.' In the Classical writers a particle is
 generally interposed.

17. εἰς μετάνοιαν] These words are wanting
 in many of the best MSS., in nearly all the Ver-
 sions, and in some Fathers, and are cancelled by
 Griesb., Fritz., and Scholz, being supposed to
 have been introduced from Luke v. 31. There
 is, however, no sufficient authority to warrant
 their being cancelled.

μαθηταὶ Ἰωάννου καὶ οἱ τῶν φαρισαίων νηστεύοντες· καὶ ἔρχονται καὶ λέγουσιν αὐτῷ· Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσι; καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται 19 οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστί, νηστεύειν; ὅσον χρόνον μεθ' ἐαυτῶν ἔχουσι τὸν νυμφίον, οὐ δύνανται νηστεύειν. ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ 20 ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν ἐν ἐκείναις ταῖς ἡμέραις· καὶ οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ 21 ῥάπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μὴ, αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται. καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μὴ, 22 ῥήσσει ὁ οἶνος ὁ νέος τοὺς ἀσκούς, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολύνονται· ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοὺς βλητέον.

o Matt. 12.
1.
Luc. 6. 1.
Deut. 23.
25.

° Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασιν 23 διὰ τῶν σπορίμων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τίλλοντας τοὺς στάχυνας. καὶ οἱ φαρισαῖοι ἔλεγον 24

18. οἱ τῶν φαρισαίων] Mill and Beng. would read οἱ φαρισαῖοι, from most of the best MSS. and Versions, which is edited by Griesb., Tittm., Vat., and Scholz. But there is no sufficient authority for the alteration.

— σοὶ μαθηταὶ] It is strange that almost all Commentators should take this σοὶ as a Dative for Genit. For although the Dative is used for the Genit., both in the Scriptural and Classical writers, yet only under certain circumstances, of which this is not one. Fritz. rightly remarks, that many such passages are either corrupt, or wrongly understood. And he adds, that unless a Dative can depend on the notion of the substantive, or be inserted by the *hys*, or be a *Dativus commodi*, or the like, it cannot be coupled with a substantive. He very properly takes the σοὶ as the Nominative plural of σός, σή, σόν.

19. μὴ δύνανται οἱ υἱοὶ τοῦ ν.] Campb. observes, that "on a subject such as this relating to the ordinary manners and customs which obtain in a country, it is usual to speak of a thing which is *never* done, as of what *cannot* be done." Whitby, too, observes that the term is used on any reasonable hindrance, though far short of improbability. 1. If the actions be incongruous or improper, as Luke xi. 7. 2. If the thing violates any rule of law or equity, as Deut. xii. 17. Acts x. 47. 3. If it be not agreeable to the Divine counsels, as Matt. xxvi. 42. 4. If any inconvenience arises, or other employment impedes it, as Mark iii. 20. 5. If there is any defect or fault in the object, as "Christ *could* do no mighty works because of their unbelief," Mark vi. 5. 6. If there is a disposition adverse to it, Gen. xxxvii. 4. Joh. xiv. 17.

20. ἐν ἐκείναις ταῖς ἡμέραις] Several good MSS. and Versions have ἐν ἐκείνῃ τῇ ἡμέρᾳ, which is preferred by Mill and Beng., and edited by Griesb., Vat., and Scholz; but very undeservedly; for, as Fritz. observes, it can on no

account be admitted, the plural referring to the preceding ἡμέραι. I would remark, too, that the testimony of the Versions is not of much weight, since in some of them the singular might be taken of *time in general*, and therefore be a free translation of the plural. As little reason is there for cancelling the καὶ just after, as is done by Griesb., Vat., Tittm., and Scholz, from many of the best MSS.; for the copula (as Fritz. observes) cannot be dispensed with.

21. εἰ δὲ μὴ] Sub. οὐτως ἔχει, 'if otherwise.' To the examples of this formula preceded by a negative sentence, adduced by Schleus. and Wahl, may be added Thucyd. i. 28.

— αἶρει—παλαιοῦ] The construction is, τὸ πλήρωμα αὐτοῦ τὸ καινὸν αἶρει (τι) (ἀπὸ) τοῦ παλαιοῦ, 'its new supplement taketh (something) from the old (garment).' That the antecedents supplied ἀπὸ, is plain from its appearing in various positions in the passage, but, no doubt, always from the margin. Πλήρωμα is for *ὑπερπλήρωμα*, (the supplemental portion), as it is explained by Hesych. On the full sense of these two verses, see Markl. in Recens. Synop.

22. βλητέον] scil. ἐστι; nam verbalia ex se fundere casus verborum, unde derivata sunt, tralatitium est. (Fritz.)

23. παραπορεύεσθαι—σπορίμων] Παρακ. is not here put (as many imagine) for πορεύεσθαι; nor is the sense of παρακ. διὰ τῶν σκ. what Abr., Pal., and Krebs say, 'to pass by near the corn fields.' The full sense is, 'to pass along through the corn fields;' the παρα perhaps being used because the paths were probably carried along one side of the fields.

— ἤρξαντο ὁδὸν ποιεῖν τίλλοντας τ. σ.] This is, as Beza and Schleusn. remark, an *interchanged collocation*, of which see examples in Glass Phil. Sacr. ii. 4241., (the primary notion being seated in the participle instead of the verb), for ἤρξαντο ὁδὸν ποιοῦντες τίλλειν, &c., as xi. 5. and Acta

- αὐτῷ· Ἰδε, τί ποιοῦσιν ἐν τοῖς σάββασιν, ὃ οὐκ ἔξεστι;
 25^p καὶ αὐτὸς ἔλεγεν αὐτοῖς· Οὐδέποτε ἀνέγνωτε, τί ἐποίησε ^{p 1 Sam. 21. 6.}
 Δαυὶδ, ὅτε χρεῖαν ἔσχε, καὶ ἐπέινασεν αὐτὸς καὶ οἱ μετ'
 26 αὐτοῦ; ^{q Exod. 29. 32. Lev. 8. 31. et 24. 5, 9.} πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, ἐπὶ Ἀβιά-
 θαρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφα-
 γεν, οὓς οὐκ ἔξεστι φαγεῖν, εἰ μὴ τοῖς ἱερεῦσι, καὶ ἔδωκε
 27 καὶ τοῖς σὺν αὐτῷ οὖσι; καὶ ἔλεγεν αὐτοῖς· Τὸ σάβ-
 βατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ
 28 σάββατον. ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ
 τοῦ σαββάτου.

xxi. 13. Ὅδον ποιεῖν is Hellenistic Greek (with some tincture of Latinism) for ὁδὸν ποιεῖσθαι; the distinction between the use of the Active and Middle being, in the later writers, often neglected. The variation of construction in this verse is remarkable.

24. Ἰδε τί—ἔξεστι] 'See! why are they doing on the Sabbath what is not lawful to be done (then),' or, 'how are they doing, how dare they do,' &c.

25. ὅτε χρεῖαν ἔσχε] 'when he was in great straits,' 'was pressed by necessity.' It is not merely synonymous, as many suppose, with the ἐπεινάσσει following.

26 ἐπὶ Ἀβιάθαρ τοῦ ἀρχ.] The sense of this disputed passage seems to be, 'during the High Priesthood of Abiathar.' But from the passage of the Old Testament alluded to, (1 Sam. xxi. 6.), it appears that, at the period of the circumstance here adverted to, Ahimelech was High Priest; and other passages show that Abiathar was son of Ahimelech. To remove this difficulty, many methods have been proposed. Some would cut the passage out altogether. Others admit that it was an error of memory in the Evangelist. These are alike inadmissible. Others endeavour to remove the difficulty by modifying the usual signification of ἐπὶ, or laying down others. But that is too precarious, and indeed inefficient, to deserve attention. Several recent Commentators suppose that the Evangelist has followed the Rabbinical mode of citation, which consists in selecting some principal word out of each section, and applying the name to the section itself; e. g. in Solomon—or Eli. So Rom. xi. 2. ἐν Ἑλίας, and Mark xii. 26. ἐπὶ τῆς Βάτου. Thus the sense will be, 'in that portion of the book of Samuel where the History of Abiathar is related.' But this is not permitted by the collocation of the words; nor will ἐπὶ with the Genit. admit of such a signification. Neither is Abiathar called a High Priest in 1 Sam. xxi. 2. seq. Others think that father and son had two names, and that the father was also called Abiathar. But this solution is too manifestly made "for the nonce," and is grounded on no proof whatever. Equally arbitrary is the supposition of some, that Abiathar was the Sagan or Deputy to his father Ahimelech, and is therefore styled High Priest. This indeed is utterly refuted by the severe Historical touchstone applied by Fritz. Upon the whole, I am inclined to think, with Bp. Middleton, that a great deal of learning and ingenuity has been employed to remove a difficulty which does not exist. This, he says,

has arisen from imagining that the words of St. Mark, explained in the obvious way, would mean 'in the priesthood of Abiathar, a sense which, indeed, they will not admit. Without the Article, indeed, (continues he) such would have been the meaning, as in 1 Macc. xiii. 42. Luke iii. 2. ἐπ' ἀρχιερέων Ἄννα καὶ Καϊάφα. Demosth. i. 250. Thucyd. ii. 2. In fact nothing is more common in the Classical writers. "Now (argues the learned Prelate) in these examples the Article would imply, as in the case of Abiathar, that these persons were afterwards distinguished by their respective offices from others of the same name. And that the name Abiathar was not an uncommon one among the Jews, is certain. And this might render the addition τοῦ ἀρχ. natural, if not absolutely necessary. Thus the sense will be, that this action of David was in the time of Abiathar, the noted person who was afterwards High Priest. So Luke iv. 27. ἐπὶ Ἑλισσαίου τοῦ προφήτου. Fritz acknowledges that the ἐπὶ must have its usual sense, (as taken of time), and he also maintains that ἐπὶ Ἀβ. τοῦ ἀρχιερέως cannot mean 'under the High Priesthood of Abiathar.' He takes the sense to be, 'in tempore Abiatharis, pontificis,' i. e. one of the High Priests. But though that method equally removes the difficulty, yet it is inferior to Middleton's, which is supported by a tower of strength in the propriety of use in the Article.

27. ὁ υἱὸς τοῦ ἀνθρώπου] Grot., Campb., Wakef., Kuin., and Fritz. contend that the sense here is not *Messiah*, which is the general interpretation, but *man*. "For (says Campb.) as the last words are introduced as a consequence from what has been advanced, the son of man here must be equivalent to *men* in the preceding, otherwise a term is introduced into the conclusion which was not in the premises." This interpretation, however, though specious, seems unsound, and must by no means be admitted, as introducing an unwarrantably strong expression, which would lead to a laxity of opinion and practice as to the observance of the Sabbath, which our Lord could not mean to inculcate. Nor is it necessary so to interpret; for, as I have observed on Matt. xii. 8., the ὥστε here may not be *illative*, but *continuative*, of which uses examples may be seen in Steph. Thes. and Hoogev. Partic. Or, with Maldon., it may be considered as *completive*. This view is strongly confirmed by the manner in which St. Luke introduces the words, καὶ ἔλεγεν αὐτοῖς ὅτι, &c. Besides, the new interpretation is negatived by the καὶ

r Matt. 12.
p Luc. 6. 6.

III. 'ΚΑΙ εἰσῆλθε πάλιν εἰς τὴν συναγωγὴν, καὶ ἦν ἐκεῖ 1
ἄνθρωπος ἐξηραμμένον ἔχων τὴν χεῖρα, καὶ παρετήρουν 2
αὐτόν, εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορή-
σωσιν αὐτοῦ. καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμμένῳ 3
ἔχοντι τὴν χεῖρα. "Ἐγείρε εἰς τὸ μέσον. καὶ λέγει αὐ- 4
τοῖς. "Ἐξεστὶ τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι;
ψυχὴν σῶσαι, ἢ ἀποκτεῖναι; οἱ δὲ ἐσιώπων. καὶ περιβλε- 5
ψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώ-
σει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ. "Ἐκτεινον τὴν
χεῖρά σου. καὶ ἐξέτεινε, καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ
ὑγιὴς [ὡς ἡ ἄλλη.] "Καὶ ἐξεληθόντες οἱ φαρισαῖοι εὐθέως 6
μετὰ τῶν Ἡρῳδιανῶν συμβούλιον ἐποίουν κατ' αὐτοῦ, ὅπως
αὐτόν ἀπολέσωσι.

r Matt. 22.
16.

t Matt. 4.
25.

'ΚΑΙ ὁ Ἰησοῦς ἀνεχώρησε μετὰ τῶν μαθητῶν αὐτοῦ 7
πρὸς τὴν θάλασσαν. καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας

(even) of the present passage, which has great force, and implies, as Doddr. justly observes, "that the Sabbath was an institution of high importance, and may perhaps also refer to that signal authority which Christ, by the ministry of his Apostles, should exert over it, in changing it from the *seventh* to the *first day of the week*." This was too (we may add) a delicate way of claiming to be the *Messiah*, as in the words uttered by our Lord on another occasion, "There is here *something* greater than the Temple." Moreover, the *κύριος*, according to that interpretation, would have to be taken in a sense which, though sometimes occurring in the early Classical writers, is perhaps never found in the later ones, and certainly never in the Sept. or the N. T. And to the above sense of *υἱὸς τοῦ ἀνθρώπου* the usage of the N. T. is decidedly adverse.

The reasoning seems to be this, that as the Sabbath was an institution meant for the good of man, the relaxation of the strict observance of it might, in some extreme cases, be justified, as in that of David, and in this of his disciples. Besides, if that were not the case, that *Ilis* countenance and permission was sufficient authority, for the Messiah is lord, &c. That some enlightened Jews have seen that the Sabbath was not to be observed with a slavish minuteness, is plain from the following maxim cited by Wets. "Servate Sabbatum, quia sanctum vobis; vobis Sabbatum traditum est, et non vos traditi estis Sabbato."

III. 2. *παρετήρουν*] *Παρατηρεῖν* signifies 1. to keep one's eyes fixed upon (*παρά*) any person or thing. 2. to watch, whether for a good, or (as generally) for an evil, and chiefly an insidious, purpose.

3. *ἔγειρε*] scil. *σεαυτὸν*. So nearly all the best MSS. read (for *ἔγειραι*); and this is adopted by nearly all the recent Editors. See Note on Mark ii. 9.

4. *ἔξεστι—κακοποιῆσαι*] Almost all recent English Commentators introduce here a Note of Campb. inculcating that "in Scripture a nega-

tion is often expressed by an affirmation of the contrary." See the Note in question, which, however, is more ingenious than solid; for it does not appear what bearing it has on the present passage. Here there is an *interrogation*, which our Lord introduces, as being more spirited than a mere declarative sentence. He leaves *themselves* to decide the point. By the expression *ἀγαθοποιῆσαι* he adverts to his healing the cripple; and by *κακοποιῆσαι*, to the designs against his life, which the Pharisees were plotting even on the Sabbath. The words following *ψυχὴν (life) ἀποκτεῖναι* are exegetical of the preceding.

5. *μετ' ὀργῆς*] It is not necessary here to discuss the question whether Christ really felt anger, or not, or what is the true definition of anger; for the word *ὀργή* does not here denote anger, but (as sometimes in the Classical writers) *commotio animi*, indignation, which may be defined, with Whitby, "a displeasure of the mind, arising from an injury done or intended to ourselves or others, with a desire to remove the injury." This view is established by the word following *συλλυπούμενος*, which was, no doubt, meant to qualify and explain *ὀργῆς*. *Συλλυπ.* signifies *grieved in mind*. *Πωροῦσει*. The word (from *πῶρος*, a hard piece of skin) signifies callousness, perversity.

—*ὡς ἡ ἄλλη*] These words, which are omitted in several MSS., (some of them ancient), most of the Versions, and some Fathers, are rejected by most Critics, and cancelled by almost all the Editors from Griesb. to Scholz, being supposed to be introduced from Matth. xii. 13. And when we consider that Mark perpetually abridges the accounts of Matthew, this seems very probable. *Ἀποκαθιστάναι* signifies to restore any thing to its former place or state, and is, in the Passive, by Hippocr. and the late Greek writers, and also the Sept., used of restoration from sickness to health. It, however, originally had the addition of something corresponding to the *ὡς ἡ ἄλλη* of Matthew. So Hippocr. Epidem. p. 1222. *ἢ γλῶσσα ἀπεκαθίστατο εἰς πένθος*.

- 8 ἡκολούθησαν αὐτῷ· καὶ ἀπὸ τῆς Ἰουδαίας, καὶ ἀπὸ Ἱεροσολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου, καὶ οἱ περὶ Τύρον καὶ Σιδῶνα, πλήθος πολὺ, ἀκούσαντες
 9 ὅσα ἐποίει, ἦλθον πρὸς αὐτόν. καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοιάριον προσκαρτερῇ αὐτῷ, διὰ τὸν ὄχλον,
 10 ἵνα μὴ θλίβωσιν αὐτόν. πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἄψωνται, ὅσοι εἶχον μάλιστα·
 11 καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρει, προσ-
 ἐπιπτεν αὐτῷ, καὶ ἔκραζε, λέγοντα· Ὅτι σὺ εἶ ὁ υἱὸς τοῦ
 12 Θεοῦ! ^u καὶ πολλὰ ἐπετίμα αὐτοῖς, ἵνα μὴ αὐτὸν φανερὸν ^u Supr. 1. 25.
 13 ποιήσωσι. ^x Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται ^x Infr. 6. 7. Matt. 10. 1. Luc. 6. 12. et 9. 1.
 14 οὓς ἠθέλεν αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν. καὶ ἐποίησε
 δώδεκα, ἵνα ὥσι μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς
 15 κηρύσσειν, καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους, καὶ
 16 ἐκβάλλειν τὰ δαιμόνια· [πρῶτον] Σιμῶνα, ^y (καὶ ἐπέθηκε τῷ ^y Joh. 1. 42.

8. οἱ περὶ Τύρον καὶ Σιδῶνα] Grot. rightly observes, that these are not the Tyrians and Sidonians, but those who inhabited the borders of Tyre and Sidon. See vii. 24.

9. εἶπε τοῖς μαθηταῖς] 'he directed his disciples.' Προσκαρτερῇ α., 'should attend upon him.' Προσκαρτερεῖν signifies 1. to persevere in, and continue intent on any thing. 2. to attend on any person. So Acts viii. 13. βαπτισθεὶς ἦν προσκαρτεροῦν τῷ Φιλίππῳ. and also in several Classical passages cited by the Commentators. Fritz. thinks it very strange that the phrase should here be used of a thing. But, in fact, the thing is put for a person—a tower for the boat, exactly as in a kindred passage of Thucyd. iv. 120. διέπλευσε νυκτὸν ἐν τῇ Σκιάων, τριῖναι μὲν φιλία προπλευσούσῃ, αὐτὸς δὲ ἐν κελίῳ ἀποθεὶν ἐφεσόμενος, ὥπως εἰ μὲν τιμὴ τοῦ κελύφους μείζονι πολὺ περιτυγχάνοι, ἢ τριῖναι ἀμόνοι αὐτῷ.

10. ἐθεράπευσεν] Brug., Newc., Kuin., and Fritz. rightly observe, that "this must have a *plusperfect* sense," "had healed," on which see Winer's Gr. Gr. "Ὅτε ἐπιπίπτειν α., 'inasmuch that they pressed or shoved upon him.' Μάλιστα, 'grievous disorders.' The word properly signifies a scourge, but metaphorically any torturing affection, especially disease.

11. πνεύματα τὰ ἀκάθαρτα—προσέπιπτεν] Camer., Rosenm., and Kuin. take πνεύματα to denote the persons who were troubled with demons. But, as Fritz. justly remarks, there is here ascribed to demons what the persons possessed by them did, because those persons were not their own masters, but were governed by the demons.

—ὅταν αὐτὸν ἐθεώρει] The sense is, 'as often as they saw him,' as Fritz. explains; though that Commentator shows that it is solæcistic, unless we write ὅτ' αὐ ἐθ. Perhaps the Evangelist so wrote, or, at least, so considered the conjunction in his mind.

14. ἐποίησεν] 'appointed.' So Apoc. i. 6. καὶ ἐποίησεν ἡμᾶς βασιλεῖς καὶ ἱερεῖς τῷ Θεῷ. and sometimes in the later Classical writers. So

the Heb. *הוּנַח* in 1 Sam. xii. 6. and sometimes the Latin *facere*, as in Cicero pro Plancio 4.

15. ἐξουσίαν] The word here signifies rather power (*vim*;) than authority, as most Commentators take it.

16. πρῶτον Σιμῶνα] I have, with Beza, Schmid, Glass, Schott, and Fritz., introduced this addition, on the authority of at least four MSS., as being necessarily required to complete the sense. And so Newc., Wakef., and Campb. translate. Without them there is (as Matthæi confesses) a manifest defect, or lacuna. And though that is supplied in various ways, in the MSS., yet in none satisfactorily, except in the above manner. The common reading cannot be defended. De Dieu and Kuin., indeed, maintain that it is a *conclusa et hians oratio*, of which the sense is, 'And he appointed Simon, whom he (afterwards) called Peter.' But let the style of the Evangelist be as slovenly as they please to say, yet *this* would be an unparalleled negligence. Far better is it to suppose a lacuna, which may be best filled up in the foregoing manner. To that, however, a strong objection has been made, namely, that the clause was formed and introduced from Matth. x. 2. But that passage (as Fritz. observes) is very dissimilar. I cannot, however, help suspecting that the πρῶτον was derived from that source; and I have little doubt but that the true reading is Σιμῶνα without the πρῶτον. So in the parallel passage of Luke vi. 14., (which Mark seems to have had in view), ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὀνόμασε· Σιμῶνα (ὃν καὶ ὀνόμασε Πέτρον) καὶ Ἀνδρέαν, &c. This is plainly the origin of the passage of Mark. Besides, it is far more probable that a word should have slipped out than a clause. Thus we are enabled to account for the omission on the principle of homœoteleuton, or rather general similarity, for in Manuscript characters Σιμῶνα is very like Δαιμόνια. That would cause the omission in some cases; though I have no doubt but that in others the omission of Σιμῶνα was occasioned by its standing by itself, and seemi

Σίμωνι ὄνομα Πέτρον) καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, 17 καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου (καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργές, ὃ ἐστίν, υἱοὶ βροντῆς) καὶ Ἀν- 18 δρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν Κανανίτην, καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ πα- 19 ρέδωκεν αὐτόν.

Καὶ ἔρχονται εἰς οἶκον καὶ συνέρχεται πάλιν ὄχλος, 20 ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν. καὶ ἀκού- 21 σαντες οἱ παρ' αὐτοῦ, ἐξήλθον κρατῆσαι αὐτόν ἔλεγον γάρ. Ὅτι ἐξέστη. * Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσο- 22 λύμων καταβάντες, ἔλεγον Ὅτι βεελζεβούλ ἔχει, καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. * καὶ 23 προσαλασάμενος αὐτοὺς, ἐν παραβολαῖς ἔλεγεν αὐτοῖς. Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν; καὶ ἐὰν βασιλεία ἐφ' 24 ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ 25

* Matt. 9.
31, et 12.
24.
Luc. 11, 15.
Joh. 7, 20.
et 8, 48, 52.
et 10, 20.
* Matt. 12.
5.

part of the construction, though it belongs to the preceding *ἐποίησε*. The insertion in the Cod. Vat. καὶ ἐποίησε δώδεκα is plainly from the margin, where it was intended to indicate the *Construction*. It is probable that the *Archetype* of the Cod. Vat. had *Σιμῶνα*.

The words καὶ ἐπέθηκε—Πέτρον are inserted parenthetically, because, in fact, this surname was not given to Simon on the Mount, but afterwards. See Matt. xvi. 18. That it was not unusual for the Jewish Rabbis to give new names to their pupils, has been shown by Wets.

17. Βοανεργές] With this word the Commentators are much perplexed. One thing is certain, that it does not correctly represent the Hebrew or Syriac term. What that was, the Commentators are not agreed. Most think, with Jerome, that the true word is *Bevepeeli*, from the Heb. בְּנֵי בַּר, for in Hebrew בָּנִי continually signifies *thunder*. But this varies too much from the *vestigia literarum*. Others derive it from the Heb. בְּנֵי בָר. But that deviates too far, and only signifies "Sons of noise," or sound. The best derivation seems to be that of Caninius, De Dieu, and Fritz., בְּנֵי רָגַל, for *Reges* in Syriac and Arabic signifies *thunder*. Thus the word *βοανεργές* seems to be a slight corruption for *βοανεργές*. The reason for this appellation has been variously conjectured. See Lightf., or Horne's *Introd.* Vol. iv. 312.

20. μήτε ἄρτον φαγεῖν] i. e. not even to take food, (by a common Hebraism), much less to attend to any thing else.

21. καὶ ἀκούσαντες—αὐτόν] There are few passages on which Commentators are more divided in opinion than this. Several questions are involved in the discussion of the sense, 1. who are the οἱ παρ' αὐτοῦ? 2. To what report does ἀκούσαντες have reference? 3. What is the sense of ἐξήλθον and κρατῆσαι? 4. Who is it that are represented as saying ἐξέστη. On these

points I see no reason to abandon the opinions which I propounded in *Recens. Synop.* Fritz., after a very long and learned discussion, determines (as I had myself done) that the best interpretation is that of the ancient and many eminent modern Commentators, as Grot., Beza, Kypke, Campb., Wets., Valckn., and Kuin., as follows—'When Jesus' kinsfolk (i. e. his mother and brothers, see v. 31.) had heard (that he was at Capernaum), they went out from their house, in order that they might lay hands on him; for, said they, he is surely beside himself.' Fritz. remarks that the Greeks say *ελαι παρὰ τινος*, 'to be of any one's nation or family;' and he adduces examples. That from *Susanna* v. 33. ἐκλαίον δὲ οἱ παρ' αὐτῆς. is quite decisive. Ἀκούσαντες signifies 'having heard of his being at Capernaum, and what was going on in the house.' Εξήλθον, 'went forth.' Κρατῆσαι signifies 'to lay hands on and hold fast;' but does not necessarily imply *violence*, but sometimes *friendly intentions*, as in 2 Kings iv. 8. and Mark ix. 27. Εξέστη, sub. τοῦ νοῦ, or γνώμης, is to be taken in a figurative sense for 'he is transported too far.' The word is often used in the Classical writers of vehement commotion or perturbation; and we have there both the complete and the elliptical phrase, the latter of which, however, is rare.

22. Βεελζ. ἔχει] i. e. he is possessed of Beelzebub.

23—29. In these verses is shown, 1. the absurdity of the charge; and 2. the wickedness of it, which is of so deep a dye, that it will never be forgiven. Ἐν παραβολαῖς, 'in language dealing chiefly in comparisons from known things and familiar objects.'

24. ἐφ' ἑαυτὴν μερ.] Μερίζεσθαι signifies properly to be separated, and, from the adjunct, to be at variance, and in opposition. In which case it carries with it the regimen of verbs signifying *opposition*.

- 26 οἰκία ἐκείνη· καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ
 27 μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. ^b οὐ ^b Matt. 12.
 δύναται οὐδεὶς τὰ σκεύη τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τὴν
 οἰκίαν αὐτοῦ, διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῇ·
 28 καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. ^c ἀμὴν λέγω ὑμῖν, ^c Matt. 12.
 ὅτι πάντα ἀφεθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀν- ^{31.}
 29θρώπων, καὶ αἱ βλασφημίαι, ὅσας ἂν βλασφημῶσιν· ὃς ¹ Joh. 5.
 ἂν βλασφημήσῃ εἰς τὸ Πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφε- ^{16.}
 30σιν εἰς τὸν αἰῶνα, ἀλλ' ἐνοχὸς ἐστὶν αἰωνίου κρίσεως. ὅτι
 31 ἔλεγον· πνεῦμα ἀκάθαρτον ἔχει. ^d Ἐρχονται οὖν οἱ ἀδελ- ^d Matt. 12.
 φοὶ καὶ ἡ μήτηρ αὐτοῦ· καὶ ἔξω ἐστῶτες, ἀπέστειλαν πρὸς ^{46.}
 32 αὐτὸν, φωνοῦντες αὐτόν. καὶ ἐκάθητο ὄχλος περὶ αὐτόν· ^{Luc. 8. 19.}
 εἶπον δὲ αὐτῷ· Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω
 33 ζητοῦσί σε. καὶ ἀπεκρίθη αὐτοῖς λέγων· Τίς ἐστὶν ἡ
 34 μήτηρ μου ἢ οἱ ἀδελφοί μου; καὶ περιβλεψάμενος κύκλῳ
 τοὺς περὶ αὐτὸν καθημένους, λέγει· Ἴδε, ἡ μήτηρ μου καὶ
 35 οἱ ἀδελφοί μου. ὃς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ Θεοῦ,
 οὗτος ἀδελφός μου, καὶ ἀδελφὴ μου, καὶ μήτηρ ἐστί.
 1 IV. ^e ΚΑΙ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασ- ^e Matt. 13.
 σαν· καὶ συνήχθη πρὸς αὐτὸν ὄχλος πολὺς, ὥστε αὐτὸν ^{1.}
 ἐμβάντα εἰς τὸ πλοῖον, καθῆσθαι ἐν τῇ θαλάσσῃ· καὶ πᾶς ^{Luc. 8. 4.}

26. καὶ εἰ ὁ Σ.] The καὶ is said by Kuin. to be for οὕτως. But Fritz. shows that it retains the usual force.

27. οὐ δύναται οὐδεὶς] A great number of MSS., (many of them antient), some Versions, and the Edit. Princ., have οὐδεὶς δύναται, which is edited by Griesb., Matth., and Scholz; but injudiciously; for the common reading, as being the more difficult, is to be preferred, and is very properly restored by Tittm., Vat., and Fritz. This idiom of the double negative is frequent in Scripture, (as Luke ix. 2. Joh. vi. 63. ix. 33.), but is generally stumbled at, more or less, by the scribes. Τοῦ ἰσχυροῦ. The force of the Article here is that of insertion in Hypothesis. See Middlet. Gr. Gr. C. iii. § 2. 1.

28. καὶ αἱ] So several of the best MSS. read for καὶ. And so Griesb., Tittm., Fritz., and Scholz. edit; and very properly; for it is far easier to account for the omission than for the insertion of the αἱ.

29. βλασφ. εἰς τὸ Πνεῦμα τὸ ἅγ.] Βλασφημεῖν signifies 1. to utter calumnious or abusive expressions against men; in which sense it is frequent in the Classical writers. 2. to utter profane ones against God, in which sense it is rare in the Classical writers, though some examples are adduced by the Commentators. Κρίσεως. The ἁμαρτήματος, (or ἁμαρτίας), which Grot., Mill, Griesb., Rosenm., and Kuin. would read, is a mere emendation of the common reading to improve the antithesis; which, however, is unnecessary. See Matth. and Fritz.

30. ὅτι ἔλεγον· ἔχει] These are, as Beza,

Casaub., Cast., Grot., Heupel, Kuin, and Fritz. rightly observe, the words of the Evangelist, not of our Lord. Indeed so the passage was taken by Euthym.

31. ἔρχονται οὖν] The οὖν is here, as often (like ergo sometimes in Latin) resumptive, taking up the thread of the narrative from ver. 21. Οἱ ἀδελφοὶ καὶ ἡ μήτηρ. A few antient MSS., and most of the Versions, have ἡ μήτηρ καὶ οἱ ἀδελφοί, which is edited by Griesb., Tittm., Vat., and Scholz. But there is no sufficient authority for the change, which may, with Wets. and Fritz. (who very properly retain the common reading) be accounted for from a wish to do honour to the mother of Christ. By ἔξω is meant, not outside of the house, but outside of the crowd.

32. καὶ οἱ ἀδελφοί σου] Many MSS. and the Edit. Princ. add καὶ αἱ ἀδελφαί σου, which words are edited by Matth., Griesb., Tittm., Vat., and Scholz, but are, with better reason, rejected by Kuin. and Fritz.

35. ἀδελφός μου] i. e. as it were my brother, fratris loco, in summo apud me pretio, explains Fritz.

IV. 1. ἤρξατο διδάσκειν] for ἐδίδαξε, say most Commentators. But, as Fritz. shows, the phrase must have its full force. The sense is, 'He began to teach by the sea, and then by the increasing crowd of auditors, he was compelled to embark on board the boat, (mentioned supra iii. 9.), and to teach the people seated on board in the sea,' i. e. a short distance from the land. With the use of ἐν with θαλάσση compares Prov. xxiii. 34.

ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν. καὶ ἐδίδασ- 2
 κεν αὐτοὺς ἐν παραβολαῖς πολλὰ, καὶ ἔλεγεν αὐτοῖς ἐν τῇ
 διδαχῇ αὐτοῦ· Ἀκούετε· ἰδοὺ, ἐξῆλθεν ὁ σπείρων τοῦ σπεί- 3
 ραι· καὶ ἐγενετο ἐν τῷ σπείρειν, ὃ μὲν ἔπεσε παρὰ τὴν 4
 ὁδὸν, καὶ ἦλθε τὰ πετεινὰ [τοῦ οὐρανοῦ] καὶ κατέφαγεν
 αὐτό. ἄλλο δὲ ἔπεσεν ἐπὶ τὸ πετρῶδες, ὅπου οὐκ εἶχε 5
 γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βά-
 θος γῆς· ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ, διὰ τὸ 6
 μὴ ἔχειν ρίζαν, ἐξηράνθη. καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάν- 7
 θας· καὶ ἀνέβησαν αἱ ἀκανθαί, καὶ συνέπνιξαν αὐτό, καὶ
 καρπὸν οὐκ ἔδωκε. καὶ ἄλλο ἔπεσεν εἰς τὴν γῆν τὴν κα- 8
 λὴν· καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξάνοντα, καὶ
 ἔφερεν ἐν τριάκοντα, καὶ ἐν ἐξήκοντα, καὶ ἐν ἑκατόν. καὶ 9
 ἔλεγεν [αὐτοῖς]· Ὁ ἔχων ὥτα ἀκούειν ἀκουέτω. Ὅτε δὲ 10
 ἐγένετο καταμόνας, ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν
 τοῖς δώδεκα τὴν παραβολήν. καὶ ἔλεγεν αὐτοῖς· Ὑμῖν 11
 δέδοται γινῶναι τὸ μυστήριον τῆς βασιλείας τοῦ Θεοῦ, ἐκεί-
 νοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται· ὥστε 12
 βλέποντες βλέπωσι, καὶ μὴ ἴδωσι· καὶ ἀκούοντες ἀκούουσι,

2. ἐν τῇ διδαχῇ] for ἐν τῷ διδάσκειν, a mode of expression peculiar to Mark.

4. τοῦ οὐρανοῦ] Omitted in very many MSS., (nearly the whole of the ancient ones), most of the Versions, and the Edit. Princ. It is rejected by Mill, Beng., Wets., Matth., Griesb., Tittm., Vat., Fritz., and Scholz; and very properly; for the words were, no doubt, introduced from the other Gospels, though omitted by Mark, for brevity's sake.

7. τὰς ἀκανθὰς] The Article is here found, as being employed in a general sense for thorny ground.

— καρπὸν οὐκ ἔδωκε] i. e. did not yield fruit. This was not necessary to be said of the former seed sown; but here it was with reason expressed, since the first growth justly afforded a hope of a prosperous increase. (Rosenm.)

8. ἀναβαίνοντα καὶ αὐξάνοντα] 'which sprung up and increased.' Αὐξ. is for αὐξανόμενον, which is found in some ancient MSS.; but, doubtless, from a gloss. The active is used by the later, and especially the Hellenistic writers; the middle by the earlier. Ἐφερον ἐν. This use of ἐν, serving to enumeration, is Hebraic. See 1 Sam. x. 3. Exod. xviii. 3 & 4.

9. αὐτοῖς] The word is omitted in very many MSS., (including almost all the best), nearly all the Versions, the Edit. Princ., and almost all the early Editions, and is cancelled by nearly every Editor, from Wets. to Scholz.

10. κατὰ μόναν] Sub. χώρας, apart, what is in a manner at (a separate) part. The expression occurs both in the Scriptural and Classical writers. Οἱ περὶ αὐτόν, 'those that were about him.' By this expression are designated the stated attendants on our Lord's ministry, his regular disciples, probably (as Euthym. thinks) the seventy disciples. So Jamblich. Vit. Pyth.

17. οἱ περὶ τὸν ἄνδρα, Pythagoras's disciples. The construction ἐρωτῶν τινα τι deserves attention. Παραβολήν, 'the meaning of the parable.'

11. δέδοται] 'it is granted' [by Divine grace]; not *obtigit*, as Wets. renders; which is an unjustifiable curtailment of the sense. Τοῖς ἔξω, i. e. to those who are most removed from intimate connexion with me, and acceptance of my religion. This name the Jews used to give to the Heathens, as being removed from covenant with God. Our Lord, therefore, as Whitby remarks, seems to hint to them that in a short time the kingdom of God would be taken from them, and they themselves be the οἱ ἔξω. This mode of speaking is also found in the Rabbinical writers. See Lightf. τὰ πάντα, scil. τὰ μυστήρια τῆς βασ. τοῦ Θεοῦ, such as God might see fit to reveal; for there is, as Grot. remarks, a reservation of some of the arcana of the Divine dispensations and the events of predictions. Γίνε-ται, hunt, are done, i. e. are expressed.

12. ἵνα βλέπ. βλέπωσι] The Commentators have almost universally taken the ἵνα for ὅτι, quia, or ita ut. But Fritz. more correctly explains it eo consilio, ut. Our Lord means that the prophetic saying of Isaiah will be made good. The sense is, 'To the multitude all things are propounded by the intervention of parables, with the intent that (as the prophet says) since they have eyes and ears perfect, and yet see not, nor understand, they may not repent and obtain forgiveness of their sins.' The expression βλέπ. καὶ μὴ ἴδωσι is (as Le Clerc observes) a proverbial one, and relates to those who might see, if they would use their faculties, that which they now overlook, through inattention and folly. So Æschyl. Prom. Oἱ πρῶτα μὲν βλέποντες ἔβλεπον μέτην, Κλύουσιν οὐ ἤκουον, ἀλλ'

καὶ μὴ συνῶσι· μήποτε ἐπιστρέψωσι, καὶ ἀφεθῇ αὐτοῖς
 13 τὰ ἁμαρτήματα. καὶ λέγει αὐτοῖς· Οὐκ οἴδατε τὴν πα-
 ραβολὴν ταύτην; καὶ πῶς πάσας τὰς παραβολὰς γνῶ-
 14 σθε; ^h ὁ σπείρων τὸν λόγον σπείρει. οὗτοι δὲ εἰσιν οἱ ^h Matt. 13.
 15 παρὰ τὴν ὁδὸν, ὅπου σπείρεται ὁ λόγος· καὶ ὅταν ἀκού-
 σωσιν, εὐθέως ἔρχεται ὁ Σατανᾶς, καὶ αἶρει τὸν λόγον τὸν
 16 ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν. καὶ οὗτοί εἰσιν ὁμοίως
 οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἱ ὅταν ἀκούσωσι τὸν
 17 λόγον, εὐθέως μετὰ χαρᾶς λαμβάνουσιν αὐτὸν· καὶ οὐκ
 ἔχουσι ρίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν· εἴτα, γενο-
 μένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθέως σκανδα-
 18 λίζονται. καὶ οὗτοί εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι,
 19 [οὗτοί εἰσιν] οἱ τὸν λόγον ἀκούοντες· ⁱ καὶ αἱ μέρμναι ⁱ 1 Tim. 6.
 τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου, καὶ αἱ
 περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσι τὸν
 20 λόγον, καὶ ἄκαρπος γίνεται. καὶ οὗτοί εἰσιν οἱ ἐπὶ τὴν
 γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσι τὸν λόγον καὶ
 παραδέχονται, καὶ καρποφοροῦσιν, ἐν τριάκοντα, καὶ ἐν

ὀνειράτων Ἀλγίκοι μορφαῖσι, τὸν μικρὸν
 χρόνον Ἐφρον ἐκὴ πάντα.

The words καὶ ἀφεθῇ αὐτοῖς τὰ ἁμ. the
 Commentators consider as an explanation of
 those of Isaiah καὶ ἰάσωμαι αὐτοὺς; the He-
 brews viewing all severe disorders as the punish-
 ment of sin. And that those were really such
 under the Mosaic dispensation, Abp. Magee (on
 Atonement, Vol. i. p. 433.) thinks we may
 fairly infer from Joh. v. 14. But the Hebrew is
 יָצַק, 'ne gens salva evadat.' For, as Fritz.
 observes, the Heb. יָצַק, (as also the Chaldee
 קָצַק), to heal, often signifies to forgive, offences
 being compared with wounds and disorders. See
 Ps. ciii. 3.

13. καὶ πῶς? 'And how then!' Among the
 other significations of καὶ when prefixed to in-
 terrogations, is that of drawing a consequence, as
 in Matt. iii. 14. and here. By the πάσας (I
 agree with Fritz.) is meant, not 'all (other),'
 but, 'all (such as it behoves you to know).'

14. ὁ σπείρων—σπείρει.] A brief and popular
 form of expression, of which the sense is, 'The
 sower [mentioned in the parable] is to be con-
 sidered as one sowing the word [of God].'

15. αἱ παρὰ τὴν ὁδὸν] scil. σπειρόμενοι, or
 σπαρέντες. This kind of ellipsis is frequent
 both in the Scriptural and Classical writers.
 ὅσων, for οἷς, whom, which is, indeed, found
 in some MSS. and the Syr., but is doubtless a
 gloss. So the Latin ubi for in quo. Such is the
 way in which most Commentators take the pas-
 sage.

16. ὁμοίως] i.e. by a similar mode of expla-
 nation.

17. ἀλλὰ πρόσκαιροί εἰ.] 'but are only tem-
 porary (hearers).'

18. οὗτοι εἰσιν] These words are omitted in
 many MSS., (including several ancient ones),
 and also in the Ed. Princ. and Beng., several
 Versions, and some Fathers, and are cancelled

by Wets., Matth., Tittm., Vat., and Fritz.,
 which last Editor proves that this is the only way
 of emending the passage, though others are
 offered by the MSS., one of which is adopted
 by Griesb., namely, to read καὶ ἄλλος, for the
 former καὶ οὗτοι.

19. τούτου] Griesb. and Fritz. cancel this,
 on the authority of some MSS., as being intro-
 duced from the other Gospels. But the sense
 will scarcely dispense with the word, and the
 custom of the N. T. requires it. It is, besides,
 absent from so very few MSS. that the omission
 may be thought accidental, or introduced eleganti-
 æ gratiâ, for the passage reads better without
 it. Fritz. adduces Matth. xiii. 39. as an ex-
 ample of the absence of the pronoun; but it may
 be better dispensed with there, since the same
 expression with the τούτων had occurred a little
 before. The Genit. here has the same sense as
 if with περὶ.

— ἡ ἀπάτη τοῦ πλούτου] Some recent In-
 terpreters take ἀπάτη for τέρψις. But there is
 no reason to abandon the common interpreta-
 tion 'the fallaciousness of riches,' expressive of
 those various fallacies which accompany riches,
 and induce disappointment, and throw a veil
 over the heart as to the real state of happiness
 here and hereafter.

— αἱ περὶ τὰ λ. ἐπιθ.] The sense seems to
 be, 'the desires exercised about (circa) the rest
 of the gaudes of life' (to use an old English
 term). Λοιπὰ has reference to τοῦ πλούτου,
 and alludes to honours and sensual gratifica-
 tions; what are called by St. Paul the τῆς σαρκὸς
 ἐπιθυμίαι, and by Luke viii. 14. ἡδοναὶ τοῦ
 βίου. There may be (as Grot. suggests) an
 euphemism, since sensuality of every kind is ad-
 verted to. The recent Commentators regard the
 περὶ τὰ λοιπὰ as put for τῶν λοιπῶν. But
 that is unnecessary.

20. παραδέχονται] 'receive and entertain it,

¹ Matt. 5. 15. ἐξήκοντα, καὶ ἐν ἑκατόν. ¹ Καὶ ἔλεγεν αὐτοῖς· Μῆτι ὁ 21
¹ Luc. 8-16. 33. λυχνος ἔρχεται, ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλί-
¹ Matt. 10. 26. νην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῇ; ² οὐ γὰρ ἐστὶ τι 22
¹ Luc. 8. 17. κρυπτόν, ὃ εἰς μὴ φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον,
¹ Matt. 11. 15. ἀλλ' ἵνα εἰς φανερόν ἔλθῃ. ¹ εἴ τις ἔχει ὦτα ἀκούειν, ἀκου- 23
¹ Matt. 7. 2. ἔτω. ¹ Καὶ ἔλεγεν αὐτοῖς· Βλέπετε, τί ἀκούετε. ἐν ᾧ 24
¹ Luc. 6. 38. μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν, καὶ προστεθήσεται
¹ Matt. 13. 12. et 25. ὑμῖν τοῖς ἀκούουσιν. ² ὃς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ 25
¹ Luc. 8. 18. 26. ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.
¹ Καὶ ἔλεγεν· Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς 26
¹ εἰς ἄνθρωπος βάλλῃ τὸν σπόρον ἐπὶ τῆς γῆς, καὶ καθεύδῃ 27

assent to it.' "Εν τριάκοντα, &c. There is something harsh in this, instead of which we should expect εἰς. The best way of accounting for it is to suppose, (with Grot and Fritz.), that the Evangelist suddenly returns back from the *thing* and the *explanation* to the *parable*.

21. αὐτοῖς] i.e. the disciples, not the people at large. Compare vv. 21, 24, 26. and Luke viii. 16-18. And although vv. 21-25 are brought forward in another sense in Matth. v. 15. x. 26. vii. 2 & 13., yet proverbial *sententiae* like this are (as Grot. observes) applicable in various views. It is (to use the words of Whitby) as if Christ had said: 'I give you a clear light by which you may discern the import of this and other parables; but this I do, not that you may keep it to yourselves, and hide it from others, but that it may be beneficial to you, and by you be made beneficial to others; and that having thus learned, you may instruct them how they ought to hear, and to receive the word heard in good and honest hearts, ver. 20. And though I give you the knowledge of these mysteries of the kingdom of God (*καταμύνας*) privately, I do it not that you may keep them so, for there is nothing thus hid, which should not be made manifest, neither was any thing made secret by me, but that it should afterwards come abroad.'

— μῆτι] 'num quid.' An adverb sometimes involving affirmation, sometimes negation, (as here), in which latter case Hoogev. considers as emphatic. The nouns λυχνος, μόδιον, κλίνην, and λυχνίαν have the Article on the principle of denoting things of which there is generally but one of a sort in a house. "Ἐρχεται, for φέρεται, 'is brought.' Neuter for passive, by an idiom common to both Greek and Latin, as spoken of letters; though occurring also in other cases, as Thucyd. i. 137. ἦλθε γὰρ (i.e. money) αὐτῷ ὕστερον ἐκ τῶν Ἀθηνῶν.

For ἐπιτεθῇ several MSS. (some of them ancient,) and Theophylact have τεθῇ, which was proposed by Mill, and edited by Griesb., Knapp, and Fritz. But there is not sufficient authority for the alteration, which seems to be a mere *emendation* of the Alexandrian school. As little ground is there for the omission of the *τι* just afterwards by the same Editors. The *τι* could scarcely be dispensed with in the plain style of the Evangelist, though it might more elegantly be omitted. It was therefore cancelled by the *emendatorum*, and carelessly omitted, on account

of the preceding *τι ἐστὶ*, by the scribes of the ordinary MSS.

By the κλίνην must be understood the couch, (like our sofa), which, as Grot. observes, had such a cavity as to admit of a *candelabrum* being put under it, nay, it seems, any thing much larger; indeed, from the citations adduced by Wets., it appears to have been used by the ancients as a common hiding-place, or lurking hole.

22. οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ' ἵνα, &c.] An elliptical form for οὐδὲ ἐγένετο ἀπόκ. (ἀλλ' ἐγένετο ἀπόκρυφον) ἵνα, &c. Thus that there is no reason to adopt any one of the various readings, which have sprung from ignorance of the ratio phraseologiae. See Fritz., who rightly observes that ὁ εἰς μὴ φαν. ought to be taken in *universum*, for 'quodcumque non in lucem prolatum fuerit.'

24. βλέπετε τί—ἀκούουσιν] There is something perplexed about this verse, which has given rise to several readings, and induced Editors to adopt various expedients to make all right. Griesb. and Tittm. expunge the clause καὶ προστεθήσεται—ἀκούουσιν, with a few MSS. And Vat., from some MSS., cancels the τοῖς ἀκ. But it has been fully shown by Fritz. that neither emendation can be received; and he himself edits βλέπετε, τι ἀκούετε, καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν. ᾧ μέτρῳ μετρεῖτε, μετρηθήσονται ὑμῖν. By this emendation the words are placed more logically, and the sense more neatly expressed. But as there is no direct authority for the change, and as the Evangelist is obviously not characterised by neatness and exact correspondence of the members of a sentence, such as this emendation imparts, it ought not to have been introduced into the text.

The *τί* here answers to the *πᾶς* of Luke. Euthym. well paraphrases thus: 'Ἐν ᾧ μέτρῳ μετρεῖτε τὴν προσοχήν, ἐν τῷ αὐτῷ μετρηθήσεται ὑμῖν ἡ γνώσις.'

26. Fritz. well observes, that in ver. 26-32. there is a continuation of our Lord's discourse, and addressed to the people at large. The following parable is recorded only by Mark. On its bearing and application Commentators differ; some, as Whitby and Fritz., referring it to the seed which fell on good ground, in the preceding parable of the sower. But others, as Mackn., think the correspondence in many respects fails;

καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστάνη,
 28 καὶ μῆκνῃται, ὥς οὐκ οἶδεν αὐτός. αὐτομάτῃ γὰρ ἡ γῆ
 καρποφορεῖ πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρη
 29 σίτον ἐν τῷ στάχυϊ. ὅταν δὲ παραδῶ ὁ καρπός, εὐθέως
 ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.

30 ° Καὶ ἔλεγε· Τινὶ ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ; ο Matt. 13.

31 ἢ ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν; ὥς † κόκκῳ σι- Luc. 13. 18.

and they are of opinion, that it should be taken in connexion with the preceding verses, and was intended to prevent the Apostles from being dispirited, when they did not see their labours attended with success.

27. καθεύδῃ καὶ ἐγείρηται, &c.] This expression (in which the καθεύδῃ refers to νύκτα, and the ἐγείρηται to ἡμέραν) is like that of Psalm iii. 6. ἐκοιμήθην καὶ ὑπνωσα ἐξηγέρθην, and is an image of security and confidence. 'Ὡς, 'in such a manner as.'

28. αὐτομάτῃ] The word properly signifies self-moved, and is here, as often in the Classical writers, used of that energy of nature, which is independent of human aid. Καρποφορεῖ. This is generally taken for φέρει; the καρπο being inert, as in Diod. Sic. p. 137. ἀμπελος—καρποφορεῖ τὸν οἶνον. But Beza, Pisc., and Fritz. more properly give it the full sense *fruges fert*, and take φέρει from it in the next clause. Χόρτον, blade. For want of some such definite term, the Greeks and Romans used the same word as denoted *grass*. The words χόρτον and στάχυν are put in the singular, because they are used in a general sense, which, however, implies plurality. Στάχυν properly, as here, denotes the ear in its green state, so called from the peculiarly erect form it then has. Πλήρη σίτον, the complete perfect grain. So Genes. xli. 7. σταχύες πλήρεις.

29. ὅταν δὲ παραδῶ ὁ καρπός] With this passage the antient Translators are so perplexed that they either give versions which wander from the sense, or else they express it in a general way by, 'when the crop is ripe.' The best mode of interpretation is that recommended in Recens. Synop., namely, (with Beza, H. Steph., Heupel, Wolf, Kuin., and Fritz.,) to suppose an ellipsis of ἐαυτὸν, as in the case of many other actives to which use imparted a reciprocal sense; of which Fritz. adduces as examples κρύπτειν, κεύθειν, ἀπορρίπτειν, ἀναλαμβάνειν, παρέχειν, ἐφίεναι, ἐνδιόδουσι, ἐπιδιόδουσι, and finally παροδοῖναι, which, though it does not occur in the Classical writers, is found in Hellenistic Greek; e. g. Josh. xi. 19. οὐκ ἦν πόλις, ἥτις οὐ παρέδωκε (which did not deliver up itself, as we say surrender) τοῖς υἱοῖς Ἰσραὴλ. 1 Pet. ii. 23. παρεδίδου ('he committed himself') δὲ τῷ κρίνοντι δικαίως. The question, however, is, to whom the fruit is to be understood to yield itself up, and deliver its increase? To the reaper, almost all the Commentators say. But I prefer, with Fritz., to refer it to τῷ ἀνθρώπῳ, taken from the preceding. Thus also ὁ ἀνθρώπος must be understood at ἀποστέλλει. As to ἀποστέλλει τὸ δρέπανον, it is put, by a seemingly popular metonymy, for 'he sendeth those who may put in the sickle,' i. e. the reapers. So, in a very

similar passage of Joel iii. 13. ἐξαποστείλατε δρέπανα, ὅτι παρέστηκεν ὁ τρυγητός. See also Apoc. xiv. 14. & xv. 19. μέμνον τὸ δρέπανον καὶ θερίσον. Of this idiom the Commentators have adduced no example from the Classical writers. For the Latin phrase *immittere falcem* which they adduce, and that of προσφέρειν τὸ δρέπανον, which I have cited in Recens. Synop., are only used of the reaper, not the husbandman.

31. κόκκῳ] The greater part of the MSS., (especially the antient ones), together with the Editio Princ. and other antient Editions, and some Versions, and Fathers, have κόκκον, which is adopted by Mill and Wets., and edited by Matth., Griesb., and others down to Scholz.; except that Fritz. retains the common reading; and, I think, very properly; for (as he shows) it is otherwise scarcely possible to justify the construction. And although κόκκον may seem to be the more difficult reading, yet, as it appears from the Greek Commentators, there is reason to think that κόκκῳ was altered into κόκκον ex interpretatione. Besides, it may be added, as the words are so very much alike, the *adscript* and the *v* being perpetually confounded, Manuscript authority will here have but little weight. Mark iv. 31. & 32. On the subject of this *Sinapi* Mr. Frost, for the purpose of removing what appears to him a difficulty and objection connected with the present passage, has propounded an hypothesis, certainly ingenious, but which needs authentication from the works of Eastern travellers. Indeed it appears unnecessary for the commendable purpose in view. Every enlightened Interpreter will see how uncritical it were to press so much as Mr. Frost has done on the expression "least of all seeds." It is sufficient if the smallest mustard seed be among the least of seeds known in Palestine; for it is plain that the tobacco could not be here contemplated, as it was not known till the discovery of America. And the Foxglove was probably not known in Palestine. It is plain that πάντων must not be pressed upon; for the Heb. כָּל is often similarly pleonastic. Thus it is omitted in the parallel passage of Matthew.

Again, γίνεται δένδρον may very well be taken, by a popular hyperbole, for 'it becomes, as it were, a tree,' especially as from a comparison of the parallel words of Matthew, ποιεῖ κλάδους μεγάλους, it is plain that the sense must be, "that which branches out widely, like a tree." Besides, the statements of Dr. A. Clarke make it certain that this plant sometimes grows to a height of 15 feet, which may very well allow it to be a shelter for birds; and the κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ of Matthew is well explained by the ὥστε δύνασθαι ὑπὸ τὴν σκίαν

νάπεως, ὅς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος πάντων τῶν σπερμάτων ἐστὶ τῶν ἐπὶ τῆς γῆς· καὶ ὅταν σπαρῇ, 32 ἀναβαίνει, καὶ γίνεται πάντων τῶν λαχάνων μείζων, καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν
 p Matt. 13. 34. αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν. ῥ Καὶ τοιαύ- 33 ταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο ἀκούειν. χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς· 34 κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα.
 q Matt. 8. 18, 23. Luc. 8. 22. ῥ ΚΑΙ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁφίας γενο- 35 μένης· Διέλθωμεν εἰς τὸ πέραν. Καὶ ἀφέντες τὸν ὄχλον, 36 παραλαμβάνουσιν αὐτόν, ὡς ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα δὲ πλοιάρια ἦν μετ' αὐτοῦ. καὶ γίνεται λαῖλαψ ἀνέμου με- 37 γάλῃ· τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε αὐτὸ ἦδη γεμίζεσθαι. καὶ ἦν αὐτὸς ἐπὶ τῇ πρύμνῃ, ἐπὶ τὸ 38 προσκεφάλαιον καθεύδων· καὶ διεγείρουσιν αὐτόν, καὶ λέ- γουσιν αὐτῷ· Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα; καὶ διεγερθεὶς ἐπετίμησε τῷ ἀνέμῳ, καὶ εἶπε τῇ θαλάσσῃ· 39 Σιώπα, πεφίμωσο. καὶ ἐκόπασεν ὁ ἀνεμός, καὶ ἐγένετο

αὐτοῦ κατασκηνοῦν of Mark. As to what Mr. F. calls "the impossibility of an annual plant becoming a shrub, much less a tree," it is too far-fetched an objection to deserve the least attention.

Finally, Mr. Frost's hypothesis seems to be negatived by the words ὅταν δὲ αὐξηθῇ, γίνεται πάντων τῶν λαχάνων μείζων, for surely the term λαχ. is only applicable to a plant, not to a tree. That some properties are common both to the *Sinapi* and to the *phytolacca dodecandria* is, therefore, insufficient to establish Mr. Frost's position.

33. καθὼς ἠδύναντο ἀκούειν] On the sense of these words Commentators are divided in opinion; but some of the best antient and modern ones are, with reason, agreed that it is as follows: 'as they had the ability and capacity of hearing them, and in such a way as they could profit by them.'

34. ἐπέλυε πάντα] gave solutions and explanations of every thing. Ἐπιλύειν, both in the Classical and Hellenistic Greek, often (as the Hebr. פתח and the Latin *solvere*) has this sense. Its primary signification is to untie a knot. The Hebrew term seems to be derived from what I consider as the more primary one, פתח to open or loose what is shut or bound, whence פתח, a key, literally an opener.

36. παραλαμβάνουσιν—ἐν τῷ πλοίῳ] On the interpretation of this passage Commentators are by no means agreed. Most suppose ἐν τῷ πλοίῳ as put for εἰς τὸ πλοῖον, in this sense: 'After he had dismissed the multitude, his disciples took him, just as he was, (i. e. unprepared as he was, and without delay), on board the ship.' An interpretation ably supported by Rosenm. and Kuin. (see also Recens. Synop.), against the objections of Elsner and Kypke, whose own interpretations, however, are far more open to censure. I still think there is nothing

objectionable in the common one. Yet I am inclined to agree with Euthym. and some other antients, as also some of the modern Commentators, (as Fritz.), in joining ἐν τῷ πλοίῳ with ὡς ἦν, which is a more natural construction, and renders any enallage unnecessary. Thus the sense will be, that 'on the dismissal of the multitude, they carried him off, just as he was, in the boat (in which he had been teaching).' Thus the ὡς ἦν will be for ὡς εἶχε, which implies immediately, without staying for rest, refreshment, or preparation: no doubt, because the evening was coming on.

36 μετ' αὐτοῦ] i. e. as Fritz. explains, with Jesus's boat. And he cites many examples of this idiom.

37. λαῖλαψ] a whirlwind, hurricane; for the antient Lexicographers explain it by συστροφή, and Aristot. de Mundo, πνεῦμα βίαιον, καὶ ελλοῦμενον κάτωθεν ἄνω. It seems derived from λαί, very, and λάπτειν, to snatch, take off, carry away. Ἐπέβαλλε is to be taken in an intransitive sense for se injecerunt, irruerant. Γεμίζεσθαι, was filled (namely with the waves). A very unusual ellipsis.

38. τῇ πρύμνῃ] i. e. the place where the steersman sat, and the most commodious one for a passenger. Τὸ προσκεφ., not a pillow, (as the Translators render), but the pillow. The Article has a peculiar force, denoting a particular part of the furniture of the ship. This seems to have been a leather stuffed cushion. It is certain that προσκεφάλαιον not only denoted a pillow, but a cushion.

39. σιώπα, πεφ. The asyndeton here is very suitable to the gravity of the occasion. If Valckn. had had the taste to perceive this, he would have suppressed his conjecture, that σιώπα is a gloss. Fritz. compares the usual address of the heralds, ἀκούε, σίγα.

40 γαλήνη μεγάλη. καὶ εἶπεν αὐτοῖς· Τί δειλοί ἐστε οὕτω;
41 πῶς οὐκ ἔχετε πίστιν; καὶ ἐφοβήθησαν φόβον μέγαν,
καὶ ἔλεγον πρὸς ἀλλήλους· Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ
ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

1 V. ἩΛΘΟΝ εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν ^{r Matt. 8.}
2 χώραν τῶν Γαδαρηνῶν. καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου, ^{26. Luc. 8. 26.}
εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν
3 πνεύματι ἀκαθάρτῳ, ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνή-
4 μασι καὶ οὔτε ἀλύσειν οὔδεις ἠδύνατο αὐτὸν δῆσαι, διὰ
τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσει δεδεσθαι, καὶ διεσ-
5 πασθαι ὑπ' αὐτοῦ τὰς ἀλύσεις, καὶ τὰς πέδας συντετρίφ-
6 θαι· καὶ οὔδεις αὐτὸν ἴσχυε δαμάσαι. καὶ διαπαντός, νυκ-
τός καὶ ἡμέρας, ἐν τοῖς *μνήμασι καὶ ἐν τοῖς ὄρεσιν ἦν,
7 κρᾶζων καὶ κατακόπτων ἑαυτὸν λίθοις. Ἰδὼν δὲ τὸν Ἰησοῦν
ἀπὸ μακρόθεν, ἔδραμε καὶ προσεκύνησεν αὐτῷ, καὶ κρᾶζας
φωνῇ μεγάλῃ εἶπε· Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ Θεοῦ
τοῦ ὑψίστου; ὀρκίζω σε τὸν Θεόν, μὴ με βασανίσῃς.

41. ἔλεγον] Not the disciples only, but the mariners also.

V. 2. ἄνθρωπον ἐν πν. ἀκ.] Sub. ὦν. So ver. 25. γυνὴ τις οὕσα ἐν ῥύσει αἵματος. There is no such *hypallage*, as some Commentators suppose; and Fritz., (with Pric., Grot., and E. V.), takes the *ἐν* for *σύν*, i. e. a man animated with, &c.

3. τὴν κατοίκησιν] The Article refers to αὐτοῦ understood; and the force of the Imperfect in *εἶχεν* imports *use* and *habit*. Μνήμασι. This, instead of the common reading *μνημείοις*, is read in a great part of the MSS., (including nearly all the most ancient ones), as also the Edit. Princ. and Beng. And it was preferred by Mill, adopted by Wets., and edited by Matth., Griesb., Tittm., Vat., Fritz., and Scholz. The common reading arose, no doubt, from ver. 2. The sepulchral monuments of the ancients, especially in the East, were tolerably roomy vaults, and would be no indifferent shelter for maniacs. Indeed, from Diog. Laert. ix. 38. *ἐρημῶν ἐνίοτε καὶ τοῖς τάφοις ἐνδιατρίβων* we find that they formed no contemptible habitations, and were sometimes used as such.

4. πέδας καὶ ἀλύσεις] By *πέδ.* are denoted chains for the feet; by *ἀλ.*, those for the hands and body in general. *Διεσπᾶσθαι*, 'had been torn asunder.' *Συντετρίφθαι*, had been rubbed and crushed to pieces.

5. ἐν τοῖς—ἦν] This punctuation I have adopted, with the Vulg., Syr. Vers., E. V., Dodd., Winer, and Fritz., as being required by propriety. To place the comma after *κρᾶζων*, as is generally done, would yield a false sense. See Winer's Gr. Gr. § 39. The position *ἐν τοῖς μν. καὶ ἐν τοῖς ὄρεσιν* for the common reading *ἐν τοῖς ὄρεσιν καὶ ἐν τοῖς μν.*, is found in many of the best MSS., and almost all the Versions, and is edited by Griesb., Tittm., Fritz., and Scholz.

The circumstance of cutting himself with

sharp stones, instead of a knife, (which, of course, would not be granted him), is quite agreeable to the usual custom of maniacs, who tear their flesh, and cut it with whatever they can lay their hands on; of which Wets. adduces examples. Here, however, this was manifestly the result of *dæmoniack* possession.

7. Θεοῦ τοῦ ὑψίστου] The epithet *ὁ ὑψίστος* as applied to God, occurs nowhere else in the Gospels, and only once elsewhere, namely, Heb. vii. 1., taken from Genes. xiv. 22. It corresponds to the Heb. *עליון*. The expressions seem to have been at first given with reference to the exalted abode of God, i. e. in Heaven. (So Isa. lxvi. 1. "Heaven is my throne, and earth my footstool.") Thus our word *Heaven* is rightly derived by H. Tooke from the past particip. of *Heofan*, to *heave*, lift up. The names may also refer to the *supreme majesty* of the Deity; and correspondent terms are found in the Theology of all the *Pagan* nations of antiquity. In the Old Testament, however, the above names are almost always given to distinguish the Deity from those who were called gods.

—ὀρκίζω σε τὸν Θεόν] This formula usually denotes to *put any one on his oath*. See Note on Matt. xxvi. 63. and Matth. Gr. Gr. But here (as Grot., Rosenm., and Kuin. have shown) it has the force of *oro, obtestor te per Deum*, and thus is equivalent to the *δέομαι σου* of Luke xviii. 28.

—μὴ με βασανίσῃς] Some ancient Commentators, (as Theophyl.), and recent modern ones, (as Fritz., and myself in Recens. Synop.), explain, "by compelling me to depart from the man." And, indeed, this interpretation is very agreeable to the context. But it is somewhat harsh, and is not permitted by the parallel passages of Matthew and Luke, from which it appears that the word is to be taken of the mode of torment, which was supposed to be apportioned to *dæmons* compelled to come out of

ἔλεγε γὰρ αὐτῷ· Ἐξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ 8
τοῦ ἀνθρώπου. καὶ ἐπηρώτα αὐτόν· Τί σοι ὄνομα; καὶ 9
ἀπεκρίθη λέγων· Λεγεὼν ὄνομά μοι, ὅτι πολλοί ἐσμεν.
καὶ παρεκάλει αὐτὸν πολλά, ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω 10
τῆς χώρας. ἦν δὲ ἐκεῖ πρὸς *τῷ ὄρει ἀγέλη χοίρων 11
μεγάλῃ βοσκομένη· καὶ παρεκάλεσαν αὐτόν [πάντες] οἱ 12
δαίμονες λέγοντες· Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς
αὐτοὺς εἰσέλθωμεν· καὶ ἐπέτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς. 13
καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα, εἰσῆλθον εἰς τοὺς
χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν
θάλασσαν (ἦσαν δὲ ὡς δισχίλιοι), καὶ ἐπνίγοντο ἐν τῇ θα-
λάσσῃ. Οἱ δὲ βόσκοντες τοὺς χοίρους ἔφυγον, καὶ *ἀπήγ- 14
γειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. καὶ ἐξῆλθον
ἰδεῖν τί ἐστὶ τὸ γεγονός· καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, 15
καὶ θεωροῦσι τὸν δαιμονιζόμενον καθήμενον, καὶ ἱματισμένον

possessed persons, namely, the being compelled (as Luke expresses it) *εἰς τὴν ἄβυσσον ἀπελθεῖν*, (see 2 Pet. ii. 4. and Apoc. ix. 1 & 2. xi. 7, &c.), a term applied by the Greeks to their Tartarus. The words of ver. 10, *καὶ παρεκάλει* — *ἔξω τῆς χώρας*, may, indeed, seem to favour the first mentioned interpretation. But they are equally suitable to the other. The demons entreat that if they must depart from the man, they may at least not be compelled to abandon the country; which was but a more modest form of preferring the first mentioned request, that he would not send them away to the place of torment.

9. *ἀπεκρίθη λέγων*] Many MSS., (some of them antient), and most of the Versions, read *λέγει αὐτῷ*, which is preferred by Beng., and edited by Griesb., Tittm., Vat., Fritz., and Scholz. But there is no sufficient reason for the alteration.

— *τί σοι ὄνομα*] Spirits, both good and evil, are always represented in Scripture as having names, which, it seems, they assumed in accommodation to human infirmity. Be that as it may, our Lord did not ask the name through ignorance, but (as Euthym. suggests) to thereby elicit an answer, that the bystanders might have the more occasion to admire the stupendous power by which the miracle was wrought.

— *Λεγεὼν*] This word (from the name of a well known Roman body of troops) was often used by the Jews to denote a great number. That the term has that sense here, and not that of *Chief of the Legion*, is plain from the words following, and those of vv. 10 & 12.

10. *αὐτοῦς*] i. e. himself and his fellows, who called themselves by the name Legion. Ἐξω, for *ἐκτός*.

11. *πρὸς τῷ ὄρει*] This reading (for *πρὸς τὰ ὄρη*) is found in the greater part of the MSS., (almost all of them antient), nearly the whole of the Versions, and the Edit. Princ., confirmed by Lu. viii. 32. *ἐν τῷ ὄρει*. It is also adopted by Wets., Beng., Matth., Griesb., Vat., Tittm., Fritz., and Scholz. Yet the common reading is *not*, as Fritz. affirms, *inepta*; for the *πρὸς* might

mean *in, at, or by*, as in many passages, which see in Schleusn. or Wahl. The *πάντες* is omitted in very many MSS., (most, indeed, of the antient ones), and all the best Versions, and is cancelled by Griesb., Vat., Tittm., Fritz., and Scholz.

13. *καὶ ἐπνίγοντο*] “were suffocated,” i. e. by drowning. So that it might be rendered ‘were drowned,’ as in a passage of Plutarch cited by Wets. Indeed our *drown* comes from the Saxon *Druncian*, to choke. But that sense is inherent in the added words *ἐν τῇ θαλάσσῃ*. Those who adopt the hypothesis which supposes the demons to have been lunatics, are here involved in inextricable difficulties; for the words of Mark (as Fritz. truly observes) can be no otherwise understood than as asserting that the demons ejected from the man really entered into the bodies of such of the swine as they chose, and &c. ‘Qs added to numbers not quite definite, signifies quasi, something like, about.

14. *οἱ δὲ βόσκοντες*] The participle has here the force of a substantive, as Matt. viii. 23. Lu. viii. 34. vii. 14. *Ἀπήγγειλαν*. This (instead of the common reading *ἀνγγ.*) is found in several MSS., (some of them antient), and is edited by Griesb., Tittm., Vat., Fritz., and Scholz. I long hesitated to receive this reading, because, though propriety requires *ἀπηγγ.*, not *ἀνγγ.*, yet in such a writer as Mark, that is not decisive, and there are in the N. T. a few instances of *ἀναγγ.* for *ἀπαγγ.*, a signification which is noticed by Hesych. Yet I know none followed, as here, by *εἰς* with an Accusative of thing for person; in which case *ἀπαγγ.*, which is a stronger term, seems requisite.

By *τὴν πόλιν* is meant the city of Gadara, and by *τοὺς ἀγρούς*, the country around it, or (as some explain) the country villages. Of course, the place is put for the inhabitants.

— *Ἰδεῖν τί ἐστὶ τὸ γέγ.* This seems to be a popular mode of expression, meaning to examine into the reality of any reported occurrence.

15. *θεωροῦσι τοῦ—λεγεῖν*] There is no occasion to adopt any of the changes here found in MSS. and supported by Critics; not even the

- καὶ σωφρονοῦντα, τὸν ἐσχηκότα τὸν λεγεῶνα· καὶ ἐφο-
 16 βήθησαν. καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες, πῶς ἐγένετο
 17 τῷ δαιμονιζομένῳ, καὶ περὶ τῶν χοίρων. *καὶ ἤρξαντο πα- ^{Act. 16.}
 18 ρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὀρίων αὐτῶν. *Καὶ ἐμ- ^{39.}
 βάντος αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαιμονισ- ^{Luc. 8.}
 19 θεὶς, ἵνα ἦ μετ' αὐτοῦ. ὁ δὲ Ἰησοῦς οὐκ ἀφῆκεν αὐτὸν,
 ἀλλὰ λέγει αὐτῷ· Ὑπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς
 σους, καὶ ἀνάγγειλον αὐτοῖς, ὅσα σοι ὁ κύριος *πεποίηκε,
 20 καὶ ἡλέσέ σε. καὶ ἀπῆλθε καὶ ἤρξατο κηρύσσειν ἐν τῇ
 Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες ἐθαύ-
 μαζον.
 21 *ΚΑΙ διαπεράσας τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς ^{u Matt. 9.}
 τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτὸν· καὶ ἦν παρὰ ^{1. Luc. 8. 40.}
 22 τὴν θάλασσαν. *Καὶ ἰδὼν, ἔρχεται εἰς τῶν ἀρχισυναγῶ- ^{x Matt. 9.}
 γων, ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτὸν, πίπτει πρὸς τοὺς ^{18. Luc. 8. 41.}
 23 πόδας αὐτοῦ· καὶ παρεκάλει αὐτὸν πολλὰ, λέγων· Ὅτι
 τὸ θυγάτριόν μου ἐσχάτως ἔχει· ἵνα ἐλθὼν ἐπιθῇς αὐτῇ

cancelling of *καὶ* before *ἱματισμένον*, for it tends to strengthen the sense. And although there may seem an unnecessary addition in *τὸν ἐσχηκότα τὸν λεγεῶνα* after *τὸν δαιμονιζόμενον*, yet the latter is far more significant; and there is a sort of climax. Render, 'they see the demoniac seated, both clothed and in his right mind; him (I say) that had been possessed by the demons who called themselves Legion.' The being seated is mentioned, as a mark of sanity of mind, since maniacs rarely sit. *Ἐφοβήθησαν. Most Commentators understand *ἐφοβ.* of fear lest they might suffer a greater calamity; but it is rather to denote awe at the stupendous miracle.

17. *καὶ ἤρξαντο παρακ.* 'whereupon [literally, and then] they fell to beseeching him,' &c. This sense of *καὶ*, like that of the Heb. *ו*, is frequent in Scripture, and sometimes occurs in the Classical writers. *Τῶν ὀρίων α.*, 'their district.'

18. *ἵνα ἦ μετ' αὐτοῦ* 'might accompany him.' This was, as many Commentators suppose, from fear lest the demons should again enter into him.

19. *οὐκ ἀφῆκεν αὐτὸν* scil. *εἶναι μεθ' αὐτοῦ*. The reasons which influenced our Lord's refusal have been variously conjectured, (see Theophyl., Euthym., Grot., Kuin., and Fritz.), any, or indeed all of which combined, may have had effect. *Τοὺς σοὺς*, scil. *οἰκείους*, to be taken from *οἶκον*.

20. *πεποίηκεν* This reading (instead of the common one *ἐποίησεν*) is found in the greater part of the MSS., (many of them ancient), some Fathers, and the Edit. Princ.; and is, with reason, adopted by Beng., Wets., Matth., Griesb., Tiitt., Vat., Fritz., and Scholz. Propriety, indeed, as well as MS. authority, would require the preterite; for (as Fritz. observes) "in the dispossessed person, the effect of the things which the Lord had done remained, but the compassion (denoted by *ἡλέσέ σε*) is a thing

which would be transient." Yet *ἐποίησε* occurs in the parallel place of Luke, from which it was probably introduced here. In *καὶ ἡλέσέ σε* there is no occasion to insert an *ὅτι*, with Beza. It is better to suppose, with Grot., that these words are suspended on the preceding, so that *ὅσα* may be repeated. Perhaps, however, Fritz. is right in accounting this a variation of construction.

21. *ἐπ' αὐτόν* Fritz. observes that the *ἐπὶ* corresponds to the German *nach*, and that the sense here is, 'ut eum indisiceretur.' And he subjoins several examples from the Classical writers.

22. *εἰς τῶν ἀρχισ.* 'Ἀρχισυνήγωγος' properly signifies the president of a synagogue. But there was but one synagogue at Capernaum; and from the expression *εἰς τῶν ἀρχισυν.*, taken in conjunction with Acts xiii. 15. and what we learn from the Rabbinical writers, we may infer, that in a Synagogue there was not only one who was properly President, but others, consisting of the more respectable members, who also bore the title, either as having exercised the office of President, or because they occasionally discharged the duties of the office, which were to preserve decorum and the legal form of worship, and to select and invite those who should read or speak in the congregation. See Jahn's Biblical Archeology, and Vitrinæ Archisynagogos.

22. *ἰδὼν αὐτόν* 'when he had come in sight of Jesus.'

23. *ἐσχάτως ἔχει* 'in ultimis est,' 'is at the last stage of disease.' The phrase *ἐσχάτως ἔχειν*, which occurs only in the later Greek writers, is equivalent to the more Classical *ἐσχάτως εἶναι*, or *διακείσθαι*. Examples of all which are adduced by Elsn., Wets., and Kypke.

— *ἵνα ἐλθὼν ἐπιθῇς*, &c.] There is here a difficulty of construction, which some attempt to remove by supposing an *hyperbaton*. This

τὰς χεῖρας; ὅπως σωθῇ· καὶ ζήσεται. καὶ ἀπῆλθε μετ' 24
αὐτοῦ· καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον
αὐτόν.

γ Lev. 15.
25.
Matt. 9. 20.
Luc. 8. 43.

Ἔτι καὶ γυνή τις οὖσα ἐν ῥύσει αἵματος ἔτη δώδεκα, 25
καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν, καὶ δαπανήσασα 26
τὰ παρ' αὐτῆς πάντα, καὶ μηδὲν ὠφεληθεῖσα, ἀλλὰ μᾶλλον
εἰς τὸ χεῖρον ἐλθοῦσα, ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα 27
ἐν τῷ ὄχλῳ ὅπισθεν, ἤψατο τοῦ ἱματίου αὐτοῦ· ἔλεγε 28
γάρ· Ὅτι κὰν τῶν ἱματίων αὐτοῦ ἄψωμαι, σωθήσομαι. καὶ 29
εὐθέως ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ
σώματι ὅτι ἴσται ἀπὸ τῆς μᾶστιγος. καὶ εὐθέως ὁ Ἰησοῦς 30

however, would involve an unprecedented harshness. It is better, with Kypke, Kuin., and Fritz., (whose method is supported by the Syriac and Vulg. Versions), to regard the expression as a *circumlocution* for the *Imperative*, *ἵνα* with a Subjunctive being put for the *Imperative*, as in Ephes. v. 23. Thus the sense is, 'Come and lay thy hands upon her.' Yet some verb must be supplied at *ἵνα*, either *δέομαι*, as is generally thought; or rather *παρακαλῶ*, taken in the sense of *δέομαι*.

25. οὖσα ἐν ῥύσει αἵματος] This construction is thought by Winer Gr. Gr. p. 134. a Hebraism; by others, a Latinism. But it is common to both Hebrew, Greek, and Latin. Thus the Greeks say *εἶναι ἐν νόσῳ*, (Soph. Aj. 270.), and the Romans *in morbo esse*.

26. πολλὰ παθοῦσα.] The expression is a strong one, (like the "*diu a medicis vexatos*" of Celsus), yet when we consider the ignorance of Jewish Physicians, and the various nostrums prescribed in this case, (on which see Lightf.), many of which would be nauseous and strong medicines, and all of them injurious to a habit of body so languid as in this disease, we may conceive that her sufferings would be great. There may be something *sarcastic* in the word *πολλῶν*, with which the Commentators compare the saying of Menander, *πολλῶν ἰατρῶν εἰσοδος μ' ἀπώλεσεν*. Here, indeed, we may reverse the saying of Solomon, that in a multitude of counsellors there is safety.

— αὐτῆς.] This, (for *ἐαυτῆς*), which is read in most of the best MSS. and Theophyl., and rightly edited by Matth., Griesb., Tittm., Fritz., and Scholz; since the common reading doubtless arose from an attempt at emendation produced by a sense of difficulty. See the Varr. Lectt. The phrase may (as Fritz. suggests) best be explained by regarding it as one of those many in which the *παρά* with a Genit. does not in *sense* differ from a simple Genitive. *Δαπανήσασα πάντα*, 'having expended her whole substance.'

— εἰς τὸ χεῖρον ἐλθοῦσα.] Literally, 'having come into a worse condition.' This use of *εἰς* or *ἐπὶ* with adjectives of the Comparative degree, importing 'for the better' or 'for the worse,' is frequent in the best writers.

On the construction in ver. 25-27., (which is somewhat anomalous), Fritz. well remarks, that the Participles *ἀκούσασα* and *ἐλθοῦσα* have nothing to do with the preceding ones *οὖσα* and

ἐλθοῦσα, but are put *ἀσυνδέτως*. The difficulty may, however, he thinks, be removed by considering the words *οὖσα ἐν ῥύσει*—*εἰς τὸ χεῖρον ἐλθοῦσα* as *quasi parentheticae*, and showing the nature of the disease. Thus *καὶ γυνή τις* will connect with *ἀκούσασα περὶ τοῦ Ἰ.*, *ἐλθοῦσα*, for *ἦλθε καὶ*, &c. That, however, is so like re-writing the sentence, that it is perhaps better to consider the whole as one of the many examples of *anacoluthon* which occur not only in the N. T., but also in the best Classical writers, especially Thucydides and his imitators.

28. ἔλεγε γάρ.] Several MSS. and some Latin Versions add *ἐν αὐτῇ*, which Fritz. thinks so indispensable to the sense that he receives the words into the text; and he calls in question the examples which have been adduced of a similar brevity of expression in *λέγειν* and the Heb. *דַּבֵּר*. But whatever *propriety* may dictate, and the usage of the best writers confirm, certain it is, that in the popular and familiar phraseology of most languages the idiom is found; though it rarely, if ever, occurs, except when, from the circumstances of the case, no mistake can arise from the omission in question. The same ignorance or forgetfulness of the extent to which ellipsis is carried in the popular modes of speech in every language, has occasioned many other Critical lapses in the same very learned and acute Philologist.

29. ἐξηράνθη ἡ πηγὴ τ. α.] Campb. translates 'the source of her distemper.' But this is neither a correct version nor a good paraphrase. *Πηγὴ* must be taken in a physical sense, though not in that proposed by Fritz. Nor is it much to the purpose that the Philological Commentators heap up examples of *δακρύων πηγῇ* or *πηγαί*. Kuin. and Fritz. rightly observe that *ἡ πηγὴ τοῦ αἵματος αὐτῆς* must be closely kept together, and that *πηγῇ τοῦ αἵμ.* is for *ῥύσις τοῦ αἵμ.*, answering to the Heb. *מַצַּח דָּמָא* in Levit. xii. 7. & xx. 18., a bloody flux. This is placed beyond doubt by the expression of Luke *ἐστὶ ἡ ῥύσις τοῦ αἵματος αὐτῆς*. The meaning is 'her flux of blood,' &c.; and this sense is confirmed by the use of the *singular*.

— τῷ σώματι.] i. e., as Euthym. well explains, *διὰ τοῦ σώματος, μὲνέτι βαινομένου τοῖς σταλαγμοῖς*. It is plain (as Fritz. observes) that the woman was then suffering under the disorder in its greatest violence. *ἴσται*, 'that she had been healed;' for it is the *preterite*, not the *present* (*ἵσται*). *Ἔγνω* is a very

- ἐπιγνούς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξεληθῶσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ, ἔλεγε· Τίς μου ἤψατο τῶν
 31 ἱματίων; καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· Βλέπεις τὸν
 32 ὄχλον συνθλίβοντά σε, καὶ λέγεις· Τίς μου ἤψατο; καὶ
 33 περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. ἡ δὲ γυνή, φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν ἐπ' αὐτῇ, ἦλθε καὶ προσέπεσεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν. ^aὃ δὲ εἶπεν αὐτῇ· Θύγατερ, ἡ πίστις σου σέσωκέ σε· ὑπάγε εἰς εἰρήνην, καὶ ἔσθι ὑγιῆς ἀπὸ τῆς μαστίγος ^a Matt. 9. 22. Infr. 10. 52.
 35 σου. ^bἘτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρχισυν- ^b Luc. 8. 49.
 36 ναγώγου λέγοντες· Ὅτι ἡ θυγάτηρ σου ἀπέθανε· τί ἐτι σκύλλεις τὸν διδάσκαλον; ὃ δὲ Ἰησοῦς, εὐθέως ἀκούσας τὸν λόγον λαλούμενον, λέγει τῷ ἀρχισυναγώγῳ· Μὴ φόβου,
 37 μόνον πίστευε. καὶ οὐκ ἀφήκεν οὐδένα αὐτῷ συνακολουθῆσαι, εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. καὶ ἔρχεται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον, κλαίοντας καὶ ἀλαλῶζοντας

significant term, and denotes full conviction from actual experience. Hence, too, we may see the stupendous nature of the miracle; for, as Grot. observes, "no one can naturally all at once recover from an inveterate malady, but vestiges of the disorder in its gradual retreat will long remain."

30. ἐπιγνούς—ἐξεληθῶσαν] These words have given rise to much discussion. One thing is plain, namely, that from hence, and from Luke vi. 9., it appears the power of performing miracles was not, with our Saviour, as in the case of the Prophets and Apostles, adventitious, (in consequence of which they ascribed their miracles to God), but inherent in him by his Divine nature. This, however, is but an inference from the words, in discussing the sense of which, even the best Commentators have much (but vainly) perplexed themselves and their readers. It is needless to advert to the unhallowed speculations of those who refer them to animal magnetism; nor can those be commended who ascribe the cure to an *effluviū*, or emanation; though Fritz., after a long examination of the force of the words, thinks that they mean, 'Jesus knowing *vim salubrem effluxisse ē corpore*.' It is best (as I have pointed out in Recens. Synop.) to suppose the words not meant to be taken in a physical sense, or to teach us the mode whereby the miracle was performed. We may consider it as a popular manner of expression, (like *διὰ τῶν χειρῶν*, often used of the working of miracles), and therefore not to be rigorously scrutinized, or bound down to Philosophical precision, but only importing,

Christ was fully aware that a miracle had worked by his power and efficacy. The word, however, obscured by ellipsis and metaphor. The construction is, ἐπιγνούς ἐν τῇ δυνάμει ἐξεληθῶσαν ἐξ αὐτοῦ; where ἐν must be supplied ἐν αὐτῷ οὕτως αὐτοῦ ἐξελθ., 'knowing that the power of miracles which was inherent in him,

had gone out of him,' as it were by the performance of a miracle through him. This force of δύναμις is indicated by the article, from inattention to which many of the best Commentators take τὴν δύναμιν to simply signify 'a miracle,' which obliges them to interpret ἐξελθ. in the far-fetched sense '*vim exercuisse*.'

32. περιεβλέπετο] for περιέβλεπε, by a use peculiar to the N. T.

33. ἐπ' αὐτῇ] 'in, or by, her;' equivalent to, 'unto her.' Πᾶσαν τὴν δλ., i. e. as Middlet. explains, 'the whole truth respecting the affair in question.' Fritz., however, renders, 'the whole affair as it happened.' The fact is, that in this absolute use of the phrase, (with which Fritz. compares Demosth. πάντα γὰρ εἰρήσεται πᾶληθῇ πρὸς ὑμᾶς), there is an ellipse of τοῦ ἔργου, or the like. But when it is not absolute, the ellipse is unnecessary, being supplied in the words following; as in Thucyd. vi. 87. εἰρήκαμεν δ' ὑμῖν πᾶσαν τὴν ἀλήθειαν περὶ ὧν ὑποπτευόμεθα.

34. ὑπάγε εἰς εἰρήνην] This and the kindred phrases πορεύεσθαι, and βαδίζειν εἰς εἰρήνην were founded on the Heb. שָׁלוֹם יְהִי, and were forms of affectionate or condescending valediction, and mean, as Fritz. explains, 'i secundo omine,' 'Go in God's name.'

35. ἔρχονται] scil. τινες. Ἀπὸ τοῦ ἀρχισ., literally, 'from the President's,' i. e. his house, (for he was now with Jesus.) So Joh. xviii. 28. ἀγονοὶ οὖν τοῦ Ἰησοῦ ἀπὸ τοῦ Καϊάφα. The idiom is found both in Greek and Latin, and indeed in modern languages.

38. κλαίοντας καὶ ἀλ., These words are exegetical of θόρυβον. Ἀλαλᾶζειν from ἀλαλα, (whence our halloo) seems to be akin to the Heb. הִלָּל, from whence came ἐλελίζειν. Both denoted the shout uttered by the soldiers of all the ancient nations, previous to battle. Ἀλαλᾶζειν, however, was sometimes used by any shrill fermentation, especially of grief, as in Jerem.

* Joh. 11. 11. πολλά. * καὶ εἰσελθὼν λέγει αὐτοῖς· Τί θορυβεῖσθε καὶ 39
κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. καὶ κα- 40
τεγέλων αὐτοῦ. ὁ δὲ ἐκβαλὼν * πάντας, παραλαμβάνει τὸν
πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ,
καὶ εἰσπορεύεται, ὅπου ἦν τὸ παιδίον ἀνακείμενον. καὶ 41
κρατήσας τῆς χειρὸς τοῦ παιδίου, λέγει αὐτῇ· Ταλιθα
κούμι· ὃ ἐστὶ μεθερμηνεύμενον, Τὸ κοράσιον, σοὶ λέγω,
ἔγειραι. καὶ εὐθέως ἀνέστη τὸ κοράσιον καὶ περιεπάτει 42
(ἦν γὰρ ἐτῶν δώδεκα), καὶ ἐξέστησαν ἐκστάσει μεγάλη.
καὶ διεστέλλατο αὐτοῖς πολλὰ, ἵνα μηδεὶς γνῶ τοῦτο· καὶ 43
εἶπε δοθῆναι αὐτῇ φαγεῖν.

4 Matt. 13. 54. Luc. 4. 16. VI. 4 ΚΑΙ ἐξῆλθεν ἐκεῖθεν, καὶ ἦλθεν εἰς τὴν πατρίδα 1
αὐτοῦ· καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. καὶ γε- 2
νομένου σαββάτου ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν· καὶ
πολλοὶ ἀκούοντες ἐξεπλήσσοντο, λέγοντες· Πόθεν τούτῳ
ταῦτα; καὶ τίς ἡ σοφία ἡ δοθείσα αὐτῷ, ὅτι καὶ δυνά-
* Joh. 6. 42. μεις τοιαῦτα διὰ τῶν χειρῶν αὐτοῦ γίνονται; * οὐχ οὗτός 3
ἐστὶν ὁ τέκτων, ὁ υἱὸς Μαρίας, ἀδελφὸς δὲ Ἰακώβου καὶ
Ἰωσή καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαί

34. & 47. and Eurip. Elect. 843. ἡσκαυεν, ἡλαλαξε.

40. ἐκβαλὼν ἅπαντας] This merely means, 'having ordered all to be removed,' Jesus retained just so many as were sufficient to prove the reality of the cure. To have permitted the presence of *more* might have savoured of ostentation. For ἅπαντας, πάντας is found in very many MSS. and the Edit. Princ., and is adopted by Beng., Wets., Mill, Griesb., Tittm., Vat., Fritz., and Scholz. The difference is, that πάντας signifies *omnes*, ἅπαντας *cunctos*.

41. Ταλιθα κούμι] Syriac words, of which the former signifies a *girl*; and the latter is the Imperative of *εἶπ*, to rise.

43. ἵνα μηδεὶς γνῶ τοῦτο] A popular form of expression importing 'that nothing of this should be made known.' The order, however, could not be meant to enjoin perpetual secrecy, but present suppression, to avoid making a concourse and raising a tumult. Εἶπε δοθῆναι αὐτῇ φαγεῖν. Εἶπε is for διέταξε. On the syntax see Winer's Gr. Gr. § 38. With respect to the thing itself, it is rightly remarked by Grot., that the order was given that it might be apparent that the maid was not only restored to *life*, but to *health*.

VI. 1. πατρίδα αὐτοῦ] 'the place where he was brought up,' namely, Nazareth.

2. καὶ γενομένου σαββ.] The sense (on which the Commentators are not quite agreed) seems to be, 'on the Sabbath day;' γεν. being for *ἄντος*. This is confirmed by the readings (glosses though they be) of the Cod. Cantab. and some other ancient MSS. 'Ἀκούοντες,' on hearing him, having heard him.' Fritz. renders it *auditores*. But that would require the Article. Ἐξεπλήσσοντο, scil. ἐπὶ τῇ διδασκῇ αὐτοῦ, which is added

in Matthew. Πόθεν τούτῳ ταῦτα; Sub. *eloi*, in the sense *contigerunt*. A fuller account of this transaction is given by Luke iv. 16. seqq. Τίς ἡ σοφία ἡ δοθ. αὐτῷ; scil. ὑπὸ τοῦ Θεοῦ. The *τις* signifies *quoniam*. The *ὅτι* just after is omitted in the greater part of the MSS., or *ἵνα* put in its place. And it is cancelled by Matth., Griesb., Tittm., and Scholz; but is retained and ably defended by Fritz., who remarks, that "all the various readings are only so many *corrections* of *librarii*, who did not comprehend the argumentation from *miracles* to prove *divine wisdom*; which is well pointed out by Grot." The sense is, 'Whence have these things fallen to the lot of this man, and what is this wisdom given him from above, that [not only he teaches us the way of salvation, but] even such *miracles* [as we have heard related] are performed by him.' Διὰ τῶν χειρῶν, by Hebraism (like *נָתַן*) for *δι' αὐτοῦ*.

3. ὁ τέκτων] Some MSS. have ὁ τοῦ τέκτονος υἱός. But this is rejected by all the Editors except Fritz., who are, with reason, agreed that it was introduced from St. Matthew, and sprung from those who wished to consult the dignity of our Lord. That our Lord, however, was a carpenter, is (notwithstanding the denial of Origen) testified by nearly all the MSS., confirmed by general tradition, and the authority of the Fathers, of whom Justin Martyr says that Christ *ἐργαζέτο ἀροτρα καὶ ζυγὰ*. That our Lord should have been taught *some* handicraft occupation the Jewish Law required, and the poverty of Joseph would render it necessary. And what was so likely or customary as that he should bring him up to his father's trade, which, though lowly, was not degrading? See more in Bp. Middleton.

- 4 αὐτοῦ ὡς πρὸς ἡμᾶς ; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ἔλεγε ^{f Matt. 13. 57.}
 δὲ αὐτοῖς ὁ Ἰησοῦς· Ὅτι οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ^{Luc. 4. 24.}
 ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τοῖς συγγενέσι καὶ ἐν τῇ οἰκίᾳ ^{Joh. 4. 44.}
 5 αὐτοῦ. ^{f Matt. 13. 58.} καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ
 6 μὴ ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς χεῖρας, ἐθεράπευσε. ^{h Matt. 9. 35.} καὶ
 ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν· καὶ περιῆγε τὰς κώμας ^{Luc. 13. 22.}
 κύκλῳ διδάσκων.
 7 ^{i Matt. 10. 1.} ΚΑΙ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς
 ἀποστέλλειν δύο δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευ- ^{Luc. 6. 13.}
 8 μάτων τῶν ἀκαθάρτων. ^k καὶ παρήγγειλεν αὐτοῖς, ἵνα μὴδὲν ^{et 9. 1.}
 αἴρωσιν εἰς ὁδόν, εἰ μὴ ῥάβδον μόνον· μὴ πήραν, μὴ ἄρτον, ^{supr. 3. 13.}
 9 μὴ εἰς τὴν ζώνην χαλκόν· ἅλλ' ὑποδεδεμένους σανδάλια, καὶ ^{k Matt. 10. 9.}
 10 μὴ ἐνδύσασθαι δύο χιτῶνας. ^m Καὶ ἔλεγεν αὐτοῖς· Ὅπου ^{Act. 12. 8.}
 εἰς εἰσέλθῃτε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθῃτε ^{m Matt. 10. 11.}
 11 ἐκεῖθεν. ⁿ καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς, μὴδὲ ἀκούσωσιν ^{Luc. 9. 4.}
 ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν, ἐκτινάξατε τὸν χόον τὸν ὑπο- ^{n Matt. 10. 14, 15.}
 κάτω τῶν ποδῶν ὑμῶν, εἰς μαρτύριον αὐτοῖς. ἀμὴν λέγω ^{Luc. 9. 5.}
^{et 10. 10, 11, 12.} ^{Act. 13. 51.} ^{et 18. 16.}

— ὡς πρὸς ἡμᾶς] hic apud nos. Fritz. observes that both the Scriptural writers and the Classical ones, (at least the poets), so place πρὸς with an Accusative, *adjecto verbo quietis* that is equivalent to παρά with a Dative.

5. καὶ οὐκ ἠδύνατο—ποιῆσαι] On the sense of these words there has been no little difference of opinion. The words, in their common acceptation, present a seeming difficulty, to avoid which, some (as Wolf and Kuin.) suppose a pleonasm, taking ἠδύνατο ποιῆσαι for οὐκ ἐποίησε. But (as Fritz. has shown) this pleonasm is commentitious, and the passages adduced in support of it admit of a better explanation without it. Others take ἠδύνατο for noluit. This, however, Fritz. shows is even more destitute of foundation than the former sense. The true interpretation seems to be that of many ancient Commentators (as Chrysost., Euthym., and Theophyl.) and, of the modern ones, Grot., Whitby, Le Clerc, Bentley, and Fritz. "Our Saviour could not, (says Theophyl.), not because he wanted power, but that the subjects of it were unbelieving and therefore (as Whitby says) wanted the condition on which alone it was fit he should heal them. Christ could not, consistently with the rules on which he invariably acted in performing miracles, (namely, to require faith in his Divine mission) perform them. The Commentators observe, that it is conformable to the Hebrew manner of speaking to say that that cannot be which shall not, or ought not to be. But abundance of examples of this have been adduced from both the Greek and Latin Classical writers; and the idiom is found even in modern languages.

6. θαύμαζε] Schleusn., Kuin., and myself in Recens. Synop., take the word rather of indignation than wonder; a signification, indeed, not unfrequent in the Classical writers, but perhaps not found in the New Testament. Far simpler and quite satisfactory is the common interpretation 'he wondered at their want of faith,' and

perverseness in rejecting his claims on such unreasonable grounds. This construction, indeed, of θαύμαζειν is very rare, (the usual one being θαύμαζ. ἐπί τινι, or περὶ τίνος.) Of the examples adduced by Wets., Munth and Heupel, the following alone are apposite. Isocr. ὥστε καὶ τοὺς εἰδότες—θαύμαζειν διὰ τὴν καρτερίαν ταύτην, and John vi. 21. ἐν ἔργον ἐποίησα, καὶ πάντες θαύμαζετε διὰ τοῦτο.

Κύκλῳ must (as Fritz. says) be joined with περιῆγε, not κώμας; and he shows that κύκλῳ is by the Classical writers often subjoined to verbs compounded with περι.

7. δύο δύο] 'by twos.' An idiom found in the Hebrew, in which distributives are wanting.

9. καὶ μὴ ἐνδύσασθαι] This is the reading of the common text, and it is supported by the great body of the MSS. But ἐνδύσασθε is found in some of the best, and in the Syr., Vulg., Goth., and Coptic Versions, as also in the Editio Princ. and Stephens' first and second; and it has been edited by Mill, Beng., Matth., Griesb., and all other Editors down to Scholz, except Fritz., who has recalled the common reading ἐνδύσασθαι; and, I think, on good grounds. He shows that ἐνδύσασθε would involve an unprecedented anacoluthon, and an extreme harshness: and, after a long and learned discussion, decidedly prefers ἐνδύσασθαι; by which there will be either an Anacoluthon, or a variation by means of two constructions, the former of which modes, he shows, is preferable. Thus, after ἀλλ', from the words ἵνα μὴδὲν αἶψ. εἰς ὁδόν, we must supply ἵνα, or βαδίζειν. Fritz. thus renders: 'jussit eos nullā re in imperatam ipsiā viam secum sumptā proficisci—sed (ire) sandaliis instructos neque duas induere tunicas' (sc. jussit; ἀπὸ κοινοῦ ληπτέον τὸ παρήγγειλε Euthymius). This interpretation is also supported by Grot., Heupel, Campb., and Kuin; and, as being alike satisfactory in sense and construction, it deserves the preference.

11. εἰς μαρτύριον αὐτοῖς] "that it may exist

ὑμῖν' ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ. καὶ ἐξελθόντες ἐκήρυσσον, ἵνα 12
o Jac. 5. 14. μετανοήσωσι' ὁ καὶ δαιμόνια πολλὰ ἐξέβαλλον' καὶ ἡλειφον 13
p Matt. 14. ἔλαιον πολλοὺς ἀρρώστους, καὶ ἐθεράπευον.
Luc. 9. 7. ^p Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης· φανερόν γὰρ ἐγέ- 14
 νετο τὸ ὄνομα αὐτοῦ. καὶ ἔλεγεν· Ὅτι Ἰωάννης ὁ βαπτίζων
q Matt. 16. ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν
 14. αὐτῷ. ἄλλοι ἔλεγον, Ὅτι Ἡλίας ἐστίν· ἄλλοι δὲ ἔλεγον· 15
 Ὅτι προφήτης ἐστίν, [ἢ] ὡς εἰς τῶν προφητῶν. ἀκούσας 16
 δὲ ὁ Ἡρώδης εἶπεν· Ὅτι ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός
r Luc. 3. ἐστίν· αὐτὸς ἠγέρθη ἐκ νεκρῶν. Αὐτὸς γὰρ ὁ Ἡρώδης 17
 19. ἀποστείλας ἐκράτησε τὸν Ἰωάννην, καὶ ἔδωκεν αὐτὸν ἐν [τῇ]
s Lev. 18. φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ
 16.
et 20. 21. αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν. ἔλεγε γὰρ ὁ Ἰωάννης τῷ 18

as a testimony unto them, i. e. as a testimony of their unbelief, and as a declaration that they are unworthy of commerce with you." (Newcome.)

13. *ἡλειφον ἔλαιον*] It appears from various passages of the Medical and Rabbinical writers cited by Wets. and Lightf., that *oil* (which in the Eastern and Southern countries is of a peculiarly mild quality) was used by the antients, both Jews and Gentiles (and had been so from the earliest ages) as a medical application. And that it was so used by the Apostles, and that the sense is, 'they anointed many with oil and thereby cured their diseases;' is the opinion of almost all the recent Commentators. But surely this circumstance, that the Apostles had successfully made use of a well-known medicine, would ill comport with the gravity and dignity of the preceding words, which, I think, compel us to suppose, with all the antient and early modern Commentators, that the healing was as much miraculous as the casting out demons. The anointing was only employed as a *symbolical action*, typical of the oil of gladness to be imparted by Divine assistance. See Euthym. and Theophyl. For the first Christians being accustomed to represent, in visible signs, the allegorical allusions in Scripture, used oil not only as the Jews had done, as a *remedy* which had become *sacred*, but, (from that sacredness,) as a *religious rite* at baptism, confirmation, and prayers for the sick. Or we may, with Fritz., (who fully acknowledges the miraculousness of the cures) regard the anointing with oil (being a frequent mode of imparting relief) as one of those *significant actions* by which both the Prophets of the Old Testament and the Apostles, (after their Lord's example) with indulgence to human weakness, accompanied their supernatural and miraculous cures. In all which cases, the *methods* adopted in those actions (which were various) contributed nothing to the cure, that being effected by means of which we can have no conception.

14. *ἤκουσεν ὁ βασιλεὺς*] There is here, seemingly, a want of the *Subject* to the verb. With this the early Critics have, indeed, furnished us, supplying *τὴν ἀκοήν τοῦ Ἰησοῦ*, which Beza approves, and Fritz., with his usual rashness as

an Editor, inserts in the text. But it is with reason rejected by all other Editors, as being from the margin. It is certainly better to retain a harshness than to get rid of it by such means. Grot. proposes to put *φανερὸν γὰρ ἐγένετο* into a parenthesis. But this would involve a very harsh hyperbaton. The best mode is to supply the subject *αὐτόν* from the preceding context, ver. 10.; which is suggested in the subsequent τὸ ὄνομα αὐτοῦ.

— *ὄνομα*] 'fame.' So the Latin *nomen*. *Φανερόν ἐγένετο*, was become celebrated. Ὁ βαπτίζων. Participle for substantive ὁ βαπτιστής. Ἐνεργοῦσιν αἱ δυν. ἐν αὐτῷ. Render, 'and therefore these mighty works are effected by him.'

15. *ὅτι προφήτης—προφητῶν*] There has been much discussion on the reading and sense of these words. If the testimony of MSS. and antient Versions can prove any thing, it is certain that the true reading is *ὅτι προφ. ἐστίν ὡς εἰς τῶν προφ.*, of which the sense can only be, 'he is a prophet resembling one of the prophets,' i. e. of old times. The *ἢ* before *ὡς* is of little or no authority, being omitted in almost every MS. of consequence, nearly all the Versions, and also in the Ed. Princ. and Stephens 1. & 2. And it is cancelled by Beng., Wets., Matth., Griesb., Tittm., Vat., and Scholz. The above reading, indeed, involves some harshness; yet the sense of *τῶν προφ.* is not ill suggested by the Article.

16. *ὃν ἐγὼ—ἐστίν*] This sort of attraction is frequent both in the Scriptural and Classical writers; but it is here adopted to give greater strength to the asseveration. The *ἐγὼ* also seems to be emphatical.

17. *ἀποστείλας ἐκράτησε*] The sense is, 'had caused him to be apprehended.' Ἐν τῇ φυλακῇ. The *τῇ* is omitted in several MSS. (most of them antient) and the Ed. Princ., and is cancelled by Beng., Matth., Griesb., Tittm., and Scholz; but is retained by Fritz.; and with reason; for the number of MSS. is not such as to warrant its being cancelled, and we can far more easily account for its omission than its insertion. Nay, Fritz. regards it as necessary to the sense; the denoting the public prison.

- Ἡρώδῃ· Ὅτι οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ
 19 σου. ἡ δὲ Ἡρωδιάς ἐνεῖχεν αὐτῷ, καὶ ἤθελεν αὐτὸν ἀπο-
 20 κτεῖναι· καὶ οὐκ ἠδύνατο. ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν <sup>Matt. 14.
5, et 21. 26.</sup> Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει
 αὐτόν· καὶ ἀκούσας αὐτοῦ, πολλὰ ἐποίει, καὶ ἠδέως αὐτοῦ
 21 ἤκουε. καὶ γενομένης ἡμέρας εὐκαίρου, ὅτε Ἡρώδης τοῖς <sup>u Gen. 40.
20.
Matt. 14. 6.</sup> γεγενησὶς αὐτοῦ δεῖπνον ἐποίει τοῖς μεγιστᾶσιν αὐτοῦ καὶ
 22 τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, καὶ εἰσελ-
 θούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος, καὶ ὀρχησαμένης,
 καὶ ἀρεσάσης τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις, εἶπεν ὁ
 23 βασιλεὺς τῷ κορασίῳ· Αἴτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω
 σοι· καὶ ὤμοσεν αὐτῇ, Ὅτι ὃ ἐὰν με αἰτήσῃς, δώσω σοι, ἕως
 24 ἡμῶν τῆς βασιλείας μου. ἡ δὲ ἐξελθοῦσα εἶπε τῇ μητρὶ
 αὐτῆς· Τί αἰτήσομαι; ἡ δὲ εἶπε· Τὴν κεφαλὴν Ἰωάννου τοῦ
 25 βαπτιστοῦ. καὶ εἰσελθοῦσα εὐθέως μετὰ σπουδῆς πρὸς τὸν
 βασιλέα, ᾗτήσατο λέγονσα· Θέλω ἵνα μοι δῶς ἑξαυτῆς ἐπὶ
 26 πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. καὶ περίλυπος
 γεγόμενος ὁ βασιλεὺς, διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμέ-
 27 νους οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι. <sup>u Matt. 14.
10.</sup> καὶ εὐθέως ἀποστείλας

19. ἐνεῖχεν αὐτῷ] Not, 'had a quarrel with,' as E. V.; nor, 'resented this,' as Campb.; nor, as Wakef. and some recent Commentators explain, 'was enraged against him;' but, 'bore a grudge against him.' The expression signifies to harbour (literally, 'have in mind') a grudge or resentment against any one, ἐνεσκέπει. Sub. κόχον. The complete phrase occurs in Herodot. i. 118. vi. 119. & viii. 27. The elliptical one occurs also in Luke xi. 53. and Genes. xlix. 23. (answering to צוּר) and Job xvi. 9. and Hesych. ἐνέχει μνηστικακεί. Also ἐνεῖχον· ἐχολοῦν. There is a similar idiom in ἐγκοτεῖν.

20. ἐφοβεῖτο τὸν Ἰ.] The term here imports a mixture of awe and reverence. Συνετήρει αὐτόν. There is much difference of opinion as to the sense of the συν. The Vulg., L. Brug., Hamm., Le Clerc, Wets., Campb., Kuin., Schleusn., Wahl, and most Commentators, take it in the sense, 'preserved him,' i. e. from the malice of Herodias. But there is no authority for this signification. Greatly preferable is that assigned by the Syr., Arabic, Old Italic, and English Versions, adopted by Erasm., Grot., Lamy, Whitby, Wakef., Rosenm., and Fritz, 'observabat eum,' 'observantia prosecutus est,' 'magni eum faciebat,' colebat. So Diog. Laert. φίλους συντηρεῖν, colere, observare amicos. And Hierocl. cited by Wakef. συντηρεῖν τοὺς νόμους. This signification seems to arise from that of keeping any one in our mind. Καὶ ἀκούσας αὐτόν, 'and when he had heard him,' i. e. his admonitions. Πολλὰ ἐποίει, 'did many things (which were suggested by him.)'

21. γενομένης ἡμέρας εὐκ.] Here again the Interpreters are divided in opinion; the ancient and early modern Commentators rendering it, 'an opportune season,' namely, for working on the mind of Herod and obtaining his order for the

execution of John. But almost all since the time of Glass and Hamm. take it to signify 'a festival day.' The expression, however, as Fritz. proves, can only mean 'a leisure day;' and the former interpretation (which is supported by the use of εὐκαίρως at xiv. 11. and 1 Tim. iv. 2. and adopted by Wahl and Fritz.) is preferable.

— τοῖς μεγιστᾶσιν] A word only occurring in the later writers, as Joseph. and the Sept.; not derived from the Persian, as almost all Commentators say, but, as Fritz. shows, formed from μέγιστος, as νεᾶν from νέος. It denotes the magnates, or great men of a country, by whose counsel and assistance the monarch is aided. Τοῖς χιλιάρχοις, 'the principal military officers.' Τοῖς πρώτοις. This is by Grot. and Kuin. taken to denote the principal magistrates. But it should rather be understood (with Fritz.) of the principal persons for wealth or consequence of those in a private station. So Joseph. Ant. vii. 9, 8. οἱ τῆς χώρας πρώτοι.

23. ἕως ἡμῶν τῆς βασ.] Many Commentators supply μέρον. But there is perhaps no ellipse; for ἡμῶν seems to have been as much a substantive as our *a half*. The promise involved a sort of hyperbole, and was, as appears from the Classical citations of Wets., a not unusual manner of expression with Kings.

25. μετὰ σπουδῆς] Heb. מְהֵרָה For ἐν σπουδῇ, i. e. σπουδαίως, promptly, with alacrity. Ἐξαυτῆς, for παραντίκα, forthwith. The earlier authors generally write ἐξ αὐτῆς, scil. ὥρας. There will be no occasion for the ellipse of ἀλλά, which Kuin. and others suppose, before τοὺς ὅρκους, if περίλυπος γεγόμενος be rendered, 'although he was very sorry.'

— ἀθετῆσαι] to set her at nought, namely, by refusing her request. This sense is chiefly confined to the later writers, especially the Sept.

ὁ βασιλεὺς σπεκουλάτωρα, ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, 28 καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ, ἦλθον καὶ ἦραν τὸ πτώμα 29 αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν [τῷ] μνημείῳ.

γ Luc. 9.
10.

Ἔκαι συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ 30 ἀπήγγειλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν.

ε Supr. 3.
20.

Ἔκαι εἶπεν αὐτοῖς· Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον 31 τόπον, καὶ ἀναπαύεσθε ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ

α Matt. 14.
13.

Luc. 9. 10.
Joh. 6. 16.

β Matt. 9.
36. et 14. 14.

Jer. 23. 1.
Ezech. 34.
2.

Luc. 9. 11.

οἱ ὑπάγοντες πολλοὶ, καὶ οὐδὲ φαγεῖν ἠυκαίρουν. Ἔκαι 32 ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν. Καὶ εἶδον 33 αὐτοὺς ὑπάγοντας [οἱ ὄχλοι,] καὶ ἐπέγνωσαν αὐτὸν [πολλοί] οἱ ὄχλοι· καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ, καὶ 34 προῆλθον αὐτοὺς, καὶ συνῆλθον πρὸς αὐτόν. Ἔκαι ἐξελθὼν 34

and Joseph., who use the word either absolutely, or with an Accusative of person, sometimes accompanied with *eis*; more rarely with an Accus. of thing.

27. *σπεκουλάτωρα*] From the Latin *speculator*. It denotes one of the body-guards, who were so called because their principal duty, was that of *sentinels*: for I rather agree with Casaub., Wets., and Fritz., that they are so called from their office *speculari*, not quasi *spiculatores*, from *spiculum*; because the former points to their chief business. They had, however, other confidential duties, and among these that of acting as executioners.

29. *τῷ μνημείῳ*] The τῷ is rejected by all the Editors from Matth. to Scholz; and with reason; for it is, as Markl. has shown, liable to objection on the score of propriety, and is found in scarcely any MS. but Cod. D., being, indeed, introduced, perhaps inadvertently, by Stephens in his 3d Edition. The sense of *ἔθηκαν αὐτὸ ἐν μνημείῳ* is 'they entombed it.'

30. *ἀπήγγειλαν—ὅσα ἐποίησαν, καὶ ὅσα ἐδίδ.*] 'reported the miracles they had wrought and the doctrines they had taught.'

31. *ὑμεῖς αὐτοὶ*] This must be rendered not 'vos ipsi,' or 'vos quoque,' with most Commentators, but (with Erasmi., Schleus., Kuin., and Fritz.) 'vos soli,' on which use of αὐτός see Schleus. or Wahl. Lex. 'Ἦσαν γὰρ—πολλοί, literally, 'for the comers and goers were numerous.' *Ἐυκαίρουν, for εὐχολάζον, 'had leisure.'* The word is almost confined to the later writers.

33. *καὶ εἶδον—πρὸς αὐτόν*] There are few passages of the N. T. in which a greater diversity of readings exists than the present. Editors and Commentators are alike agreed that it has suffered grievously from transcribers; and the unusual diversity of readings has here (as in many other cases) led them to take interpolation for granted: and to relieve the text, pruning has been employed with considerable effect by the recent Editors. Griesb. edits thus: καὶ εἶδον

αὐτοὺς ὑπάγοντας· καὶ ἐπέγνωσαν πολλοί· καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ. But for this and most of the alterations that have been made there is little authority. Scarcely less of license is there in the text of Fritz. After all, I see no good authority except for the cancelling of οἱ ὄχλοι, which is, indeed, found in scarcely any good MS., and has no place in the Edit. Princ. and the other early Editions, except the later ones of Erasmi., from which it was introduced into Steph. 3. Consequently, it has been rejected by Mill and Wets., and cancelled by Matth., Griesb., Vat., Tittm., Fritz., and Scholz. Thus πολλοὶ becomes the *subject* of the verbs εἶδον and ἐπέγνωσαν. To this, however, there is great objection. It is frigid as regards εἶδον, and as concerns ἐπέγνω, *inapposite*, for, as Campb. remarks, "the historian [why not the Evangelist?] would not be likely to say that many knew him, since, after being so long occupied in teaching and healing them, there would be comparatively few who did not know him." I cannot, therefore, but suspect (though it seems not to have occurred to any of the Editors and Commentators) that the πολλοί, though the authorities for its omission are but slender, should not be here. Yet it does not, I suspect, stand here for nothing; but, as it is scarcely possible for us to dispense with a *subject*, and as the parallel passages of Matthew and Luke both have οἱ ὄχλοι, I have no doubt but that under this suspicious πολλοί is concealed that reading, which I have therefore ventured to introduce, in *smaller character*. In this I am supported not only by Critical probability, (for the words πολλοὶ and ὄχλοι are frequently confounded) but by the authority of the other Evangelists, and indeed of all those numerous MSS. which contain οἱ ὄχλοι, since they may be considered as *authority* for the reading in question, there being little doubt but that in their *Archetypes* the reading οἱ ὄχλοι was written in the margin, and intended as a correction of the textual πολλοί. I have left the *received* readings throughout the rest of the verse, because no tolerable case

εἶδεν ὁ Ἰησοῦς πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς,
 ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσ-
 35 κειν αὐτοὺς πολλὰ. ^{c Matt. 14. 15.} Καὶ ἦδη ὥρας πολλῆς γενομένης, ^{Luc. 9. 12. Job. 6. 5.} προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν, Ὅτι ἔρημός
 36 ἐστὶν ὁ τόπος, καὶ ἦδη ὥρα πολλή· ἀπόλυσον αὐτοὺς, ἵνα
 ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας, ἀγοράσωσιν
 37 ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν. ὁ δὲ ἀποκρι-
 θεὶς εἶπεν αὐτοῖς· Δότε αὐτοῖς ὑμεῖς φαγεῖν. καὶ λέγουσιν
 αὐτῷ· Ἀπελθόντες ἀγοράσωμεν διακοσίων δηναρίων ἄρτους,
 38 καὶ δώμεν αὐτοῖς φαγεῖν; ^{d Matt. 14. 17.} ὁ δὲ λέγει αὐτοῖς· Πόσους ἄρτους ^{Luc. 9. 13. Job. 6. 5.}
 ἔχετε; ὑπάγετε καὶ ἴδετε. καὶ γινόντες λέγουσι· Πέντε,
 39 καὶ δύο ἰχθύας. καὶ ἐπέταξεν αὐτοῖς ἀνακλίνειν πάντας,
 40 συμπόσια συμπόσια, ἐπὶ τῷ χλωρῷ χόρτῳ. καὶ ἀνέπεσον
 41 πρᾶσαι πρᾶσαι, ἀνὰ ἑκάτον καὶ ἀνὰ πεντήκοντα. ^{e Joh. 17. 1. 1 Sam. 9. 13.} καὶ
 λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας
 εἰς τὸν οὐρανόν, εὐλόγησε· καὶ κατέκλασε τοὺς ἄρτους, καὶ

of interpolation or of corruption has been established. The clause *καὶ προσῆλθον αὐτοὺς* is cancelled by Griesb. and Fritz.; but on very slender authority. The objection on the score of *false construction*, as if αὐτῶν were required, is frivolous; for the very same construction is found in almost every good MS. in Luke xxii. 47., and is rightly edited by Matth., Griesb., and Scholz. Besides, the circumstance is surely so *natural* that *internal evidence* is greatly in its favour. One may easily imagine how the people who saw our Lord and the Apostles, (no doubt, *on board ship*; which removes Campbell's objection) might be circumstanced in respect of them, so as to be enabled to get before them to the place whither they were bound. They would easily see, by the course in which the vessel was directed, the spot where it was meant to land. As to *ἦλθον*, edited by Griesb. and Fritz. for *συνῆλθον*, it has scarcely the support of a single MS., and is, no doubt, a mere *correction*. The common reading must be preferred, as being the more difficult. It has a *significatio prægans*; and the *πρός* with the Accusative is equivalent to a *Dative*, which latter construction is found in xiv. 53. and Luke xxiii. *συνέρχεσθαι* is often used in this sense in the N. T.

The *ἐκεῖ* denotes *eis τὸν ἔρημον*. And *πεζῇ* signifies *not on foot*, but *by land*, which sense occurs elsewhere in the N. T.

35. *ἦδη ὥρας πολλῆς γεν.*] Almost all Commentators take the sense to be, 'it was now late in the day.' Yet they adduce no better proof than examples of the *Latin* phrase in *multam noctem*, or *diem*. Unless, therefore, this be a *Latinism*, we may explain the phrase with Fritz., 'when much of the day was now past.' But would not that require *διαγενομένης*? The two interpretations, however, merge into each other, and the signification is chiefly determined by the context and added particles.

36. *κώμας*] 'hamlets, or small clusters of houses' scattered up and down the country. See Schleus. Lex. *Κύκλῳ*. This use of *κύκλῳ* for an

adjective (*circumjacentes*) is found in the best writers.

37. *δοτε αὐτοῖς ὑμεῖς φαγεῖν*] The *ὑμεῖς* is emphatical.

— *ἀπελθόντες—φαγεῖν*] The best Commentators antient and modern (See Euthym., Beza, and Grot.) are of opinion that this sentence contains an interrogation implying admiration, and perhaps indignation. It may be rendered: 'What must we go and buy, &c.?' At *δηνარიῶν* sub. *ἀντί*. No ellipse, however, is absolutely necessary. There is reason to think that the sum in question was a proverbial one for a sum of money exceeding the inconsiderable, as we say a *good round sum*.

38. *γινόντες*] 'having ascertained.'

39. *συμπόσια συμπόσια*] i. e. *κατὰ συμπόσια*, in a distributive sense; an idiom common in Hebrew. See Note supra ver. 7. *Συμπόσιον* signifies properly a *drinking together*, or a *common entertainment*; and then, by a metonymy common in our own language, it designates the *party assembled*. *Χλωρῷ χόρτῳ*. Casaub. and Wets. say that *χλωρῷ* is added because *χόρτος* properly signifies *hay*. It rather, however, *also* means *fodder*, and though in the Classical writers it almost always denotes dry fodder; yet in the N. T. it as constantly signifies *herbage* of any kind, both of grass and corn.

40. *ἀνέπεσον*] 'discumbabant.' *Πρᾶσαι* properly signifies a *plot of ground*, such as in gardens are employed for the growth of vegetables. It is strange that the latest Commentators should adopt the derivation of Hesych. from *πίρας*, quasi *πρᾶσαι*, when the Etym. Mag. and Zonaras' Lex. offer so much better a one, namely from *πράσον*, an old word signifying a leek or onion. Thus the term denotes properly an *onion-bed*, and then any plot of ground of a similar form, a square or parallelogram. See my Note on Thucyd. ii. 56. It here denotes *regular* and equal companies, like squadrons of troops. From Luke we find that each was composed of 50 persons. This method was, no doubt, adopted, to let the multitude know their own number.

ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσιν αὐτοῖς· καὶ τοὺς
 δύο ἰχθύας ἐμέρισε πᾶσι. καὶ ἔφαγον πάντες, καὶ ἔχορτάσ- 42
 θησαν· καὶ ἦσαν κλασμάτων δώδεκα κοφίνους πλήρεις, καὶ 48
 ἀπὸ τῶν ἰχθύων. καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους, ὥστε 44
^f Matt. 14.
 32.
 Joh. 6. 17. πεντακισχίλιοι ἄνδρες. ¹ Καὶ εὐθέως ἠνάγκασε τοὺς μαθητὰς 45
 αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς
^g Matt. 14.
 23.
^h Matt. 14.
 23, 24.
 Joh. 6. 16,
 17. Βηθσαιδάν, ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον. ² καὶ ἀποταξάμε- 46
 νος αὐτοῖς, ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι. ³ Καὶ ὀψίας 47
 γενομένης, ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς
 μόνος ἐπὶ τῆς γῆς. Καὶ εἶδεν αὐτοὺς βασανιζομένους ἐν τῷ 48
 ἐλαύνειν· ἦν γάρ ὁ ἄνεμος ἐναντίος αὐτοῖς. καὶ περὶ τε-
 τάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς, περιπατῶν
 ἐπὶ τῆς θαλάσσης· καὶ ἤθελε παρελθεῖν αὐτούς. οἱ δὲ 49
 ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἔδοξαν φάν-
 τασμα εἶναι, καὶ ἀνέκραξαν· πάντες γὰρ αὐτὸν εἶδον, καὶ 50
 ἐταράχθησαν. καὶ εὐθέως ἐλάλησε μετ' αὐτῶν, καὶ λέγει
 αὐτοῖς· Θαρσεῖτε· ἐγὼ εἰμι· μὴ φοβεῖσθε. καὶ ἀνέβη πρὸς 51
 αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος· καὶ λίαν ἐκ πε-
 ρισσοῦ ἐν ἑαυτοῖς ἐξίσταντο, καὶ ἐθαύμαζον. οὐ γὰρ συνῆκαν 52
 ἐπὶ τοῖς ἄρτοις· ἦν γὰρ ἡ καρδιά αὐτῶν πεπωρωμένη.
ⁱ Matt. 14.
 34. ¹ ΚΑΙ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησαρέτ, καὶ 53
 προσωρμίσθησαν. καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου, 54
 εὐθέως ἐπιγνόντες αὐτὸν, περιδραμόντες ὅλην τὴν περίχωρον 55
 ἐκείνην, ἤρξαντο ἐπὶ τοῖς κραββάτοις τοὺς κακῶς ἔχοντας πε-

46. ἀποταξάμενος αὐτοῖς] 'having bid them (i. e. the multitude) farewell.' The phrase ἀποτασσέσθαι τι, in this sense, is (as Fritz. observes) not Attic Greek, but that of Philo, Joseph., and the later writers, especially the N. T. ones.

48. ἐν τῷ ἐλαύνειν] scil. τὴν ναῦν. The ellipsis is sometimes supplied, but at other times κώπην is used. Βασανιζομένους, laborantes, distressed, hard pressed. Ἦθελε παρελθεῖν αὐτούς. The laboured Annotations of Grot., Fritz., and others here are little to the purpose; and much trouble might have been spared by considering the phrase as a popular one for, 'he would (i. e. he was about to) pass by them; or, 'he made as though he would have passed by them.' So of Jesus it is said, Luke xxiv. 28. Καὶ αὐτὸς προσεποιεῖτο πορρώτέρω πορεύεσθαι.

52. οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις] By the ἄρτοις is meant, as Krebs observes, τῷ θαύματι τοῖς ἄρτοις γενομένῳ. That Commentator, however, and Kuin., with some other recent Interpreters, seem wrong in assigning to ἐπὶ the sense post. I myself still continue of the same opinion as in Recens. Synop. that the true one is per, by, denoting the efficient cause; as in Matth. iv. 4. And this is supported by Fritz. in his Note, who renders: 'Non enim per priores portenti opportunitatem quidquam intellexerant, sed erant callo obducta mente.'

53. προσωρμίσθησαν] scil. ἐκεῖ. Προσωρμίζειν

signifies to bring a ship πρὸς ὄρμον, to a port, or sometimes a station or place fit for landing or drawing a ship ashore. The latter sense is here to be adopted.

54. ἐπιγνόντες αὐτὸν] Some MSS. and Versions have added οἱ ἄνδρες τοῦ τόπου ἐκείνου, words, no doubt, derived from Matt. xiv. 13. It may seem harsh that the subject of the verb should be suppressed; to soften which, Fritz. would take the words ἐπιγνόντες—ἤρξαντο as put impersonally. But it will be more satisfactory to suppose an ellipsis of the subject, namely, the common one, corresponding to the man of the Germans and our men, which will here denote the inhabitants of that country. This obscurity is perhaps meant to be somewhat cleared up by the ἐκείνην following, which is equivalent to ἐκείνου τόπου.

55. περιδραμόντες] having run about, discurrentes. 'Επὶ τοῖς κραββάτοις, 'upon their couches.' Art. for possess. pron. For περιφέρειν some MSS. have φέρειν; others, ἐπιφέρειν; and others, again, προσφέρειν, which Fritz. edits; but wrongly; for the varr. lectt. arose from the librarii stumbling at the use of περιφέρειν here, which has a significatio prægnaans, including the senses expressed by the above various readings; q. d. 'they carried them about (i. e. up and down) and brought them to those places where they heard he was.'

56 ριφέρειν, ὅπου ἤκουον, ὅτι ἐκεῖ ἐστὶ. καὶ ὅπου ἂν εἰσεπο-
ρεύετο εἰς κώμας ἢ πόλεις ἢ ἀγροὺς, ἐν ταῖς ἀγοραῖς ἐτίθουν
τοὺς ἀσθενούντας, καὶ παρεκάλουν αὐτὸν, ἵνα κὰν τοῦ κρασ-
πέδου τοῦ ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤπτοντο
αὐτοῦ, ἐσώζοντο.

- 1 VII. ^k ΚΑΙ συνάγονται πρὸς αὐτὸν οἱ φαρισαῖοι, καὶ ^k Matt. 15.
2 τινες τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱερουσολύμων. καὶ
ιδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσὶ, τοῦτ'
3 ἔστιν ἀνίπτοις, ἐσθιοντας ἄρτους, ἐμέμψαντο· οἱ γὰρ φα-
ρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πύγμα ῥίψωνται τὰς

— ὅπου] This must not be taken for *quoniam*, (with Palaiet and Schleusn.), but rather (with Beza, Grot., Wets., Kuin., and Winer) the words ὅπου—ἐκεῖ must be closely connected, corresponding to the Heb. ^ושם, in the sense *ubi*. Thus the ἐκεῖ is said to be redundant. Fritz., however, makes well-founded objections to this combination of the words, and supposing the redundancy of them; because the words *ὅτι ἐκεῖ ἐστὶ* are an independent clause. And he, very properly, limits the above mentioned idiom to passages where the words occur in the same clause. He would therefore render *ἔστι adest*. But it may be better to regard the sentence as an abbreviation of the more enlarged expression of primitive times, when it would have been phrased 'carried them to the place of which they had heard it said, "he is there." Compare 1 Kings xviii. 10. Thus ἐκεῖ is least of all pleonastic.

56. παρεκάλουν αὐτὸν] It is not clear whether this is to be understood of those who laid the sick persons down, or of the sick persons themselves. The former method is more suited to the construction; but the latter (which is adopted by Abp. Newcome) is more agreeable to probability. Κὰν, vel, even, but.

— ὅσοι ἂν ἤπτ.] The *ἂν* is not without force, denoting, as Winer thinks, (Gr. N. T. p. 117.) the uncertainty of the number. I would render, 'as many as might have touched.'

VII. 1. συνάγονται] "*convenerunt*." Ἐλθ. ἀπὸ Ἱ. These are supposed to have been emissaries from the Sanhedrim; but we cannot safely infer their motives and purpose.

2. κοιναῖς] It was quite in the Jewish idiom to oppose *common* and *holy*, the most usual signification of the latter word in the Old Testament being separated from common, and devoted to sacred use. Their meals were (as the apostle expressed it, 1 Tim. iv. 5.) *sanctified by the word of God and prayer*. They were, therefore, not to be touched with unhallowed hands. The superficial Pharisee, who was uniform (wherever religion was concerned) in attending to the latter, not to the spirit of the rule, understood this as implying solely that they must wash their hands before they eat. (Campb.) Κοινὸς here (as often in Joseph.) signifies what is ritually impure: thus, as regarded the *hands*, it denoted that they were not washed ritually, i. e. just before the meal, though they might otherwise be clean.

— ἐμέμψαντο] This word is omitted in several MSS. and some Versions, is rejected by Mill

and Beng., and is cancelled by Griesb., Tittm., and Scholz, but retained and ably defended by Fritz. He proves that it cannot be a *gloss*, and accounts for its expulsion on the ground, that the term was thought disrespectful to our Saviour. But it is better to suppose that the omission in those comparatively *very few* MSS. arose from a previous corruption, (I suspect, into *ἐπέμψαντο*; for the words are often confounded), which introduced what was unintelligible, and therefore was expelled from the text, especially as, by including vv. 3 & 4. in a parenthesis, the word was unnecessary.

3. πάντες] i. e. all those who observed the traditions; for the Sadducees and a few others (comparatively a small part of the nation) rejected this custom.

— πύγμα] There are few expressions on which the Commentators are more divided in opinion than this. The early Versions show that the antients were as much perplexed with it as the moderns. The Vulg. and some other Versions give the sense *sape*; whence it has been supposed, that they read *πικνῇ*, which might be taken for *πικνὰ*, and that for *πικνῶς*. But (as Fritz. observes) there is no proof of the existence of any such adverb as *πικνῇ*; and the sense *sape* would be inapposite. To turn to the interpretations of those who retain the common reading, several Commentators, antient and modern, take *πύγμα* to mean 'up to the elbow.' But though *πύγμα* might be proved to have the signification *elbow*, yet such a one as 'up to' in the Dative cannot be tolerated. For the same reason, the interpretation of Lightf., Hamm., Schoetg., and Heupel 'up to the wrist,' must be rejected. Others, as Wets., Pearce, Campb., and Rosenm., endeavour to remove the difficulty by taking *πύγμα* to mean 'a handful of water,' such as the contracted palm will contain, or rather a *quartarius*, the smallest measure allowed for washing the hands. And this mode of interpretation Campb. has supported very ingeniously, but not convincingly; for (as Fritz. observes) that sense would require *πύγμα ὕδατος*. Besides, it may be added, *πύγμα* can only mean the contracted hand, the *doubled fist*, in which sense the word is here taken by Scalig. Beza, Grot., and Fritz.; who, however, are not agreed on the *manner* of the action. The most probable view is that of Beza and Fritz., who render 'unless they have washed their hands with the fist,' which explanation is confirmed by the customs of the Jews, as preserved in the Rabbinical writers, and even yet in use. Thus the

χειρας, οὐκ ἐσθίουσι, κρατοῦντες τὴν παράδοσιν τῶν πρεσ-
 βυτέρων· καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσ-
 θίουσι· καὶ ἄλλα πολλά ἐστίν, ἃ παρέλαβον κρατεῖν, βαπ-
 τισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν·
 ἔπειτα ἐπερωτῶσιν αὐτόν οἱ φαρισαῖοι καὶ οἱ γραμματεῖς· 5
 Διὰ τί οἱ μαθηταί σου οὐ περιπατοῦσι κατὰ τὴν παράδοσιν
 τῶν πρεσβυτέρων, ἀλλὰ ἀνίπτοις χερσὶν ἐσθίουσι τὸν ἄρ-
^{1 Em. 20.}τον; ^{13.} Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὅτι καλῶς προεφή-
^{m Matt. 15.}τευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται· 6
^{9.} ^{Coloss. 2.} ^{18. et seq.} ^{Tit. 1. 14.} Οὗτος ὁ λαὸς τοῖς χεῖλεσί με τιμᾷ, ἡ δὲ καρδία
 αὐτῶν πόρρῳ ἀπέχει ἀπ' ἐμοῦ. ^mμάτην δὲ σέβον- 7
 ταί με, διδάσκοντες διδασκαλίας, ἐντάλματα ἀν-
 θρώπων. ἀφέντες γὰρ τὴν ἐντολὴν τοῦ Θεοῦ, κρατεῖτε 8
 τὴν παράδοσιν τῶν ἀνθρώπων, βαπτισμοὺς ξεστῶν καὶ
 ποτηρίων· καὶ ἄλλα παρόμοια τοιαῦτα πολλά ποιεῖτε.
 Καὶ ἔλεγεν αὐτοῖς· Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ 9
 Θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε. ⁿΜωσῆς γὰρ 10
 εἶπε· Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου· καὶ ὁ
^{n Exod. 20.} ^{12.} ^{Deut. 5. 16.} ^{Matt. 15. 4.} ^{Eph. 6. 2.} ^{Exod. 21.} ^{17.} ^{Levit. 20.} ^{9.} ^{Deut. 27.} ^{16.} ^{Prov. 20.} ^{20.} ^oκακολογῶν πατέρα ἢ μητέρα, θανάτῳ τελευτάτῳ· ὑμεῖς 11
 δὲ λέγετε· Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ·
 Κορβᾶν (ὃ ἐστὶ, δῶρον), ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς. καὶ 12
 οὐκέτι ἀφίετε αὐτόν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ τῇ
^oμητρὶ αὐτοῦ, ^{6.} ὁ ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῇ παρα- 13
 δόσει ὑμῶν ἢ παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλά

rendering of the Syr. *diligenter* may be admitted as a free translation, as also those of *studiosē*, or *sedulo*, adopted by some moderns: indeed, (as Leigh says) almost all the interpretations imply diligent care in washing.

— *κρατοῦντες*] 'carefully, pertinaciously adhering to, and observing.' Such is the full sense of the word, which is so used in 2 Thess. iii. 15.

4. *ἀπὸ ἀγορᾶς*] Sub. *ἐλθόντες*, or *γενομένοι*; of which ellipse the Commentators adduce many examples, as also of the complete phrase. 'Ἐὰν μὴ βαπτ.' This is best explained, 'unless they wash their bodies,' (in opposition to the washing of the *hands* before mentioned), in which, however, is not implied *immersion*, which was never used but when some *actual*, and not *possible*, pollution had been incurred. 'Ἀ παρέλαβον κρατεῖν. Render, 'which they have received from their ancestors, that they may firmly keep them.' *ξεστῶν*, from *ξέστης*, a liquid measure of wood holding a pint and a half. The word is frequent in the later writers, and is, indeed, of Latin origin. *Χαλκίων*, copper or brazen vessels. *Earthen vessels* are not mentioned, because those were *broken*, if supposed to be polluted. See Levit. xv. 12. *Κλινῶν*, *couches*, like our *sofas*.

9. *καλῶς ἀθετεῖτε*] The best Commentators (as Euthym., Beza, Casaub., Glass, Cameron, *Meupol*, *Campb.*, *Rosenm.*, *Kuin.*, *Schleusn.*,

Fritz., and Scott) are agreed that this is to be taken as an ironical reproof. Thus the *καλῶν* corresponds to our *finely*, *cleverly*; a use frequent in the Classical writers. Some Commentators, who are averse to imputing irony to our Lord, devise other modes of interpretation, all of them either open to strong objections, or *closely bordering* on irony.

11. *ἐὰν εἴπῃ—ὠφεληθῇς*] Something seems wanting in this sentence, to supply which, Pisc., Beza, and Casaub. understand *insons erit*. But it is better to resort to that idiom by which the Greeks leave in a sentence some verb of a contrary signification to be repeated from the preceding sentence: and thus, with Krebs, Kuin., and Fritz., we may here repeat *μὴ θανάτῳ τελευτάτῳ*, 'he shall *not* suffer the punishment denounced.'

12. *καὶ οὐκέτι ἀφίετε*, &c.] The sense is, 'and by thus abrogating the Divine precept, ye permit him not any longer to,' &c., namely, out of the money so consecrated, because the devotion of it was made with an imprecation against the devotee, if he employed the money to any other purpose. The phrase *οὐδὲν ποιεῖν* is a popular one, signifying *to benefit any one*, the *τινὶ* being a *Dativus commodi*.

13. *ἢ παρεδ.*] This is not, as some imagine, pleonastic, but signifies 'quæ propagare soletis,' as Fritz. renders. The *ἢ* is, by attraction, for

- 14 ποιεῖτε. ^p Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον, ἔλεγεν ^p Matt. 15.
 15 αὐτοῖς· Ἀκούετε μου πάντες καὶ συνίετε. ^q οὐδέν ἐστιν ^q Act. 10.
 ἐξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν, ὃ δύναται ^{15.}
 αὐτὸν κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκείνῃ ^{Rom. 14.}
 16 ἐστι τὰ κοινῶντα τὸν ἄνθρωπον. ^r εἴτις ἔχει ὅτα ἀκούειν, ^r Matt. 11.
 17 ἀκούετω. ^s Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ^s Matt. 15.
 ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς.
 18 καὶ λέγει αὐτοῖς· Οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ
 νοεῖτε, ὅτι πᾶν τὸ ἐξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρω-
 19 πον, οὐ δύναται αὐτὸν κοινῶσαι; ὅτι οὐκ εἰσπορεύεται
 αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν· καὶ εἰς τὸν
 ἀφροδῶνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα.
 20 Ἐλεγε δὲ, Ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκείνο
 21 κοινοῖ τὸν ἄνθρωπον. ^t ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ^t Matt. 15.
 ἀνθρώπων, οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, μοιχεῖαι, ^{19.}
 22 πορνεῖαι, φόνοι, κλοπαί, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλ- ^{Gen. 6. 5.}
 γεια, ὀφθαλμὸς πονηρὸς, βλασφημία, ὑπερηφανία, ἀφρο- ^{et 8. 21.}
^{Prov. 6. 14.}
^{Jer. 17. 9.}

ἦν. Παρόμοια τοιαῦτα, i. e. such things as the subterfuge just mentioned.

18. οὕτω καὶ ὑμεῖς] 'are even ye,' &c.

19. καθαρίζον πάντα τὰ β.] In this passage there is much variety of reading and diversity of interpretation. The varr. lectt., however, are, as Fritz. has shown, of such a nature as to afford no reason to call in question the common reading, they being either slips of the pen, or glosses. And the conjectures of Critics are entitled to no attention, unless it can be shown that the common reading is incapable of any tolerable explanation; which is not the case. For although most of the many modes of interpretation adopted are quite inadmissible, and some even ludicrously absurd, yet a tolerably good sense may be extracted from the words. Such, I conceive, is that which I have, with some hesitation, propounded in Recens. Synop., where καθαρίζον is taken as a Nominative absolute, and rendered 'purifying by removal.' This I find supported by the authority of Fritz., who, after an elaborate discussion of the sense, adopts that view. Of course, the Participle with ὃ and χρῆμα understood must be considered as standing for ὃ and a verb in the Indicative, i. e. ὃ καθαρίζει; q. d. 'which circumstance (namely, that the meats are cast into the jakes) makes them all alike pure.' This use of the Participle, which often takes place in παρὸν προσήκον, δόξαν, &c., I have more than once illustrated in Thucyd. See Herm. Opusc. Vol. i. p. 203.

21. ἔσωθεν γὰρ, &c.] The things here mentioned as defiling the man, are either I. sins committed against the 2d table of the Law, as murder and an evil eye, against the 6th commandment; fornication, adultery, and lasciviousness, against the 7th; theft and deceit, against the 8th; false witness and blasphemy, against the 9th; and covetousness, against the 10th. Or II. the evil dispositions which incline us to those

vices, as ἀφροσύνη, πονηρία, ὑπερηφανία, διαλογισμοὶ κακοί. (Whitby.)

On these terms (which are only to be considered as exemplifying the vices which defile, not enumerating them all) Commentators are not agreed. I have long thought that they ought to be distributed into three classes. 1. μοιχεῖαι, πορνεῖαι, φόνοι, κλοπαί. 2. πλεονεξίαι—ὀφθαλμὸς πονηρὸς. 3. βλασφημία, ὑπερηφανία, ἀφροσύνη. This view is supported by the opinion of Fritz.; who regards the 1st class as that of vices occasioning injury in action; the 2d as consisting of vices which arise from evil dispositions; the 3d of those which consist in vices of speech. A classification, however, as will appear from what follows, defective.

With respect to the terms themselves, by πλεονεξίαι are denoted inordinate desires, and the overreachings which they produce. Πονηρίαι may be rendered malitiae, being coupled with δόλος, as πλεονεξίαι is with κλοπαί. Ἀσέλγεια does not signify insolentia, as Kuin. explains, but lascivia. With this is well coupled lust of another kind, namely, that of envy, a sense of ὀφθαλμὸς πονηρὸς on which the best Commentators are agreed. Βλασφημία signifies calumny and false witness of every kind. Ὑπερηφανία, haughtiness, contempt of others. Ἀφροσύνη, from its extent of signification, and seeming indefiniteness, has been variously interpreted. Grot. explains it incogitantiam rerum bonarum; Kuin., 'perditam nequitiam;' Fritz., temeritatem in loquendo. The two first interpretations are equally wide of the mark, though at the extremes. The third may be admitted. But I am still inclined to retain the interpretation adopted (from Doddr.) in Recens. Synop., namely folly, as opposed to σωφροσύνη, a levity of demeanour, as opposed to seriousness, and so well described by Milton in his Il Penseroso.

σύνη. πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται, καὶ 23
κοινοὶ τὸν ἄνθρωπον.

^u Matt. 15.
21.

“ Καὶ ἐκείθεν ἀναστὰς ἀπῆλθεν εἰς τὰ μεθόρια Τύρου 24
καὶ Σιδῶνος. καὶ εἰσελθὼν εἰς [τὴν] οἰκίαν, οὐδένα ἤθελε
γινῶναι· καὶ οὐκ ἠδυνήθη λαθεῖν. ἀκούσασα γὰρ γυνὴ περὶ 25
αὐτοῦ, ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλ-
θοῦσα προσέπεσε πρὸς τοὺς πόδας αὐτοῦ, (ἦν δὲ ἡ γυνὴ 26
Ἑλληνίς, Συροφοίνισσα τῷ γένει) καὶ ἠρώτα αὐτὸν ἵνα

^z Matt. 15.
26.

τὸ δαιμόνιον ἐκβάλη ἐκ τῆς θυγατρὸς αὐτῆς. ὁ δὲ Ἰησοῦς 27
εἶπεν αὐτῇ· Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα· οὐ γὰρ
καλὸν ἐστὶ λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς
κυναρίοις. ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ, Ναὶ κύριε· καὶ 28
γὰρ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίει ἀπὸ τῶν
ψιχίων τῶν παιδίων. καὶ εἶπεν αὐτῇ· Διὰ τοῦτον τὸν 29
λόγον, ὑπάγε· ἐξηλήλυθε τὸ δαιμόνιον ἐκ τῆς θυγατρὸς
σου. καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς, εὔρε τὸ δαιμόνιον 30
ἐξεληλυθός, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλινῆς.

^y Matt. 15.
29.

Ἴ ΚΑΙ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος, 31

^z Matt. 9.
32.

ἦλθε πρὸς τὴν θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον τῶν
Luc. 11. 14. ὁρίων Δεκαπόλεως. ^z καὶ φέρουσιν αὐτῷ κωφὸν μογιλάον, 32

24. τὰ μεθόρια T. καὶ Σ.] This is by Beza and most Commentators taken to mean, that country which divided Palestine from Tyre and Sidon. But Fritz. thinks it is meant that our Lord had entered into the territory of Tyre and Sidon. In fact, the district in question was a strip of land antiently debateable border land, (like the *Thyreatis* between Argolis and Laconia, and some other tracts in Greece), but afterwards ceded by Solomon to the King of Tyre, though it long afterwards retained its original name of the border land.

— τὴν] This is omitted in very many MSS., most of them antient, and almost all the early Edd., and is cancelled by almost every Editor from Bengel to Scholz. The Article can (as Middlet. says) have no place here. At γινῶναι Sub. αὐτόν. It seems to be a popular form of expression. Καὶ οὐκ ἦδ. The καὶ signifies but.

26. Ἑλληνίς] a Gentile, or pagan, (called in Matthew *Κανααία*) for the distinction is one not of country, but religion. The Heathens had for a long time been called by the name of *Greeks*, because many of those with whom the Jews had commerce were either such, or at least used the Grecian language. *Συροφοίνισσα*. A woman of the country called Syria Phoenicia, which lay between Syria and Phoenicia. *Συροφ.* is said because there were *Διβυφόνικες*, i. e. Carthaginians. Many MSS. here have *Συροφονικισσα*, which is received by Matth., Griesb., Vat., Tittm., and Scholz. But the common reading is retained and ably defended by Fritz.

— ἐκβάλλη] This (for the common reading *ἐκβάλλη*), found in very many of the best MSS. and the Ed. Princ., was preferred by Mill and

adopted by Wets., Griesb., Tittm., Vat., Fritz., and Scholz. It is (Fritz. truly remarks) required by the correspondence of tenses found in the Greek idiom.

27. ἀφες πρῶτον—κυναρίοις] q. d. ‘do not ask me before the time to confer benefits upon you, nor act like those who would be fed before the children are satiated.’ Such is the sense assigned by Fritz., who regards these two clauses as containing two proverbial forms. Thus (he thinks) is removed what might seem somewhat of inhumanity in our Lord’s casting at the miserable petitioner a Jewish term of insult.

28. ναὶ κύριε] Sub. καλὸν ἐστὶ, &c. ‘True, Lord, it is right,’ &c. Καὶ γὰρ, ‘for even.’

29. ὑπάγε] This does not import *begone*, but implies a granting of the request, q. d. ‘go in God’s name.’ Διὰ τοῦτον τὸν λόγον, ‘because of this speech (so full of humility and faith).’

30. βεβλημένην ἐπὶ τῆς κλ.] i. e. lying tranquil and composed, not, as before, running up and down, or lying on the ground.

32. κωφὸν μογιλάον] There is some difference of opinion on the sense of these words. Some antient Translators and early modern Commentators, take *μογιλάον* to denote one *dumb*; which they seek to establish by the use of the word in the Sept. at Is. xxxv. 5. But that version is *erroneous*, and therefore cannot afford any proof. In vain, too, do they appeal to Matth. ix. 33. and Luke xi. 14., for there is every reason to suppose this miracle a different one from that there recorded. Besides, the words used of the man after his cure, *ἐλάλει ὀρθῶς*, concur with the proper signification of the term, (namely, *one who speaks with difficulty*) to show that the

- 33 καὶ παρακαλοῦσιν αὐτὸν, ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. ^a καὶ ^a ἄπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν, ἔβαλε ^a τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ, καὶ πτύσας ^a 34 ἤφατο τῆς γλώσσης αὐτοῦ. ^b καὶ ἀναβλέψας εἰς τὸν οὐ- ^b ρανὸν, ἐστέναξε, καὶ λέγει αὐτῷ· Ἐφθαθά, ὃ ἐστὶ δια- ^b 35 νοίχθητι. καὶ εὐθέως διηνοίχθησαν αὐτοῦ αἱ ἀκοαί· καὶ ^b 36 ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. καὶ ^b διεστείλατο αὐτοῖς, ἵνα μηδενὶ εἰπῶσιν ὅσον δὲ αὐτὸς αὐ- ^b 37 τοῖς διεστέλλετο, μᾶλλον περισσότερον ἐκήρυσσον. καὶ ^b ὑπερπερισσῶς ἐξεπλήρουντο λέγοντες, Καλῶς πάντα πε- ^b ποιήκε· καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους ^b λαλεῖν.
- 1 VIII. °ΕΝ ἐκείναις ταῖς ἡμέραις, παμπόλλου ὄχλου ^c ὄντος, καὶ μὴ ἐχόντων τί φάγωσι, προσκαλεσάμενος ὁ ^c 2 Ἰησοῦς τοὺς μαθητὰς αὐτοῦ, λέγει αὐτοῖς· Σπλαγχνίζομαι ^c

person was not *dumb by nature*, nor, probably, *deaf by nature*, otherwise it would have been needless to call him dumb; (for such persons always are so) but was one who having early lost his *hearing*, gradually lost much of his *speech*, and became a stammerer. Such an impediment is either *natural*, arising from what is called a *bos*, or ulcer, by which any one is, as we say, *tongue-tied*, (of which Wets. adduces some examples from the Classical writers, and I have myself, in Recens. Synop., added others still more apposite, from Artemid. and Philostratus), or *acquired*, when, from an early loss of hearing, the membrane of the tongue becomes rigid and unable to perform its office. That the *former* was the case of this poor sufferer, may seem proved by the expression at ver. 35. ἐλύθη ὁ δεσμός τῆς γλώσσης. But even that may be taken figuratively, (as in some of the passages cited by Wets.), and the latter (which is the view taken by Fritz.) is probably the true one. This sense of *μογιλάλος* is adopted by the Syriac Translator, and also by Beza, Grot., and almost all of the recent Commentators, who answer the argument of their opponents, that at ver. 37. we have καὶ τοὺς ἀλάλους λαλεῖν, by observing that that is either a *general* expression, and not limited to this sense, or that *ἀλάλος* is used by a common *hyperbole*.

33. ἀπολαβόμενος—ἰδίαν] 'taking him aside and apart from the multitude,' not, away from them, or out of their sight. This was probably done for the same reason as that which influenced our Lord in the miracle recorded supra v. 40.

—ἔβαλε—τὰ ὦτα αὐτοῦ] Since this and the other action mentioned could contribute nothing to the cure, though we find such used on other occasions, as viii. 23. and Joh. ix. 6, (nay, the very putting his hands on the sick can be viewed in no other light), it has been asked *why* our Lord used them. Such inquiries are often rash, and we are not bound in all cases to give a reason (since our Saviour's adoption of an action shows its fitness); yet here we can be at no loss. The reason was, no doubt, that assigned by Grot.

and Whitby, and adopted by most recent Commentators, as Kuin. and Fritz., namely, that Christ was pleased, in condescension to human weakness, to use external actions significant of the cure to be performed, and thereby to strengthen the faith and confirm the hopes of the sick persons and those who brought them; and moreover to show that the power he was about to exert resided in himself. Our Lord adopted these actions, and the usual one of laying his hands on the sick, (as he was alone desired to do), to show that he was not confined to any one particular mode.

—πτύσας] 'having spit,' i. e. either on the ground, or in one of his hands.

34. ἐστέναξε] 'he groaned,' in sympathy with human calamity. Compare Hebr. iv. 15. Ἐφθαθά. Syro Chaldee, and the Imperative of the passive conjugation Ethpaël. Διανοίχθητι, i. e. have the use of thine ears. Ἀύσθαι would seem a more proper term as applied to the tongue; but διανοίγεσθαι is adopted as being applicable to the removal of both obstructions. For in Hebrew phraseology to *open any one's eyes or ears* denotes imparting to him the faculty of sight and of speech. Grot. observes that such words are used to be interchanged, "*per abusum*." In which last opinion I cannot agree with him. The reason rather is, that in words indicative of the deprivation of any natural faculty there is one common idea. Thus our words *dumb, blind, and deaf* are all derived from past participles of verbs signifying to *stop up*. And the same might be shown in almost all the correspondent words of other languages.

36. ὅσον] for καθ' ὅσον, say most Commentators, who also at μάλλον supply *τοσοῦτον*. But Fritz., with reason, rejects both ellipses, and simply renders the words *quantum*—and *magis*. There is not (as some suppose) any pleonasm in μάλλον περ.; but, as Fritz. observes, the μάλλον adds weight and intensity to the following comparative περισσότερον. He compares Aristoph. Eccl. 1131. μάλλον ὀλβιώτερος, and refers to Winer's Gr. Gr. p. 97. See (*instar omnium*) Herm. Opusc. i. 222.

ἐπὶ τὸν ὄχλον· ὅτι ἤδη * ἡμέραι τρεῖς, προσμένονσί μοι, καὶ οὐκ ἔχουσιν τί φάγωσι. καὶ ἐὰν ἀπολύσω αὐτοὺς 3
νῆστες εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· τινὲς γὰρ αὐτῶν μακρόθεν ἤκουσι. καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ 4
αὐτοῦ· Πόθεν τούτους δυνήσεται τις ὧδε χορτάσαι ἄρτων ἐπ' ἐρημίας; καὶ ἐπηρώτα αὐτοὺς· Πόσους ἔχετε ἄρτους; 5
οἱ δὲ εἶπον· Ἑπτὰ. καὶ παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν 6
ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους, εὐχαριστήσας ἔκλασε, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραδώσι· καὶ 7
παρέθηκαν τῷ ὄχλῳ. καὶ εἶχον ἰχθύδια ὀλίγα· καὶ εὐλο- 7
γήσας, εἶπε παραθεῖναι καὶ αὐτά. ἔφαγον δὲ, καὶ ἔχορ- 8
τάσθησαν· καὶ ἦσαν περισσεύματα κλασμάτων, ἑπτὰ σπι- 9
ρίδας. ἦσαν δὲ οἱ φαγόντες, ὡς τετρακισχίλιοι· καὶ ἀπέ- 9
λυσεν αὐτούς.

^d Matt. 15.
39.

• Matt. 12.
38. et 16. 1.
Luc. 11. 29.
Joh. 6. 30.

^f Matt. 16.
4.

^d Καὶ εὐθέως ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν 10
αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανουθά. * καὶ ἐξῆλθον οἱ 11
φαρισαῖοι, καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐ-
τοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. * καὶ 12
ἀναστενάζας τῷ πνεύματι αὐτοῦ, λέγει· Τί ἡ γενεὰ αὕτη
σημειῶν ἐπιζητεῖ; ἀμὴν λέγω ὑμῖν· εἰ δοθήσεται τῇ γενεᾷ
ταύτῃ σημεῖον—Καὶ ἀφεῖς αὐτοὺς, ἐμβὰς πάλιν εἰς τὸ 13
πλοῖον, ἀπῆλθεν εἰς τὸ πέραν.

^g Matt. 16.
5.

^h Matt. 16.
6.
Luc. 12. 1.

^g Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον 14
οὐκ εἶχον μεθ' ἐαυτῶν ἐν τῷ πλοίῳ ^h καὶ διεστέλλετο αὐ- 15
τοῖς λέγων· Ὁρατε, βλέπετε ἀπὸ τῆς ζύμης τῶν φαρι-

VIII. 2. *ἡμέραι*] This (for the common reading *ἡμέρας*) is found in very many MSS., most of them antient, and is preferred by Mill, Beng., and Wets., and edited by Matth., Griesb., Tittm., Vat., Fritz., and Scholz. See Note on Matt. xv. 32.

3. *νῆστες*] 'fasting,' from *νήστις*. For ἤκουσι some would read, from several MSS., ἤκασι. But Fritz. shows that the use of the preterite ἤκα, however it may be found in the Sept., Joseph., and Liban., cannot be proved to have been adopted by the writers of the N. T. Besides, there is no need of the change, since the Present of ἤκω has often the sense of the Preterite. Thus we may render 'are come,' or 'had come.'

10. *μέρη*] 'region,' *ὅρια*, as some MSS. read, by gloss. This use is only found in the later Greek writers, including the LXX.

11. *συζητεῖν αὐτῷ*] 'to enter into argument, with him.' The word properly signifies 'to use mutual inquiry and discussion.' The construction of this verse (which is somewhat rough) is thus adjusted by Fritz. "Ζητοῦντες ἀπὸ τοῦ οὐρανοῦ ἵνα ἔρξαντο συζ. αὐτῷ, but πειράζοντες αὐτόν to the whole sentence ἤρξαντο ἀπὸ τοῦ οὐρανοῦ." We may render *πειράζοντες αὐτόν* ('thereby') tempting him.

12. *ἀναστενάζας τῷ πν.*] The *ἀνα* is intensive, and signifies what is deep (for the notions of height and depth concur.) i. e. 'having fetched a deep groan, or sigh from the very heart.'

—*εἰ δοθήσεται*, &c.] The *εἰ* is not (as some imagine) put for *οὐ*; but, as the best Commentators are agreed, this is a form of solemn asseveration, common in the O. T., but rarely, if ever, found in the Classical writers), in which there is implied an imprecation; which, however, is omitted *per aposiopesis et gravitatis ergo*. The nature of the imprecation ("may I not live!" or the like) will depend upon the subject and the speaker. This is supplied at Ezek. xiv. 16. Sept. The Classical writers use the complete form, but only, I think, with *εἰ μὴ*.

15. *βλέπετε ἀπὸ*] Equivalent to the *προσέχετε* of Matthew and the *φυλάσσετε* of Luke. This use is Hellenistic. Καὶ τῆς ζύμης Ἡ. Matthew joins the Sadducees with the Pharisees, and makes no mention of Herod. But there is no real discrepancy, since Herod and the Herodians (i. e. his adherents and courtiers) were, no doubt, Sadducees, and there is every reason to think that their doctrines and morals were such as to justify the caution of our Lord. Ζύμη, by a striking metaphor, denotes the infection of false doctrines, (as Matt. xvi. 12.), as well as of corrupt morals.

- 16 σαίων, καὶ τῆς ζύμης Ἡρώδου. καὶ διελογίζοντο πρὸς ἀλ-
 17 λήλους λέγοντες· Ὅτι ἄρτους οὐκ ἔχομεν. ¹ καὶ γινούς ὁ ¹ Supr. 6.
 Ἰησοῦς λέγει αὐτοῖς· Τί διαλογίζεσθε· ὅτι ἄρτους οὐκ
 ἔχετε; οὐπω νοεῖτε, οὐδὲ συνίετε; ἔτι πεπωρωμένην ἔχετε
 18 τὴν καρδίαν ὑμῶν; ὀφθαλμοὺς ἔχοντες οὐ βλέπετε; καὶ
 19 ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε, ^k ὅτε τοὺς ^k Matt. 14.
 πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κο-
 φίνους πλήρεις κλασμάτων ἤρατε; λέγουσιν αὐτῷ· Δώδεκα. ^{19.}
^{Luc. 9. 13.}
^{Joh. 6. 11.}
 20 ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σπυ- ¹ Matt. 15.
 ρίδων πληρώματα κλασμάτων ἤρατε; οἱ δὲ εἶπον· Ἑπτὰ ^{34.}
^{supr. ver. 5.}
 21 καὶ ἔλεγεν αὐτοῖς· Πῶς οὐ συνίετε;
 22 ΚΑΙ ἔρχεται εἰς Βηθσαϊδάν· καὶ φέρουσιν αὐτῷ τυφ-
 23 λὸν, καὶ παρακαλοῦσιν αὐτόν, ἵνα αὐτοῦ ἄψηται. ^m καὶ ^m Supr. 7.
 ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ, ἐξήγαγεν αὐτόν ἐξ ^{33, 34.}
 τῆς κώμης. καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθείς τὰς
 24 χεῖρας αὐτῷ, ἐπρώτα αὐτόν εἶ τι βλέπει; καὶ ἀναβλέ-
 ψας ἔλεγε· Βλέπω τοὺς ἀνθρώπους, ὡς δένδρα, περιπα-
 25 τούντας. εἶτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς ὀφθαλ-
 μοὺς αὐτοῦ, καὶ ἐποίησεν αὐτόν ἀναβλέψαι· καὶ ἀποκατε-
 26 στάθη, καὶ ἐνέβλεψε τηλαυγῶς ἅπαντας. καὶ ἀπέστειλεν
 αὐτόν εἰς τὸν οἶκον αὐτοῦ λέγων· Μηδὲ εἰς τὴν κώμην
 εἰσελθῆς, μηδὲ εἶπῃς τινὶ ἐν τῇ κώμῃ.

19. πέντε ἄρτους ἔκλασα εἰς τοὺς π.] It is well observed by Fritz, that there is here a *pragmatics constructio*, in which is included the two senses to break the loaves, and to distribute them to the multitude. This use is indeed frequent both in the Scriptural and Classical writers.

22-26. This miracle is recorded only by Mark, though it has several circumstances which render it worthy of particular attention.

23. ἐξήγαγεν—κώμης] i. e., as most Commentators say, because he thought those who had seen so many miracles in vain, were not worthy to see more. The reason, however, seems rather to have been, that our Lord never chose to perform a miracle with a crowd pressing about him. See *supra* iii. 10. & v. 28.

—πτύσας εἰς τὰ ὄμματα] Our Lord was here again pleased to vary the mode of the external action; and that the one adopted on this occasion was not unusual with those who pretended to cure blindness, or dimness of sight, we may suppose from the same thing occurring in an account of a pretended miracle narrated in Sueton. *Vespas. 7*. Our Lord was also pleased to vary the operation, and cause that it should not be instantaneous, but gradual.

24. καὶ ἀναβλέψας] Ἀναβλέπειν signifies not only to look up, but 'to recover the sight,' which latter signification many Commentators (after Erasmus) here adopt. That however, (as Camp. observes) only has place where a complete recovery is denoted, which was not the case here, the perfection of it being marked by the words ἀποκατεστάθη, καὶ ἐνέβλεψε τηλαυγῶς ἅπαν-

τας. The best Commentators, antient and modern, are agreed on the former signification to look up. He looked up to ascertain whether he had recovered his sight.

—βλέπω τοὺς ἀνθρώπους—περιπατούντας] These words have occasioned somewhat of perplexity. There is too great a variety of readings; for several MSS., some of them antient and early Edd., read βλέπω τοὺς ἀνθρώπους· ὅτι ὡς δένδρα ὁρῶ περιπ. And this was edited by Schmid, Mill, Beng., and Matth. But Fritz has shown that this reading, whichever way it be turned, yields no tolerable sense; and he (in common with Griesb., Tittm., Vat., and Scholz) edits the words without the ὅτι and ὡς, as in the *textus receptus*. This, too, is found in the Edit. Pr. and the great body of MSS., confirmed by almost every one of the antient Versions; and it is doubtless to be preferred. The other doubtless arose, as Fritz remarks, ἐδωτογραφία, i. e. βλέπω and ὁρῶ; and ὅτι and ὡς. The words ὡς δένδρα are to be referred to the τοὺς ἀνθ., not περιπ.; and the sense is, 'I see men, as trees, walking,' i. e. I can distinguish men from trees only by their walking; a result of imperfect vision; since a confusion of vision in the objects is, as Plato observes, the first sign of returning sight, which, as he says, τῆς ἀσθήσεως σημεῖα παραλλάττει. This view of the sense is confirmed by Victor, who, no doubt, derived it from the Fathers. From the above it is plain that the person was not born blind, but had lost his sight from disease.

26. μηδὲ εἰς τὴν—κώμην] On these words there

ⁿ Matt. 16-13.
^{Luc. 9. 18.} ^h Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς 27 κώμας Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ, λέγων αὐτοῖς· Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; οἱ δὲ ἀπεκρίθησαν· Ἰωάννην τὸν βαπτιστὴν· καὶ ἄλλοι Ἡλίαν· ἄλλοι δὲ ἓνα τῶν προφητῶν. καὶ αὐτὸς λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; 29 ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ· Σὺ εἶ ὁ Χριστὸς. καὶ 30 ἐπετίμησεν αὐτοῖς, ἵνα μηδενὶ λέγωσι περὶ αὐτοῦ.

^o Matt. 16-21.
^{et 17. 22.}
^{et 20. 18.}
^{infr. 9. 31.}
^{et 10. 33.}
^{Luc. 9. 22.}
^{et 18. 31.}
^{et 24. 7.} ^o ΚΑΙ ἤρξατο διδάσκειν αὐτοὺς, ὅτι δεῖ τὸν υἱὸν τοῦ 31 ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι· καὶ παρῆρσιν 32 τὸν λόγον ἐλάλει. Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος, ἤρξατο ἐπιτιμᾶν αὐτῷ. ^p ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς 33 μαθητὰς αὐτοῦ, ἐπετίμησε τῷ Πέτρῳ λέγων· Ὑπαγε ὀπίσω μου, Σατανᾶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.

^q Matt. 10-33.
^{et 16. 24.}
^{Luc. 9. 23.}
^{et 14. 27.} ^q Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς 34 αὐτοῦ εἶπεν αὐτοῖς· Ὅστις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι. ^r ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, 35 ἀπολέσει αὐτήν. ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, οὗτος σώσει αὐτήν. τί γὰρ 36 ὠφελήσει ἄνθρωπον, ἐὰν κερδήσῃ τὸν κόσμον ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ; ^s ἢ τί δώσει ἄνθρωπος ἀντάλ- 37 λαγμα τῆς ψυχῆς αὐτοῦ; ^t ὃς γὰρ ἂν ἐπαισχυθῇ με καὶ 38 τοὺς ἐμούς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται αὐτόν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων. IX. ^u Καὶ ἔλεγεν αὐτοῖς· Ἀμὴν 1 λέγω ὑμῖν, ὅτι εἰσὶ τινὲς τῶν ὧδε ἐστηκότων, οἵτινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

^x Matt. 17-1.
^{Luc. 9. 28.} ^x Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν 2 Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους· καὶ μετεμορ-

has been a needless scruple raised, the best way of avoiding which is to consider them as expressing this sense: 'do not go into the village and tell them what has happened.' Τινὲς ἐν τῇ κώμῃ. A periphrasis for 'the villagers.' The man was, it seems, not of Bethsaida.

31. ἀποδοκιμασθῆναι] An allusion to Ps. cxviii. 22. And the word implies contumely with rejection.

32. παρῆρσιν] i. e. 'plainly.' So Euthym.

φανερῶς καὶ ἀπαραλύπτως, i. e. without any figure of speech, as John expresses it. Προσλαβόμενος αὐτόν, 'having taken him aside.'

37. ἀντάλλαγμα] Campb. rightly translates 'ransom,' and truly observes that we ransom what by law, war, or accident, is forfeited, and in the power of another, though we may still be in possession; but we always exchange what we have for what we have not.

- 3 φώθη ἔμπροσθεν αὐτῶν, καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα, λευκὰ λίαν, ὥς χιῶν, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι. καὶ ὥφθη αὐτοῖς Ἡλίας σὺν Μωσεῖ·
 5 καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ. καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ· 'Ραββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι καὶ ποιήσωμεν σκηναὶς τρεῖς, σοὶ μίαν, καὶ Μωσεῖ μίαν, καὶ Ἡλίᾳ μίαν. οὐ γὰρ ᾔδει τί λαλήσῃ· ἦσαν γὰρ ἔκφοβοι.
 7 καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· καὶ ἦλθε φωνὴ ἐκ τῆς νεφέλης [λέγουσα·] Οὗτός ἐστιν ὁ υἱὸς μου ὃς ἀγαπητός· αὐτοῦ ἀκούετε! καὶ ἐξάπινα περιβλεψάμενοι, οὐκέτι οὐδὲνα εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν.
 9 Καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους, διεστείλατο αὐτοῖς, ἵνα μηδεὶ διηγῶσινται, ἃ εἶδον, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. καὶ τὸν λόγον ἐκράτησαν, πρὸς ἑαυτοὺς συζητοῦντες, τί ἐστὶ τό· ἐκ νεκρῶν ἀναστῆναι. * Καὶ ἐπηρώτων αὐτὸν λέγοντες· * Ὅτι λέγουσιν ὅτι γραμματεῖς, ὅτι Ἡλίαν δεῖ ἔλθειν πρῶτον; ὁ

Esa. 42.

1.

Matt. 3. 17.

et 17. 5.

supr. 1. 11.

Luc. 3. 22.

et 9. 35.

2 Pet. 1. 17.

Deut. 18.

19.

Matt. 17.

9.

Luc. 9. 36.

Malach. 4.

5.

Paul. 22.

Esa. 53. 3.

8c.

Dan. 9. 26.

IX. 3. γναφεὺς] from γνάφος, a tool with which the antients used to raise the nap of worn cloth. This was one of the offices of an artisan called γναφεύς, and with it were united that of cleansing soiled garments, and restoring them to their original state, either by dyeing them, or, by the use of fuller's earth and alkali, restoring their whiteness.

7. ἐπισκιάζουσα αὐτοῖς] This construction with the Dative is rare; (that with the Accusative being the usual one), but it is found also in Acts v. 15. and Ps. xc. 3. Sept.; and ἐπισκιάζειν τιμι may there be rendered 'to be a shade to,' or over 'any one'; the Dative (which is not, as Fritz. imagines, a Dativus commodi) being suspended on the ἐπί.

— λέγουσα] This is omitted in many MSS., most of them antient, some Versions, and Theophyl.; and it is cancelled by Matth., Griesb., and Fritz., as having been introduced from the other Gospels. Αὐτοῦ ἀκούετε, 'Him hear ye.'

8. ἐξάπινα] 'suddenly.' It is neuter plural taken adverbially of the old epic adjective ἐξάπινος, whence the Ionic ἐξαπίνης, contracted by the Attics to ἐξαίφνης. Yet the old adverb was again introduced into the language probably by the Macedonians, and occurs sometimes in the later writers, and is frequent in the LXX. Ἀλλὰ τὸν Ἰ. This is generally taken as put for εἰ μή. That principle, however, is not necessary, if, with Fritz., we suppose the ἀλλὰ as put with reference to the negative in οὐκέτι, and supply a verb of seeing from the preceding participle.

10. τὸν λόγον ἐκράτησαν, &c.] There has been no little difference of opinion as to the sense of these words, which will, indeed, much depend upon the construction. Some construe them with the words following, πρὸς ἑαυτοὺς; others take them with συζητοῦντες. The former method is preferred by some of the antient and

the earlier modern Commentators; but the latter is adopted by almost all from the time of Heuman and Schulz.; and with reason; for such a construction as the former would be unprecedented. They are, however, not agreed on the sense of ἐκράτησαν; some rendering it 'reticuerunt,' others 'animo exceperunt;,' others, 'animo retinuerunt.' To all of these interpretations, however, objections are made by Fritz., who renders 'sermonem (Jesu) firmiter tenuerunt.' This last perhaps deserves the preference; but the reticuerunt of Schleus. and others is not objectionable. Τί ἐστὶ—νεκρῶν, quidnam esset e mortuis rediri, 'what Jesus meant by speaking of rising from the dead. They did not question the general resurrection, which all but the Sadducees believed, but they could not reconcile this language with what they had learnt in the Law, that Christ should live for ever and hold an everlasting kingdom. Hence their slowness in comprehending what Christ often afterwards repeated to them, of his death and resurrection. Inasmuch that when Christ was dead, their hopes died with him, and only revived at his resurrection.

11. ὅτι λέγουσιν] Almost all Commentators take the ὅτι in the sense why. Fritz., however, rejects this interpretation; and indeed that signification is almost exploded in the Classical writers. He would read τί οὖν, with some Latin Versions. But this is of slender authority, and the οὖν was doubtless derived from Matth. xvii. 10. If the common reading be correct, the best mode of interpretation will be to supply τί γέγονεν here and infra ver. 28. As, however, this is a rather harsh ellipse, we may suspect some corruption in the text. Perhaps the true reading is that of one or two MSS. τί, for διὰ τί. This is confirmed even by those MSS. which are quoted in favour of τί οὖν, and perhaps by the Versions which are adduced in favour of πῶς οὖν. The ο might easily arise from the ε pre-

δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ἥλιος μὲν ἐλθὼν πρῶτον, 13
ἀποκαθιστᾷ πάντα· [καὶ,] καθὼς γέγραπται ἐπὶ τὸν υἱὸν
τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ καὶ ἐξουδενωθῇ—. ἡ ἀλλὰ
λέγω ὑμῖν, ὅτι καὶ Ἥλιος ἐλήλυθε, καὶ ἐποίησαν αὐτῷ ὅσα
ἠθέλησαν. [καθὼς γέγραπται ἐπ' αὐτόν.]
ἡ Καὶ ἐλθὼν πρὸς τοὺς μαθητὰς, εἶδεν ὄχλον πολὺν περὶ 14
αὐτοὺς, καὶ γραμματεῖς συζητοῦντας αὐτοῖς. καὶ εὐθέως 15
πᾶς ὁ ὄχλος ἰδὼν αὐτὸν ἐξεθαμβήθη, καὶ προστρέχοντες
ἠσπάζοντο αὐτόν. καὶ ἐπηρώτησε τοὺς γραμματεῖς· Τί 16
συζητεῖτε πρὸς αὐτούς; ἡ καὶ ἀποκριθεὶς εἰς ἐκ τοῦ ὄχλου 17
εἶπε· Διδάσκαλε, ἡνεγκα τὸν υἱόν μου πρὸς σε, ἔχοντα

ceding. In the passage at ver. 28. the true reading seems to be *τί*.

12. Ἥλιος μὲν—πάντα] Here there is not any irony, (as some imagine), but rather a Synchoreasis. Render, 'Elias is, indeed, first to come and is to restore things to their former state.'

— καὶ καθὼς γέγραπται, &c.] There are few passages that have more perplexed the Commentators than this. Various attempts have been made to assign a satisfactory sense to the words of the common text καὶ πῶς. But all have failed, being more or less defective, either in sense, or construction, or both. This being the case, the most eminent Commentators have long agreed that the passage is corrupt; and various modes of emendation have been proposed. Mere conjectures merit little attention. As to the various readings of MSS., not one is deserving of notice, except that for vulg. καὶ πῶς, several antient MSS., with the later Syriac Version and Euthym. and Victor, read καθὼς. But even this will not render much service. Some therefore (as Beza, Campb., and Bp. Marsh) have resorted to the mild conjecture καὶ καθὼς. The sense assigned by Bp. Marsh is, 'And that, as it is written of the Son of man, he (John the Baptist) may suffer many things and be set at nought.' Campb. renders, 'And (as it is written of the Son of man) must likewise suffer many things and be contemned.' But even this method is objectionable, since it would be difficult to justify that sense of ἵνα with the Subjunctive. Abandoning, therefore, all hope of emending the passage by any such mild means as the MSS. authorise, some recent Commentators have attempted to restore it by stronger methods. And as it appears that in this passage (as in the parallel one of Matth. vii. 12 & 13.) the fate of John Baptist and of Christ are meant to be paralleled, so they conceive that the substance of the two verses have been, by some accident, transposed; and Gratz, Schulz, and Fritz. propose that the clause καθὼς γέγραπται—ἐξουδενωθῇ should be transposed, and placed after ὅσα ἠθέλησαν; the words καθὼς γέγραπται ἐπ' αὐτόν being cancelled as a double reading of the former. Thus the passage will stand as follows: 'Ἥλιος μὲν ἐλθὼν πρῶτον ἀποκαθιστᾷ πάντα· ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ἥλιος ἐλήλυθε, καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν, καθὼς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ καὶ

ἐξουδενωθῇ. This yields an excellent sense, (namely, the same with that given by Campb.), and the transposition is countenanced by the parallel passage of Matth. xvii. 12 & 13. But as there is not the slightest authority for it, either in MSS. or Versions, it cannot be adopted in the text, nor ought it to be introduced into any Version. Indeed it may, after all, be unnecessary; for, adopting the reading καὶ καθὼς, &c., we may surely supply after ἐξουδενωθῇ the short corresponding clause (which is often in such cases left to be understood from the context) οὕτω πάσχει, 'thus he (i.e. John Baptist) is to suffer.' This (which is strongly confirmed by the οὕτω καὶ of Matthew) yields quite as good a sense as either of the above methods; and that sense is produced by far milder means than, at least, the latter of them. The words καθὼς—αὐτόν, are merely a διττογραφία of the former, and therefore stand for nothing. Yet they strongly confirm the reading καθὼς, (which is so indispensable to the emendation of the passage), especially as they are found in every one of the MSS. Campb. says he has transposed this clause; but he has sunk it in the former, which is, in fact, cancelling it. The omission of καὶ before καθ is very frequent in the MSS. of all writers. The Dative in ἐποίησαν is a Dativus commodi, as in Isocr. Nic. 613. ἃ πασχόντες ὑφ' ἑτερῶν ἐργίζεσθε τοῖς ἄλλοις μὴ ποιεῖτε.

15. ἐξεθαμβήθη] 'valde obstupuerunt.' The word implies a mixture of admiration, veneration, and awe; all of them feelings well calculated to be excited by our Lord.

17. ἡνεγκα—πρὸς σε] The state of the case was, that the man had brought his son to Jesus to be healed by him. But our Lord not being immediately at hand, or the man not being willing to trouble our Lord, he presented his son to the Apostles for cure; since it was known that they had healed many such poor wretches.

— ἔχοντα—ἐλάλον] Notwithstanding what some recent Commentators urge, who adopt Mede's hypothesis on the Demoniacs, this can only signify, 'whose body was in the power of a demon who made him dumb.' So in Luke xi. 14. a deaf demon (i.e. one who causes deafness) is mentioned. Here Wets. compares Plut. T. ii. p. 438. (speaking of the Pythian priestess) ἀλάλου καὶ κακοῦ πνεύματος οὐσα πλήρη.

- 18 πνεῦμα ἄλαλον. καὶ ὅπου ἂν αὐτὸν καταλάβῃ, ῥήσσει αὐτὸν, καὶ ἀφρίζει, καὶ τρίζει τοὺς ὀδόντας αὐτοῦ· καὶ ξηραίνεται. καὶ εἶπον τοῖς μαθηταῖς σου, ἵνα αὐτὸ ἐκβάλῃ
 19 λῶσι, καὶ οὐκ ἴσχυσαν. ὁ δὲ ἀποκριθεὶς [† αὐτῷ] λέγει· ὦ γενεὰ ἄπιστος! ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε
 20 ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με. ^{† Supr. 1.} καὶ ἤνεγκαν αὐ-
 τὸν πρὸς αὐτόν· καὶ ἰδὼν αὐτόν, εὐθέως τὸ πνεῦμα ἐσπά-
 21 ραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς, ἐκυλίετο ἀφρίζων.
 22 καὶ ἐπηρώτησε τὸν πατέρα αὐτοῦ· Πόσος χρόνος ἔστιν,
 23 ὡς τοῦτο γέγονεν αὐτῷ; ὁ δὲ εἶπε· Παιδιόθεν. καὶ πολ-
 λάκις αὐτόν καὶ εἰς [τὸ] πῦρ ἔβαλε καὶ εἰς ὕδατα, ἵνα
 ἀπολέσῃ αὐτόν· ἀλλ', εἴ τι δύνασαι, βοήθησον ἡμῖν, σπλαγ-
 24 χνισθεὶς ἐφ' ἡμᾶς. ^{† Luc. 17.} ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, τὸ, εἰ δύ-
 24 νασαι πιετεύσαι— πάντα δυνατὰ τῷ πιστεύοντι. καὶ εὐ-

18. ὅπου—κατάλαβῃ] Wets. and others render, 'and wherever, or whenever, it may attack him;' for the verb καταλαμβάνειν, they say, is often used of the attack of any disorder, especially of epilepsy. But the context demands that we should take κατάλαβῃ of the demon; and the sense is, 'wherever, or whenever, it lights on him,' or lays hold of him. ῥήσσει αὐτόν. Beza and others, with E. V., render it 'tears him.' But the true sense is, doubtless, that of the antient Versions and Commentators, and most modern ones, 'dashes him on the ground;' of which signification many examples from the Classical writers and the Sept. are adduced by the Commentators. Τρίζει τοὺς ὀδ. α., 'gnashes or grinds his teeth.' So Theophyl. Sim. 91. C. χαλεπαίνων καὶ τετριγὼς τοὺς ὀδόντας. Aristoph. Ran. 926. μὴ πρίε τοὺς ὀδόντας. These and the other particulars in this verse and ver. 22. are indeed all symptoms of epilepsy. But if we even should suppose that the man was an epileptic, it would not the less follow that the disorder was induced by demoniacal power.

—ξηραίνεται] Some antient and several modern Commentators explain, 'faints away,' 'falls into a swoon.' But however this may be a symptom of epilepsy, the word will not (as Fritz. observes) bear that sense, but must mean 'pines away.' I agree with that Commentator that the word denotes not so much what happens during the demon's attack, as it is a general consequence from thence. Thus Celsus says of epilepsy 'hominem consumat! The καὶ may be taken for καὶ οὕτω, i.e. ὥστε.

19. αὐτῷ] Many MSS. and Versions have αὐτοῖς, which is edited by Griesb., Tittm., and Scholz, I think, without sufficient reason.

20. ἰδὼν αὐτόν—ἐσπάραξεν] Most Commentators, take ἰδὼν for ἰδόντα. But that is a false view of the construction, which Fritz. rightly regards as an *anacoluthon*. The Evangelist meant to say καὶ ἰδὼν (ὁ παῖς) αὐτόν εὐθέως ὑπὸ τοῦ πνεύματος ἐσπάραξεν, but then changed the construction; of which see another example in Acts xx. 3. Wets. and Vater take ἰδὼν as a Nominative absolute, supplying αὐτός.

21. ὡς] for ἐξ οὗ, or ἀφ' οὗ, ('since the

time) when.' Παιδιόθεν, 'from his childhood.' This form and the kindred, but more elegant, one παιδόθεν are of later Grecism. The purer writers employed ἐκ παιδός, or ἐκ παιδίου.

22. τὸ πῦρ] The Article, found in many antient MSS. and the Edit. Princ., is inserted by Matth., Griesb., Fritz., and Scholz, and is confirmed by Matth. xvii. 15. John xv. 6. Acts xxviii. 5. and other passages. Propriety, indeed, would seem to require this, since it falls under that rule of Middlet. by which all those utensils or substances in a house of which there is ordinarily but one, take the Article. Thus when πῦρ signifies the fire in any house, it requires the Article; when it signifies any other, or fire in general, it rejects it. But whether, even in the former case, the Article was not sometimes omitted in phrases of frequent occurrence, is more than I would venture to affirm. Besides, the word may here be taken in a general sense; and if so, it needs no Article. Fritz. inserts the Article even before ὕδατα; but purely from conjecture, and very wrongly; for that is used in a general sense. So we speak of accidents "by fire and flood."

—ἀλλ' εἴ τι δύνασαι] This use of ἀλλ' is said to be supplicatory. The truth is that the supplicatory, or rather hortatory, form results, as Fritz. observes, from the Imperative with which the particle is, in such a case, united. As to the εἴ τι δύνασαι, some Commentators there recognise a doubt; while others deny any; neither of which views seems well founded. Fritz. rightly regards it as a formula *obtestationis* entreating help. He cites Soph. Aj. 326. More apposite, however, is Dio Chrysost. p. 81. adduced by me in Recens. Synop.: ἐκείνης δεομένης τοῦ πατρὸς, εἴ τι δύναιτο, βοηθεῖν. See also Thucyd. vi. 25. Herodot. viii. 57. Of course, the very nature of this formula implies some doubt of the power of the person whose help is implored.

23. εἰ δύνασαι—πιστεύοντι] With this sentence Commentators have been somewhat perplexed, partly from the brevity and indefiniteness of the phraseology, and partly from the use of τό. The conjectures that have been hazarded

θείως κράζας ὁ πατὴρ τοῦ παιδίου, μετὰ δακρῶν ἔλεγε· Πιστεύω, κύριε· βοήθει μου τῇ ἀπιστίᾳ! Ἰδὼν δὲ ὁ Ἰη- 25
σοὺς ὅτι ἐπισυντρέχει ὄχλος, ἐπέτιμήσε τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ· Τὸ πνεῦμα τὸ ἅλαλον καὶ κωφόν, ἐγὼ σοὶ ἐπιτάσσω· ἐξέλθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσεέλθῃς εἰς αὐτόν. καὶ κράζαν, καὶ πολλὰ σπαράζαν αὐτόν, ἐξῆλθε· 26
καὶ ἐγένετο ὡσεὶ νεκρὸς, ὥστε πολλοὺς λέγειν, ὅτι ἀπέθανεν. ὁ δὲ Ἰησοὺς κρατήσας αὐτόν τῆς χειρὸς, ἤγειρεν 27
αὐτόν· καὶ ἀνέστη.

^h Matt. 17.
16.

^h Καὶ εἰσελθόντα αὐτόν εἰς οἶκον, οἱ μαθηταὶ αὐτοῦ 28
ἐπηρώτων αὐτόν κατ' ἰδίαν, † Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν
ἐκβαλεῖν αὐτό; καὶ εἶπεν αὐτοῖς· Τοῦτο τὸ γένος ἐν οὐ- 29
δενὶ δύναται ἐξελεῖν, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

ⁱ Matt. 16.
21. et 17.
22.
Luc. 9. 29,
44. et 18.
31. et 24. 7.

ⁱ ΚΑΙ ἐκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλι- 30
λαίας· καὶ οὐκ ἤθελεν ἵνα τις γνῷ. ἐδίδασκε γὰρ τοὺς 31
μαθητὰς αὐτοῦ, καὶ ἔλεγεν αὐτοῖς· Ὅτι ὁ υἱὸς τοῦ ἀνθρώ-
που παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν
αὐτόν· καὶ ἀποκτανθεὶς, τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. οἱ 32
δὲ ἠγνούν το ῥῆμα, καὶ ἐφοβούντο αὐτόν ἐπερωτῆσαι.

^k Matt. 18.
1.
Luc. 9. 46.
et 22. 24.

^k Καὶ ἦλθεν εἰς Καπερναούμ· καὶ ἐν τῇ οἰκίᾳ γενόμενος, 33
ἐπηρώτα αὐτοῦ· Τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογίζεσθε;
οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, 34
τίς μείζων. ⁱ καὶ καθίσας ἐφώνησε τοὺς δώδεκα, καὶ λέγει 35
αὐτοῖς· Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἑσχατος
καὶ πάντων διάκονος. ^m Καὶ λαβὼν παιδίον, ἔστησεν αὐτὸ 36

are very clumsy and inefficient, and indeed unnecessary. Some, as Beza and De Dieu, and a recent English Commentator, would remove the difficulty as regards the τὸ by taking it for τοῦτο. But that is a long exploded principle; and to supply κατὰ (as does the last mentioned Commentators) is even more absurd. The best recent Commentators are, with reason, agreed that the τὸ is here meant to be applied to the sentence following, by a use common in the Classical writers; where it is often applied to a whole sentence. See Winer's Gr. Gr. p. 54. Krebs, Rosenm., and Kuin. would extend the force of the τὸ to πιστεύοντι. But to produce the sense which they extract, they are obliged to insert an εἶναι after πάντα, and supply at the end of the sentence βοηθήσω σοι or εὐ ἔχει. But thus εἶναι could not but have been expressed; and the other ellipsis is harsh. The only satisfactory solution of the difficulty is that propounded in Recens. Synop., and which has been since adopted by Fritz., namely, to suppose that after πιστεύσαι is to be supplied (what our Lord, from modesty, suppressed) βοηθήσω σοι, or εὐ ἔχει. From the same feeling, ἐμοὶ is omitted after δύνασαι. The δύνασαι, at which so many Critics stumble, is used with reference to the δύνασαι of the ques-

tion, to which this is an answer. And the best way of accounting for the use of the τὸ is, to suppose, either that this mode of speaking was not unusual to our Lord in cases where his help was entreated with any sort of doubt; or that this answer was well known. Thus the sense will be 'the (well known answer).' All the best Commentators are agreed that τῷ πιστεύοντι is a Dativus commodi. Render, 'All things are possible [to be done] for him who believeth.'

24. βοήθει μου τῇ ἀπιστίᾳ] By ἀπιστία, as Grot. rightly observes, is here meant not a total want of faith, but a deficient or wavering faith. The sense is, 'I have a faith, but it is infirm; supply its deficiency, and regard it as complete, and heal my son accordingly.'

25. ἐπισυντρέχει] 'were running together towards him.' The τὸ at ἐγὼ σοὶ ἐπιτ. is authoritatively emphatical.

28. ὅτι] I have shown, supra ver. 14., that the true reading here is probably τί.

30. παρεπορεύοντο] passed along. See Note on Mark. ii. 23. Οὐκ ἤθελεν—γνῶ. A popular mode of speaking like that at vii. 23. οὐδένα ἤθελε γνῶναι, signifying that he wished to travel in a private character.

31. παραδίδοται] 'is being delivered, i. e. is shortly to be delivered.'

- ἐν μέσῳ αὐτῶν· καὶ ἐναγκαλισάμενος αὐτὸ, εἶπεν αὐτοῖς·
 37 ^αὉς ἐὰν ἐν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὁς ἐὰν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με. ^{n Matt. 10. 40. et 18. 5. Luc. 9. 48. Joh. 13. 20.}
- 38 ^οἈπεκρίθη δὲ αὐτῷ ὁ Ἰωάννης λέγων· Διδάσκαλε, εἰ-
 δομέν τινα τῷ ὀνόματί σου ἐκβάλλοντα δαίμονια, ὅς οὐκ
 ἀκολουθεῖ ἡμῖν· καὶ ἐκωλύσαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ
 39 ἡμῖν. ὁ δὲ Ἰησοῦς εἶπε· Μὴ κωλύετε αὐτόν. οὐδεὶς γὰρ
 ἔστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνή-
 40 σεται ταχὺ κακολογησαί με. ^ρὃς γὰρ οὐκ ἔστι καθ' ὑμῶν, ^{p Matt. 12. 30.}
 41 ὑπὲρ ὑμῶν ἔστιν. ^qὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδα-
 τος ἐν τῷ ὀνόματί μου, ὅτι Χριστοῦ ἐστὲ, ἀμὴν λέγω ^{q Matt. 10. 42.}
 42 ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. ^τΚαὶ ὃς ἂν σκαν-
 δαλίσῃ ἓνα τῶν μικρῶν τῶν πιστευόντων εἰς ἐμὲ, καλὸν ^{τ Matt. 18. 6. Luc. 17. 1. 2.}
 ἔστιν αὐτῷ μᾶλλον, εἰ περὶκειται λίθος μυλικὸς περὶ τὸν
 43 τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν. ^σΚαὶ
 ἐὰν σκανδαλίξῃ σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν σοι
 ἔστι κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν, ἢ τὰς δύο χεῖρας ἔχ-
 οντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον,
 44 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέν-
 νεται. καὶ ἐὰν ὁ πούς σου σκανδαλίξῃ σε, ἀπόκοψον αὐ-

36. ἐναγκαλισάμενος] Kypke, Elsn., and Wets. observe, that as the child was of somewhat advanced years, the signification here is not strictly 'to take up into the arms,' but to embrace.

39. οὐδεὶς γὰρ ἔστιν—καὶ δυνήσεται] The sense is, 'nemo enim meā auctoritate miraculum edet et poterit illico mihi conviciari.' This construction (similar to that at 1 Cor. vi. 5.) is quite agreeable to Classical usage. So Plato Menex. p. 71. A. οὐδεὶς ὅστις οὐ γελᾷσεται καὶ ἐρεῖ. Thucyd. ii. 51. ἀπορία τοῦ θεραπεύουστος. The δυνήσεται ταχὺ signifies 'will readily bring himself to,' &c. (Fritz.)

41. ὅτι Χριστοῦ ἐστὲ] It has been debated whether *χριστός* in the N. T. be a proper name, or an appellative. That it was originally an appellative descriptive of office and dignity, (like ὁ βαπτίστης), seems certain, and so frequent is this use in the N. T., that some contend that it is never employed otherwise. But in Rom. v. 6. 1 Cor. i. 12 & 23. 2 Cor. iii. 3. Col. iii. 24. 1 Pet. i. 11. to render 'the anointed,' or even 'the Messiah,' would be harsh. Hence Middleton maintains that in all those passages *χριστός* is merely a proper name; and he contends that even during our Saviour's life *χριστός* had become such. Compare Matt. xxvii. 17 & 20. with Matt. x. 2. Campb., however, is of opinion that this use of the word was not introduced until after the resurrection. With the present passage Middleton aptly compares a kindred one at 1 Cor. iii. 23. ὑμεῖς δὲ *χριστοῦ*, *χριστός* δὲ Θεοῦ. The same phrase *εἶναι τιος*, to be devoted to

any one, occurs elsewhere in the N. T., and sometimes in the Classical writers.

43. τὰς δύο χεῖρας] 'both of your hands.' The Article has here the force of the possessive pronoun.

44. ὅπου—σβέννεται] The words are derived from Is. lxvi. 24., where the punishments to be inflicted, in this life, on those who are disobedient to God, are vividly depicted, by the representation of their carcasses being strewed about, subject to the continual gnawing of worms, and the devouring of an unextinguishable fire, and to be objects of detestation to all future generations. The words, however, are here applied to represent the eternal misery of Hell. The Sept. thus renders, ὁ γὰρ σκώληξ αὐτῶν οὐ τελευτήσει καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται. The allusion has also been from the same passage in Eccclus. vii. 17. and Judith xvi. 17. *Gehenna* (which term has been fully explained in Matth.) was with the Jews a frequent emblem of the place of torment. On the nature of the punishment designated by the ὁ σκώληξ αὐτῶν καὶ τὸ πῦρ, (scil. αὐτῶν, i. e. of the wicked), namely, whether they are real and material, or figurative and designating the gnawing of self condemnation, and the fire of extreme pain, the Fathers are divided in opinion, and sometimes speak inconsistently on this point. Some of them (as to several modern Commentators) adopt the latter opinion; while others maintain that though the worm be figurative, the fire is material. The latter opinion is preferable to the former, but nevertheless is untenable! Fritz. ob-

τόν· καλὸν ἐστὶ σοι εἰσελθεῖν εἰς τὴν ζωὴν χωλόν, ἢ τοὺς
 δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ 46
 ἄσβεστον, ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ
 οὐ σβέννυται. καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίζῃ σε, ἐκ- 47
 βαλε αὐτόν· καλόν σοι ἐστὶ μονόφθαλμον εἰσελθεῖν εἰς τὴν
 βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς
 τὴν γέενναν τοῦ πυρὸς, ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, 48
 "Λευ. 2. 13. καὶ τὸ πῦρ οὐ σβέννυται. "Πᾶς γὰρ πυρὶ ἀλισθήσεται, 49

sees) why should Gehenna be called ἡ γέεννα τοῦ πυρὸς but to designate that there the wicked are consumed with fire?" And (as he well argues) "what holds good of the latter member of the verse, must also hold good of the former." A confusion of the physical and figurative in the same sentence is not to be tolerated. There is, therefore, no doubt but that both expressions are to be taken in their literal sense. Fritz. also unhesitatingly admits, that both here and elsewhere in the N. T. the punishments of Hell are pronounced to be eternal. Indeed both the Jewish and Heathen writers alike held the doctrine of eternal punishments in store for impenitent sinners; on which subject see Recens. Synop.

49. πᾶς γὰρ—ἀλισθήσεται.] There is perhaps no passage in the N. T. which has so perplexed the Commentators, or so defied all efforts to assign to it any certain interpretation as this. It is impossible here to detail, much less review, even a tenth of the interpretations which have been proposed. It must suffice (omitting all mere conjectures or interpretations proceeding on a strained sense of the words) to notice those only which have any tolerable semblance of truth. These may be distributed into classes according to the leading view adopted. It is a material question whether the words are to be considered with reference to what went before, or taken as a separate dictum. The latter is supposed by some, especially Kuin., who maintains that this and the next verse are out of place and belong to some other part of the Gospel. This, however, is an unauthorized supposition, and has the disadvantage of depriving us of all benefit of a context to shed some glimmer of light on this deep obscurity. Yet those who admit that the passage has a connexion with and reference to what precedes, are not agreed on the extent of it. Many refer it to the words immediately preceding, so that either a reason may be supposed given why the wicked in Hell will be tormented unto eternal life, or that ver. 49 may be considered as a further explication, or illustration, of what was said in ver. 48; for γὰρ has often the sense of *nempe*. But the great objection to this mode of interpretation is, that it compels them to assign such a sense to πᾶς as cannot be justified on any principle of correct exegesis, namely, 'every wicked man,' or, 'every one (of those condemned to Hell).' As little can I approve of the sense of πᾶσα θυσία assigned by some of these Commentators, 'every one consecrated to God;' by which the salt is taken to mean the salt of grace. Many other varieties of interpretation are there founded upon this hypothesis, that the words have refer-

ence to those which immediately precede; every one of which, however, (as Fritz. has proved) is liable to very strong objections.

Let us now examine the other class of interpretations, namely, those which proceed on the principle, that the words have reference to ver. 47. Thus πᾶς will denote 'every one of you,' 'every Christian.' Those, however, who adopt this view of the connexion are not agreed on the meaning of πυρὶ ἀλισθήσεται. Here, as in the former class, there is a multitude of precarious and even absurd interpretations. Only two can be instanced which deserve any attention. 1. That of those who take πυρὶ ἀλίσθ. to mean 'shall be purified by the Holy Ghost.' See Matth. iii. 11. Acts iii. 3. They render: 'For every Christian will be seasoned with the fire (of the Holy Ghost), as (in the old Law) the precept was, every sacrifice shall be seasoned with salt; q. d. 'As (καὶ for ὡς, as often) every sacrifice, under the Old Law, was to be seasoned with salt, so in the New, every Christian shall have a portion of the Holy Spirit.' But to assign such a sense to πυρὶ is harsh, and we can scarcely suppose the Evangelist would word the sentence so enigmatically. In fact, the difficulty is chiefly centred in the interpretation of πυρὶ, which is, no doubt, best taken by the antients generally and some moderns, as Beza, Rosenm., Kuin., and Fritz., to mean 'the fiery trials of life.' They are not, however, agreed on the sense of ἀλισθήσεται. Beza and others take the meaning to be, 'Every Christian is purified by fiery trials of life, as every sacrifice is salted with salt.' But surely ἀλίσθ. will not admit of such a sense. I do not hesitate to embrace the interpretation of ἀλ. proposed by Bos, Muzel, and Fritz., especially as it is confirmed by the antient gloss δοκιμασθήσεται, namely 'shall be put to the proof.' I agree with them, that the reference of this verse is not to ver. 47 only, (which Markl. also perceived) but likewise to ver. 43—7. For, as Fritz. truly observes, "since Jesus has there thrice expressed the sentiment that a loss even of the members of the body, nay of those most useful, is to be encountered rather than to yield to the seductions of vice, that so being examined and approved, we may attain the prize of our high calling;" nothing can be expected but that we should show that such sort of trials (like those of athletes) are either very useful, or absolutely necessary." By πᾶς must be understood all persons, all Christians, since to them ver. 43—48. belong. Πῦρ designates those fiery trials, in encountering which the self-denial and fortitude is compared to that of suffering the loss of a limb. Πυρὶ ἀλ. may be interpreted, 'will be tried and prepared by such fiery trials (for the

- 30 καὶ πᾶσα θυσία ἀλλ' ἀλισθήσεται. ^x καλὸν τὸ ἅλας· ἐὰν δὲ ^x Matt. 5. 13.
τὸ ἅλας ἀναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ^{Luc. 14. 34.} Ἐχετε ἐν ^{Rom. 12. 18.} ἑαυτοῖς ἅλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις. ^{Heb. 12. 14.}
- 1 X. ἸΚΑΚΕΙΘΕΝ ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς ^y Matt. 19. 1.
Ἰουδαίας, διὰ τοῦ πέραν τοῦ Ἰορδάνου. καὶ συμπορεύονται
πάλιν ὄχλοι πρὸς αὐτὸν· καὶ, ὡς εἰώθει, πάλιν ἐδίδασκεν
2 αὐτούς. Καὶ προσελθόντες οἱ Φαρισαῖοι ἐπηρώτησαν αὐτόν,
3 εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολύσαι· πειράζοντες αὐτόν. ὁ
4 δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Τί ὑμῖν ἐνετείλατο Μωσῆς; ^a Deut. 24. 1.
δὲ εἶπον, Μωσῆς ἐπέτρεψε βιβλίον ἀποστασίου γράφαι, καὶ ^{Jer. 3. 1.}
5 ἀπολύσαι. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πρὸς ^{Matt. 5. 31.}
πῇ σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην·
6 ^a ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς ὁ ^a Gen. 1. 27. et 5. 2.
7 Θεός. ^b ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πα- ^b Gen. 2. 24.
τέρα αὐτοῦ καὶ τὴν μητέρα· καὶ προσκολληθήσεται
8 πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα
9 μίαν. ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ μία σάρξ. ^c ὁ οὖν ὁ ^c Matt. 19. 6.
10 Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωρίζετω. Καὶ ἐν τῇ οἰκίᾳ
πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν.
11 ^d καὶ λέγει αὐτοῖς· Ὃς ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ ^d Matt. 5. 32. et 19. 9.
12 καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν· καὶ ἐὰν γυνή ^{Luc. 16. 18.}
ἀπολύσῃ τὸν ἄνδρα αὐτῆς καὶ γαμηθῇ ἄλλῃ, μοιχᾶται. ^{1 Cor. 7. 10, 11.}

enjoyment of eternal felicity). There is here a metaphor taken from victims, which were prepared for sacrifice by the imposition of the *mola salis*. The words of the next clause καὶ πᾶσα θυσία ἀλλ' ἀλισθήσεται are founded on Levit. ii. 13. καὶ πᾶν ὄφρου θυσίας (i. e. every sacrifice) ὑμῶν ἀλλ' ἀλισθήσεται. And the καὶ is to be rendered *sicuti*, as, like the Heb. 7.

In ver. 50 there is a play on the double sense of salt; for the word is first used, at ver. 49, in its proper sense; then, at ver. 50, in its figurative one, where it denotes, as some say, the salt of friendship; but rather, we may suppose, with others, the salt of wisdom. See Coloss. iv. 6. Then after recommending the study of wisdom, our Lord enjoins the cultivation of peace one with another.

X. 1. ἀναστὰς ἔρχεται] 'having departed he goeth,' or went. Ἀναστὰς properly signifies 'having arisen,' as often in the Classical writers; but it sometimes, as here, carries with it the added notion of departing. Ὅρια τῆς Ἰ., 'the territory of Judæa.'

5. πρὸς τὴν σκλῆν.] Literally, 'with a view to,' &c.

6. ἀπὸ δὲ ἀρχῆς κτίσεως] In this rare phrase κτίσις signifies 'the things created,' the world or universe, as xiii. 19. 2 Pet. iii. 4. Sap. v. 18 & xvi. 24. The argument meant to be urged by this and the verse following is, that God at the beginning of the world created man and woman that they should live together in the greatest union, and that hence married persons are to be

regarded not as two, but one, and therefore, by the Divine law, no divorce can be admitted.

10. ἐν τῇ οἰκίᾳ] This seems to designate some inn, or private lodging, which they had occupied on the road; and the expression is here used in contradistinction to the public place where our Lord had been arguing with the Pharisees. Thus ἐν τῇ οἰκίᾳ means much the same as *privatim*.

11, 12. In these two vv. there is a marvellous diversity of reading, which Griesb., Kuin., and Fritz., minutely discuss. It does not appear, however, that these readings authorize any change in the text. There may be some want of neatness in the phraseology, may perhaps some want of precision in the use of one of the terms, namely ἀπολύσῃ in ver. 12. But if the whole be taken as expressed populariter, there will be nothing to stumble at. It is true that, strictly speaking, a Jewish wife could not divorce her husband; for as to the examples of Salome and others, their actions were done in defiance of all law, and in imitation of Roman licentiousness. Ἀπολύσῃ, therefore, at v. 12. may, with many of the best Commentators, be considered as used with some license on account of the antithesis, for ἐξελθῇ ἀπὸ τοῦ ἀνδρός, which, indeed, is found in some MSS. and Versions, and is edited by Fritz.; but is plainly a gloss. There is the same catachresis at 1 Cor. vii. 12 & 13. (where the Apostle may be supposed to have had this passage in mind) in the use of μὴ ἀφίετω αὐτήν and μὴ ἀφίετω αὐτόν. Perhaps, too, this term is used with reference to the customs of the Gentiles ^{not} ^{than}

- ο Matt. 19.
13.
Luc. 18. 15.
Matt. 18.
3. et 19. 14.
1 Cor. 14.
90.
2 Pet. 2. 2.
- ‘Καὶ προσέφερον αὐτῷ παιδία, ἵνα ἄψῃται αὐτῶν’ οἱ 13
δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν. Ἰδὼν δὲ ὁ Ἰησοῦς, 14
ἡγανάκτησε, καὶ εἶπεν αὐτοῖς· Ἄφετε τὰ παιδία ἔρχεσθαι
πρὸς με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν
ἡ βασιλεία τοῦ Θεοῦ· ἀμήν λέγω ὑμῖν, ὅς ἐάν μὴ δέξῃται 15
τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.
- g Matt. 19.
15.
supr. 9. 36.
- ἡ Matt. 19.
16.
Luc. 18. 8.
- ‘καὶ ἐναγκαλισάμενος αὐτά, τιθεὶς τὰς χεῖρας ἐπ’ αὐτά, 16
ἡνύλῳγει αὐτά.
- h Matt. 19.
16.
Luc. 18. 8.
- ‘Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσδραμὼν εἰς καὶ 17
γονυπετήσας αὐτὸν, ἐπηρώτα αὐτὸν· Διδάσκαλε ἀγαθὲ, τί
ποιήσω, ἵνα ζῶν αἰώνιον κληρονομήσω; ὁ δὲ Ἰησοῦς εἶπεν 18
αὐτῷ. Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς, ὁ
Θεός. Ἰτὰς ἐντολάς οἶδας· Μὴ μοιχεύῃς· μὴ φονεύ- 19
σῃς· μὴ κλέψῃς· μὴ ψευδομαρτυρήσῃς· μὴ ἀποστε-
ρήσῃς· τίμα τὸν πατέρα σου καὶ τὴν μητέρα. ὁ δὲ 20
ἀποκριθεὶς εἶπεν αὐτῷ, Διδάσκαλε, ταῦτα πάντα ἐφύλαξάμην
ἐκ νεότητός μου. ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἡγάπησεν 21
αὐτόν, καὶ εἶπεν αὐτῷ. Ἐν σοι ὑστερεῖ· ὕπαγε ὅσα ἔχεις
πώλησον, καὶ δὸς [τοῖς πτωχοῖς,] καὶ ἔξεις θησαυρὸν ἐν
οὐρανῷ· καὶ δεῦρο ἀκολούθει μοι, ἄρας τὸν σταυρόν. ὁ δὲ 22
στουγνάσας ἐπὶ τῷ λόγῳ, ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων
- i Exod. 20.
13. et 21. 12.
Deut. 5. 17.
Rom. 13. 9.
- k Matt. 6.
19.
Luc. 12. 33.
et 16. 9.

the Jews, and seems to be meant to give a rule to the Apostles for general application, and which should put both sexes as on the same footing.

The αὐτῶν is by some referred to the repudiated wife; by others, to the newly married one. Either may be admitted; but in the former case the sense of ἐπὶ will be ‘to the injury of;’ in the latter, ‘in respect of,’ i.e. in his connexion with.

16. ἡνύλῳγει αὐτά] ‘pronounced, or invoked blessings upon them;’ for κατηνύλ., which occurs in some ancient MSS. and is edited by Fritz. though plainly a gloss.

17. ἐκπορευομένου—ὁδόν] ‘as he was departing (from thence) on his way.’

19. μὴ ἀποστερήσῃς] Many Commentators are of opinion that the word is used in Scripture in a very extensive sense, so as to denote committing injustice of any kind; and to be nearly synonymous with ἀδικεῖν. But ἀποστερεῖν has a more special signification, and denotes to deprive any one of his property, whether by actual and open robbery, or by secret fraud, as denying a debt, cheating in the quality of goods sold, or overreaching in the bargain. Moreover, the words do not (as Wets. and others imagine) have reference to the ninth and tenth Commandments, but, as Heupel observes, to the seventh, μὴ κλέψῃς, on which this is a sort of paraphrase, to show the extent of the injunction. Indeed the Jews were accustomed, in ordinary discourse, and even in writing, to recite the precepts of the Decalogue not in the very words in which they are expressed, but in other equivalent terms.

21. ἡγάπησεν αὐτόν] On the sense of ἡγάπ. there is much difference of opinion, which has

been occasioned by the fact that the young man did not follow our Lord’s admonition. Some would adopt a sense of ἀγαπᾶν by which it denotes to be content with. But the syntax is then very different. For then it is used of things, not persons, and is construed either with a Dative of object, or with a Participle, or an Infinitive. The other interpretations are divided between such as denote good will generally, ‘he was kindly disposed towards him,’ or (as that has been by many supposed not sufficient) such as imply good will by some outward gesture or action. H. Steph. and Lightf. interpret, ‘he kissed him.’ But the authority for this sense is too slight. It is better, with Casaub., Grot., Wets., Heum., Kuin., and Fritz., to interpret ‘he accosted him kindly.’ After all, however, the interpretation ‘he felt kindly disposed towards him,’ which is supported by the ancient Commentators, is the most natural and probable.

21. τοῖς πτωχοῖς] The Article is omitted in very many MSS. and the Edit. Princ., and is cancelled by Beng., Muth., Fritz., and Scholz.

22. στουγνάσας] This may be referred either to the countenance, or to the mind. In the former case it will denote that contraction of the countenance which ensues on hearing any thing which displeases one: in the latter, it will signify perturbation. Thus, however, the term would be nearly the same with λυπούμενος just after. The former interpretation, therefore, seems preferable; and is confirmed by a passage of Nicetas ap. Schleus. Lex. οἱ δὲ κατηφιάστες καὶ στουγνάζοντες ἐβίβσκον. And so Eurip. Hippol. 280. στουγνὴν ὀφρύν.

πολλά. ¹ Καὶ περιβλεψάμενος ὁ Ἰησοῦς, λέγει ^{1 Job. 31. 24. Psal. 62. 11. Prov. 11. 16. Matt. 19. 23. Luc. 18. 24. 1 Tim. 6. 17.} ἡταις αὐτοῦ· Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες βασιλείαν τοῦ Θεοῦ εἰσελεύσονται· οἱ δὲ μαθηταὶ ἤντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν εἰς λέγει αὐτοῖς· Τέκνα, πῶς δύσκολόν ἐστι τοὺς οὐτάς ἐπὶ τοῖς χρήμασιν, εἰς τὴν βασιλείαν τοῦ Θεοῦ εἶν· εὐκοπώτερόν ἐστι κάμηλον διὰ τῆς τρυμαλιᾶς ῥαφίδος† διελθεῖν, ἢ πλοῦσιον εἰς τὴν βασιλείαν τοῦ εἰσελθεῖν! οἱ δὲ περισσῶς ἐξεπλήσσοντο, λέγοντες πρὸς αὐτόν· Καὶ τίς δύναται σωθῆναι; ^{m Job. 42. 2. Jer. 32. 17. Zach. 3. 6. Luc. 1. 37. n Matt. 4. 20. et 19. 27. Luc. 6. 11. et 13. 28.} ἐμβλέψας δὲ αὐτοῖς αὐτοὺς λέγει· Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ Θεοῦ· πάντα γὰρ δύνατά ἐστι παρὰ τῷ Θεῷ. ² Καὶ ἔπειτα ὁ Πέτρος λέγειν αὐτῷ· Ἴδού ἡμεῖς ἀφήκαμεν πάντα, ἵνα ἡκολουθήσάμεν σοι· ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Ἀμὴν ὡς ὑμῖν· οὐδεὶς ἐστίν, ὅς ἀφῆκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀφᾶς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἢ κτλ. εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν, εἰ μὴ ἂν μὴ λάβῃ ἑκατονταπλασίονα. νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας καὶ ἀδελφούς καὶ ἀδελ-

θαμβοῦντο] 'were thrown into great grief and consternation.' So ver. 26. πε-
ξεπλήσσοντο.

τῆς τρυμαλιᾶς τῆς ῥαφίδος] The Articles omitted in several MSS. most of them ancient. et. thinks them undoubtedly spurious; and cancels them. Certainly propriety requires that ῥάφης, as it denotes a needle in general, should not have the Article. And then propriety alike requires that if that be omitted, *other* too shall be left out. As, however, the propriety is of too refined a kind to be expected to have been known to the Evangelist; as the idiom is found in our own language, it is safer to leave the Article in question. *καλιᾶ* is from *τρώω, tero*, and is of the same with *ἀρμαλιᾶ*.

διελθεῖν] Very many MSS., with some others, and the Edit. Princ., have *εἰσελθεῖν*, which is adopted by Wets. and Matth. But it would require much stronger evidence to justify regarding a violation of propriety, for which *εἰσελθεῖν* in vain urges Matth. vii. 13, because, as *εἰσελθεῖν* truly observes, at *εἰσελθεῖν* διὰ τῆς στενῆς πυλῆδος should be supplied *εἰς τὴν ζωὴν*.

καὶ τίς δύναται σωθῆναι] As Matth. xix. 25. *εἰς ἀρα*, this has by many been regarded as a tautology. But *καὶ* thus prefixed to *τίς* is frequent in the Classical writers, as appears from examples adduced by Bos, Elsn., and Wets. *καὶ* in this use may be rendered 'aye (but),' and is perhaps an ellipse of *ἀρα*. By the *τίς* it is understood *πλοῦσιος*.

30. There are marvellous diversities of reading in these verses, (especially the latter) so slight difficulties have been moved on the interpretation of the words as they now stand. Scruples have been raised, one as to the sense itself: the other as to its limitation, *μετὰ ἑκατονταπλασίονα*. With respect to the former, Campb.

has started a difficulty which he thought admitted of no solution, namely that in ver. 30 the words *οἰκίας*—*ἀγροῦν* seem to signify that the compensation shall be in kind, in this life; which could only mislead instead of enlightening. Besides, that some things are mentioned at ver. 29, of which a man can have but one, as father and mother. And yet at ver. 30 we have the plural—*mothers*. *Wife* is mentioned at ver. 29., but not *wives* at ver. 30. According to rule (he adds) if *one* was repeated, *all* should have been repeated. And the construction required the plural number in all. In short, it is plain that he regarded the passage as an interpolation, as did also Pearce, Owen, and others. But the consent of all the MSS. and early Versions utterly discountenances such a notion. As to the objections of Campb., though they have been adopted and urged with his usual ability by Fritz., they have, in reality, little or no force. We may safely maintain, with several Commentators ancient and modern, that the promise even as regarded as *this* world was (considering that *ἑκατονταπλασίονα* must be taken for *πολλαπλασίονα*, which indeed is found in the parallel passage of Luke and in some MSS. of that of Matthew) fulfilled literally in the Apostolic age. For the disciples as they travelled about, or were driven by persecutions, experienced every where the most unbounded hospitality from their brethren, inasmuch that the advantage they had lost was amply made up to them. There is even less force in the other objections which have been urged. The *strict regularity* which Campb. and Fritz. desiderate is by no means a characteristic of the New Testament writers (indeed of few ancient ones) and least of all of St. Mark. The irregularities they complain of are indeed *all* of them removed in one or other of the MSS. and those alterations received in by Fritz.,

φὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς, μετὰ διωγμῶν, καὶ
 ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶνι αἰώνιον. ὁ πολλοὶ δὲ ἔσονται 31
 πρῶτοι ἔσχατοι, καὶ οἱ ἔσχατοι πρῶτοι.
 ὁ ΜΑΤΘ. 19. 21. et 17. 32.
 et 30. 17.
 sup. 6. 31.
 et 12. 31.
 Luc. 9. 22.
 et 18. 31.
 et 24. 27.
 q Joh. 18. 32.
 ὁ ΠΡῆΞΑΝ δὲ ἐν τῇ ὁδῷ, ἀναβαίνοντες εἰς Ἱεροσόλυμα· 32
 καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, καὶ
 ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώ-
 δεκα, ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν·
 ὅτι, ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ 33
 ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ τοῖς γραμμα-
 τεύσι· καὶ κατακρινοῦσιν αὐτὸν θανάτῳ, καὶ παραδώσουσιν

though in defiance of every principle of true Criticism. As to the plural number being required throughout ver. 30., it surely makes no great difference whether the plural be adopted, or the singular. We might indeed, say that the *singular* in things of which men have but one should have been used. Hence I have sometimes thought *μητέρα* should be read, from several MSS. The plural, however, may be tolerated, as referring to Christians at large. For though the declaration is commenced with *οὗτοι*, yet that is evidently intended of *many*. And though grammatical propriety confined the Evangelist to the use of the *singular* as to the things just adverted to in the *first* verse, yet in the second and more minute, he abandons it. Then again though three particulars are omitted in v. 30, which have place in v. 29, i. e. *πατέρας, μητέρας, and γυναῖκας*, yet *μητέρας* might, in some measure, include the other; or, as there is very good authority for it in MSS. and Versions, and strong support in a well known critical principle, we might be justified in introducing *καὶ πατέρας* into the text after *καὶ μητέρας*. As to the omission of *γυναῖκας*, it is not difficult to account for that; for not only delicacy forbade the introduction of this particular, but in reality it was a kind of loss which, in the nature of things, did not admit of being made up. What shall we, then, think of the judgment of Fritz., who, on the authority of only two MSS., inserts *γυναῖκα*!

As to the *spiritual recompense* mentioned by Campb. and anxiously sought for in many pious Commentators, "the joy and peace in believing," which he says would more than counterbalance their losses, *that*, as is plain from this passage of St. Mark, was not adverted to by our Lord. And though it would seem but little that temporal remuneration was mentioned to the *Apostles*, yet it should be considered that that might be especially meant for the *disciples at large*. Thus Chrysostom in his Homily on Matt. xix. 27 & seqq. p. 405. 40. acutely and truly observes: "ἵνα γὰρ μὴ τινες ἀκούσαντες τὸ, ὑμεῖς [οἱς] ἐξαιρέτου τῶν μαθητῶν εἶναι τοῖς νομίσωσι (λέγω δὴ τὸ τῶν μεγίστων καὶ πρωτείων ἐν τοῖς μέλλουσιν ἀπολαύειν) ἐξέτεινε τὸν λόγον, καὶ ἥπλωσε τὴν ὑπόσχεσιν ἐπὶ τὴν γῆν ἅπασαν, καὶ ἀπὸ τῶν παρόντων καὶ τὰ μέλλοντα πιστοῦται."

But with respect to the *other* difficulty, viz. that found in the qualifying words, *μετὰ διωγμῶν, which taken in conjunction with a promise of*

things merely temporal, has been thought by many so illusory that they have sought either to alter the reading *διωγμῶν* into *διωγμὸν*, or to take *μετὰ* in the sense *after*. But there is no authority for either change. The antient Commentators and several modern ones, as Beza, Zeger, Heupel, Wolf, Winer, and Fritz., rightly take the sense to be 'under persecutions,' 'even amidst persecutions;' for where tribulation abounded, consolation should much more abound. This may perhaps be meant to hint at that *spiritual remuneration* which should also compensate for the sacrifices which they might make in embracing and professing Christianity. Upon the whole, this remarkable passage may be regarded as one of those sayings of our Lord which were at once *declarations, and prophecies*. And the fulfilment of this in the latter view is strikingly manifest both from Scripture and from the Ecclesiastical History of the first Century.

32. *ἐθαμβοῦντο, &c.*] On the nature of this wonder and fear the Commentators are divided in opinion. Some, as Heum., Rosenm., and Kuin. attribute it to the prediction which Christ now delivers of his death and passion, *καὶ παραλαβὼν being rendered 'for he had taken them aside.'* But this would involve an intolerable license of interpretation. It is better, with Euthym., Beza, and others, to suppose that the cause of their fear was our Lord's going to Jerusalem, notwithstanding the Sanhedrim were seeking to apprehend him; and the evils which he had said at ver. 31. & ix. 31. impended over him. As, however, they did not understand their Lord on that occasion, and were probably not then aware of the designs of the Sanhedrim, this view cannot well be admitted. Fritz. thinks it was a sort of involuntary presentiment of evil. Which is, I conceive, the *truth*, but not the *whole truth*, because it accounts for the *ἀκολουθοῦντες ἐφοβοῦντο*, but not for the *ἐθαμβοῦντο*. That (which is neglected by the Commentators) must be referred (as I suggested in Recens. Synop., and which view has since been adopted by some Commentators) to a certain *undefinable awe* with which the Apostles now began more and more to contemplate our Lord, and which, besides his many miracles, the increasing air of majesty and authority which he more and more assumed as his hour drew so near, was well calculated to inspire.

Ἀκολουθοῦντες ἐφοβοῦντο is put, per hypallagen, for *ἠκολούθουν φοβούμενοι*.

- 34 αὐτὸν τοῖς ἔθνεσι, καὶ ἐμπαΐξουσιν αὐτῷ, καὶ μαστιγώ-
σουσιν αὐτὸν, καὶ ἐμπτύσουσιν αὐτῷ, καὶ ἀποκτενοῦσιν αὐ-
τόν· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.
- 35 ^r Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ ^r Matt. 20.
υἱοὶ Ζεβεδαίου λέγοντες· Διδάσκαλε, θέλομεν ἵνα ὁ ἐάν
36 αἰτήσωμεν, ποιήσης ἡμῖν. ὁ δὲ εἶπεν αὐτοῖς· Τί θέλετε
37 ποιῆσαί με ὑμῖν; οἱ δὲ εἶπον αὐτῷ· Δὸς ἡμῖν, ἵνα εἰς ἐκ
δεξιῶν σου καὶ εἰς ἐξ εὐωνύμων σου καθίσωμεν ἐν τῇ δόξῃ
38 σου. ^s ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ οἰδάτε τί αἰτεῖσθε· ^s Matt. 20.
δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα ^{22.}
Luc. 12. 50.
39 ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι; οἱ δὲ εἶπον αὐτῷ· Δυ-
νάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Τὸ μὲν ποτήριον, ὃ
ἐγὼ πίνω, πίεσθε· καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι,
40 βαπτισθήσεσθε· ^t τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐ- ^t Matt. 25.
ωνύμων μου οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται. ^{34.}
- 41 ^u Καὶ ἀκούσαντες οἱ δέκα, ἤρξαντο ἀγανακτεῖν περὶ Ἰακώ- ^u Matt. 20.
βου καὶ Ἰωάννου. ^x ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτούς, ^x Matt. 20.
λέγει αὐτοῖς· Οἰδάτε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν, ^{25.}
Luc. 22. 25.
κατακυριεύουσιν αὐτῶν· καὶ οἱ μεγάλοι αὐτῶν, κατεξουσιάζ-
43 ζουσιν αὐτῶν. οὐχ οὕτω δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὅς ἐάν
44 θέλῃ γενέσθαι μέγας ἐν ὑμῖν, ἔσται διάκονος ὑμῶν· ^y καὶ ^y Supr. 9.
ὅς ἂν θέλῃ ὑμῶν γενέσθαι πρῶτος, ἔσται πάντων δούλος. ^{35.}
1 Pet. 5. 3.
- 45 ^z καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ^z Joh. 13.
ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ ^{14.}
πολλῶν. ^{Phil. 2. 7.}
Eph. 1. 7.
Col. 1. 14.
1 Tim. 2. 6.
Tit. 2. 14.
- 46 ^a Καὶ ἔρχονται εἰς Ἱεριχὺ καὶ ἐκπορευομένου αὐτοῦ ^a Matt. 20.
ἀπὸ Ἱεριχῶ, καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου ἱκανοῦ, ^{29.}
υἱὸς Τιμαίου, Βαρτίμαιος ὁ τυφλὸς, ἐκάθητο παρὰ τὴν ^{Luc. 18. 35.}
47 ὁδὸν προσαιτῶν. καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖός

35. προσπορεύονται αὐτῷ] for προσέρχονται. Προσπορεύεσθαι τιμι and πρὸς τινα is a phrase often used in the Sept. for προσέρχεσθαι τιμι.

37. ἐν τῇ δόξῃ σου] 'in thy state of glory and majesty in thy reign.'

40. ἐξ εὐωνύμων μου.] This is omitted in many MSS. and Versions, and is cancelled by Matth., Griesb., Vat., and Scholz; but is with more judgment retained by Tittm. and Fritz. Versions are in this case no certain testimony.

42. οἱ δοκοῦντες ἄρχειν] Many Commentators regard the participle as redundant; and to this opinion the most recent English Commentators cling, adducing from the above a cloud of examples, most of them not to the purpose. I have myself always objected to any such principle, whether in the Scriptures or the Classical writers; and this view is supported by the opinion of Fritz., who pronounces that the word is *no where* pleonastic. See the numerous examples which I have adduced from the Classical writers in Recens. Synop. We may here render either,

with Grot., 'qui imperare censentur,' or, with Fritz., 'qui sibi imperare videntur.' The former, however, is strongly confirmed by my citations in Recensio.

— οἱ μεγάλοι αὐτῶν] The sense is, 'the great ones (magnates) among them.' Fritz. calls this a *mira dictio*. It may rather be considered as a dictio popularis. Κατεξουσιάζουσιν, i.e. as Casaub. renders, imperium in eorum nomine exercent.

46. Βαρτίμαιος] Some take this for a patronymic, or explication of ὁ υἱὸς Τιμαίου. Others, however, with more reason, consider it as a real name, and think the person was called Βαρτίμαιος and was the son of Timæus. So Βαρθολομαῖος and Βαρισοῦς, and in Thucyd. i. 29. Ἰσαρχίδας τοῦ Τολμαίου. In such cases the patronymic has been converted into a regular appellative. There is some resemblance to those names which have the *form* only, without the signification; on which see my Note on Thucyd. i. 1.

— προσαιτῶν] The *πρὸς* is not (as some

ἔρχονται εἰς Ἱεροσόλυμα καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερόν, ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ καὶ τὰς τραπέζας τῶν κολλυβιστῶν, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περισσότερας κατέστρεψε· καὶ 16 οὐκ ἤφειεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. ¹καὶ ἐδί- 17 δασκε, λέγων αὐτοῖς· Οὐ γέγραπται, Ὅτι ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν; ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον ληστῶν. ^κΚαὶ ἤκου- 18 σαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς, καὶ ἐζήτουν, πῶς αὐτὸν ἀπολέσουσιν· ἐφοβούντο γὰρ αὐτὸν, ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ.

Καὶ ὅτε ὧπὲ ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως. 19 ¹Καὶ πρῶτῃ παραπορευόμενοι, εἶδον τὴν συκὴν ἐξηραμμένην 20 ἐκ ῥιζῶν. καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ· Ῥαββί, 21 ἴδε ἡ συκὴ, ἣν κατηράσω, ἐξήρανται. καὶ ἀποκριθεὶς ὁ Ἰη- 22 σοῦς λέγει αὐτοῖς· Ἐχετε πίστιν Θεοῦ. ^μἀμὴν γὰρ λέγω 23 ὑμῖν, ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ· Ἀρθητι, καὶ βλήθητι εἰς τὴν θάλασσαν· καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ, ὅτι ἃ λέγει γίνεται· ἔσται αὐτῷ ὃ ἐὰν εἴπῃ. ^νδιὰ τοῦτο λέγω ὑμῖν· Πάντα ὅσα ἂν προσευχό- 24 μενοι αἰτείσθε, πιστεύετε ὅτι λαμβάνετε· καὶ ἔσται ὑμῖν. ^οΚαὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε 25 κατὰ τινος· ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν. εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ 26 ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώ- 27 ματα ὑμῶν.

^ρΚΑΙ ἔρχονται πάλιν εἰς Ἱεροσόλυμα· καὶ, ἐν τῷ ἱερῷ 27 περιπατούντος αὐτοῦ, ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ

early Editions, and is received by Wets., Griesb., Matth., Fritz., Tittm. and Scholz. *Grammatical propriety* requires it, but that Mark so wrote is far from certain.

15. ἤρξατο ἐκβάλλειν] This is not, as most Commentators imagine, for ἐξέβαλε, but the sense is, 'he proceeded to cast out.'

16. διενέγκῃ σκεῦος] This is usually understood to mean any vessel, i.e. devoted to profane uses, and by which any gain was made. But the word σκεῦος, which in the Sept. corresponds to the Heb. כֵּל, has, like that word, a considerable latitude of signification, and denotes, like the Latin *vas*, or *instrumentum*, a *utensil* (whether for sacred or profane use) or *piece of furniture or dress*, and, in a general sense, an *article*, whether for use or traffic.

In doing this our Lord merely upheld the Jewish Canons, (founded on Levit. xix. 20. and Deut. xii. 5.), which, as we find from the Rabbinical writers, define the reverence of the *Temple* (i.e. the outer Court) to mean that *no one should go into it with his staff, shoes, or*

purse, or with dust upon his feet; and that none should make it a thoroughfare. The irregularities which our Lord rebukes had (as Whitty supposes) originated in, or been increased by the proximity of the Castle of Antonia; and the Priests, having an interest in, connived at them.

22. ἔχετε πίστιν Θεοῦ] Some take this to mean, 'have a strong faith;' by a common Hebraism, whereby the genitive of "God" subjoined to substantives denotes greatness or excellence. But there is no reason to abandon the common interpretation by which Θεοῦ is a Genitive of *object or end*, as in Rom. iii. 22. Gal. ii. 20. iii. 22., and especially with πίστις. Of course, it is implied that the faith which is reposed in God shall be firm and undoubting, as the words following suggest and illustrate.

24. ἔσται ὑμῖν] This, like ἔσται αὐτῷ just before, is a Dative of *possession and property*.

25. εἴ τι] for ὅ, τι; an idiom frequent in the Classical writers, and sometimes found in the Scriptural ones, as xiii. 9.

28 οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι, ^{q Exod. 2. 14.} καὶ λέγουσιν αὐτῷ· ^{Act. 4. 7. et 7. 27.} Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν, ἵνα ταῦτα ποιῇς; ὁ δὲ Ἰησοῦς ἀποκριθεὶς
29 εἶπεν αὐτοῖς· Ἐπερωτήσω ὑμᾶς καὶ γὰρ ἓνα λόγον, καὶ ἀποκρίθητέ μοι· καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.
30 τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων;
31 ἀποκρίθητέ μοι. καὶ ἐλογίζοντο πρὸς ἑαυτοὺς, λέγοντες· Ἐὰν εἴπωμεν· Ἐξ οὐρανοῦ, ἐρεῖ· Διατί οὖν οὐκ ἐπιστεύ-
32 σατε αὐτῷ; ἄλλ'· ἐὰν εἴπωμεν· Ἐξ ἀνθρώπων.—ἐφοβοῦντο ^{† Matt. 14. 5. supr. 6. 20.} τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην, ὅτι ὄντως προ-
33 φήτης ἦν. καὶ ἀποκριθέντες λέγουσι τῷ Ἰησοῦ· Οὐκ οἴδαμεν. καὶ ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

1 XII. ^{* Matt. 21. 33.} ^{Luc. 20. 9.} ^{Psalm. 80. 9.} ^{Psalm. 5. 1.} ^{Jer. 2. 21.} ^{et 12. 10.} **ΚΑΙ** ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν· Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος, καὶ περιέθηκε φραγμόν, καὶ ὥρυξεν ὑπολήνιον, καὶ ἠκοδόμησε πύργον, καὶ ἐξέδοτο
2 αὐτὸν γεωργοῖς, καὶ ἀπέδημψε. καὶ ἀπέστειλε πρὸς τοὺς γεωργούς τῷ καιρῷ δούλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ
3 ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος. οἱ δὲ λαβόντες αὐτὸν
4 ἔδειραν, καὶ ἀπέστειλαν κενόν. καὶ πάλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον δούλον· κακείνον λιθοβολήσαντες ἐκεφαλαί-
5 ωσαν, καὶ ἀπέστειλαν ἠτιμωμένον. καὶ πάλιν ἄλλον ἀπέ-
6 στειλε· κακείνον ἀπέκτειναν· καὶ πολλοὺς ἄλλους, τοὺς μὲν
7 δέροντες, τοὺς δὲ ἀποκτείνοντες. ἔτι οὖν ἓνα υἱὸν ἔχων ἀγαπητὸν αὐτοῦ, ἀπέστειλε καὶ αὐτὸν πρὸς αὐτοὺς ἔσχα-
8 τον, λέγων· Ὅτι ἐντραπήσονται τὸν υἱόν μου. ^{† Psal. 2. 8.} ^{† Matt. 26. 3.} ^{† Joh. 11. 53.} ^{† Gen. 37. 18.} Ἐκείνους δὲ οἱ γεωργοὶ εἶπον πρὸς ἑαυτοὺς· Ὅτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν, καὶ ἡμῶν ἔσται ἡ

32. ἐξ ἀνθρώπων ἐφοβοῦντο τὸν λαόν] The Scribes and the Commentators alike stumble at this construction, and endeavour to remove the difficulty or irregularity by various methods, all of them fruitless and indeed unnecessary. For there is no need to supply, with some, *τί γινέσκει* ἡμῖν, or *κακῶς ἔχει*. There is, as Kypke says, an *anacoluthon* (frequent in the best writers) by which the Evangelist passes from the very words of the persons spoken of, to a narration of what was said; a sort of idiom similar to that by which there is a transition from the oratio directa to the obliqua. Thus ἐφοβοῦντο τὸν λαόν is for ἐφοβοῦμεθα τὸν λαόν.

XII. 1. ἐν παραβολαῖς] Beza rightly regards this as denoting the *genus orationis*, and as equivalent to *παραβλήδην*; for our Lord probably spoke several, though the Evangelist has recorded only one.

2. παρὰ τῶν γεωργῶν] Literally, 'at the hands of the husbandman.' At τῷ καιρῷ just before sub. ἐν or ἐπὶ. By καιρὸς is here meant ὁ καιρὸς τῶν καρπῶν, as in Matt. xxi. 34.

4. λιθοβολήσαντες ἐκεφαλ.] On the sense of

ἐκεφαλ. the Commentators are divided in opinion. But almost all the interpretations proposed are objectionable, either as straining the sense by arbitrary ellipses, or as assigning significations which either are not inherent in the word, or are frigid and unsuitable. The true sense seems to be that expressed by the Syr., Vulg., and other Versions, and some modern Translations, (as E. V.), and adopted by Beza, Pisc., Casaub., Heupel, Rosenm., Schleus., Kuin., and Fritz. 'wounded him in the head.' Thus λιθοβολ. will denote the *manner and instrument*, i.e. 'by pelting him with stones.' This interpretation is moreover confirmed by the *τραυματίζειν* of Luke. And although this signification of the verb is perhaps without example, yet it is strongly supported by the analogy of the language, as in the verbs *γναθῶν*, *γυῖον*, *γαστήρ*, *μυρξίν*. ἠτιμωμένον, 'ignominiously treated.' This form (*ἀτιμῶν* for *ἀτιμάζων*) occurs no where else in the N. T. But the Evangelist has many such peculiarities, derived, no doubt, from the language of common life.

κληρονομία. καὶ λαβόντες αὐτὸν ἀπέκτειναν, καὶ ἐξέβαλον 8
 ἔξω τοῦ ἀμπελωνος. τί οὖν τοιήσει ὁ κύριος τοῦ ἀμπε- 9
 λωνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ δώσει
 τὸν ἀμπελωνα ἄλλοις. ^{u Pa. 118. 22. Ezr. 28. 16. Matt. 21. 42. Luc. 20. 17. Act. 4. 11. Rom. 9. 32. 1 Pet. 2. 7.} "οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; 10
 Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγε-
 νήθη εἰς κεφαλὴν γωνίας. παρὰ κυρίου ἐγένετο 11
 αὕτη· καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν. καὶ
 ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγ- 12
 νωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε· καὶ
 ἀφέντες αὐτὸν, ἀπῆλθον.
^{x Matt. 23. 16. Luc. 20. 30.} * Καὶ ἀποστέλλουσι πρὸς αὐτὸν τινὰς τῶν φαρισαίων 13
 καὶ τῶν Ἑρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσι λόγῳ. οἱ δὲ 14
 ἐλθόντες λέγουσιν αὐτῷ· Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ,
 καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρό-
 σωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ δι-
 δάσκεις. ἔξεστι κῆνσον Καίσαρι δοῦναι ἢ οὐ; δώμεν, ἢ μὴ
 δώμεν; ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν, εἶπεν αὐτοῖς· Τί 15
 με πειράζετε; φέρετέ μοι δηνάριον, ἵνα ἴδω. οἱ δὲ ἤνεγ-
 καν. καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγρα- 16
 φή; οἱ δὲ εἶπον αὐτῷ· Καίσαρος. ^{y Matt. 17. 25. et 22. 1. Rom. 13. 7.} * Καὶ ἀποκριθεὶς ὁ Ἰη- 17
 σοὺς εἶπεν αὐτοῖς· Ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ
 τοῦ Θεοῦ τῷ Θεῷ. καὶ ἐθαύμασαν ἐπ' αὐτῷ.
^{z Matt. 23. 23. Luc. 20. 27. Act. 23. 8. a Deut. 25. 5, 6.} * Καὶ ἔρχονται σαδδουκαῖοι πρὸς αὐτὸν, οἵτινες λέγου- 18
 σιν ἀνάστασιν μὴ εἶναι· καὶ ἐπηρώτησαν αὐτὸν λέγοντες·
^{b Matt. 22. 30. Luc. 20. 36.} * Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, ὅτι ἐάν τις ἀδελφός 19
 ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα, καὶ τέκνα μὴ ἀφῇ, ἵνα
 λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ
 σπέρμα τῷ ἀδελφῷ αὐτοῦ. ἐπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ 20
 πρῶτος ἔλαβε γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφῆκε σπέρμα·
 καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ ἀπέθανε, καὶ οὐδὲ αὐτὸς 21
 ἀφῆκε σπέρμα· καὶ ὁ τρίτος ὡσαύτως· καὶ ἔλαβον αὐτήν 22
 οἱ ἐπτὰ, καὶ οὐκ ἀφῆκαν σπέρμα. ἐσχάτη πάντων ἀπέθανε
 καὶ ἡ γυνή. ἐν τῇ οὖν ἀναστάσει, ὅταν ἀναστῶσι, τίνος 23
 αὐτῶν ἔσται γυνή; οἱ γὰρ ἐπτὰ ἔσχον αὐτήν γυναῖκα.
 καὶ ἀποκριθεὶς ὁ Ἰησοὺς εἶπεν αὐταῖς· Οὐ διὰ τοῦτο πλα- 24
 νᾶσθε, μὴ εἰδότες τὰς γραφάς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ;
 ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν, οὔτε γα- 25

13. ἀγρεύσει] This verb, like the Heb. נָחַץ, properly signifies to make spoil of, catch, take, as said of beasts, birds, and fishes; but as this implies circumvention, so it metaphorically denotes to lay snares for any one, either by words or deeds, and may then be rendered to ensnare. Matth. uses the more special expression παγιδεύσει.

14. ἐπ' ἀληθείας] for ἐπ' ἀληθεία, which occurs in Matth. Examples are frequent both in the Classical and Scriptural writers.

19. ἔγραψεν ἡμῖν] Γράφειν is, both in the Classical and Scriptural writers, used as applied to legislation, and then denotes to prescribe, enact.

24. οὐ διὰ—Θεοῦ] The interrogation here implies a strong affirmation.

- μίσκονται, ἀλλ' εἰσὶν ὡς ἄγγελοι [οἱ] ἐν τοῖς οὐρανοῖς.
 26^c ἐπεὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ ^{c Exod. 3. 6. Matt. 22. 31, 32. Act. 7. 32. Heb. 11. 16.} βίβλῳ Μωσέως, ἐπὶ * τῆς Βάτου, ὡς εἶπεν αὐτῷ ὁ Θεὸς λέγων· Ἐγὼ ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαάκ, καὶ
 27 ὁ Θεὸς Ἰακώβ; οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλλὰ Θεὸς ζώντων· ὑμεῖς οὖν πολὺ πλανᾶσθε.
 28^d Καὶ προσελθὼν εἰς τῶν γραμματέων, ἀκούσας αὐτῶν ^{d Matt. 22. 34. Luc. 10. 25.} συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπηρώτησεν
 29 αὐτόν· Ποία ἐστὶ πρώτη † πασῶν ἐντολῇ; ^{c Deut. 6. 4. et 10. 12. Luc. 10. 27.} ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ· Ὅτι πρώτη πασῶν τῶν ἐντολῶν· Ἄκουε,
 30 Ἰσραὴλ· Κύριος ὁ Θεὸς ἡμῶν Κύριος εἷς ἐστι· καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου. αὐτῇ. ^{f Lev. 19. 18. Matt. 22. 39.}
 31 πρώτη ἐντολῇ. καὶ δευτέρα ὁμοία, † αὐτῇ· Ἀγαπήσεις ^{Luc. 10. 27. Rom. 13. 9. Gal. 5. 14. Jac. 2. 8.}
 32 τὸν πλησίον σου ὡς σεαυτόν· μεῖζων τούτων ἄλλη ἐντολὴ οὐκ ἔστι. καὶ εἶπεν αὐτῷ ὁ γραμματεὺς· Καλῶς,

26. ἐπὶ τῆς Βάτου] This is commonly taken to mean 'in the place where he treats of the bush.' But the most eminent Commentators have long adopted the view taken by Beza and Jablonski, who regard this as a form of citing Scripture usual, in that age, with the Jewish Doctors, namely, that of referring to any particular part of Scripture by naming some remarkable circumstance therein narrated. Thus the sense will be, 'in the portion which treats of the burning bush.' So in Romans xi. 2. ἡ οὐκ οὐδαμῶς ἐν Ἡλίᾳ τί λέγει ἡ γραφή. The above Commentators also instance Suetonius in *Augusto*, and in *Nerone*. It may be added, that ancient Critics cite various parts of Homer in a similar manner; e. gr. ἐν καταλόγῳ—ἐν Τάφῳ Πατρόκλου, ἐν Νεκρομαντείᾳ. Nay, Thucydides i. 9. himself refers to Homer ἐν τοῦ σκῆπτρου τῇ Παραδόσει, where see my Note.

With respect to the *Article*, it is not certain whether τῆς be the true reading, or τοῦ. But although τοῦ is found in very many of the best MSS., and is received by Matth., Griesb., and Scholz; yet, as the masculine is found only in the earlier Classical writers, not in the later ones, who use the feminine, I have with Fritz., retained the common reading.

27. Θεὸς ζώντων] Many good MSS., together with some Versions, and Euthym. and Theophyl. omit the Θεός, which is cancelled, perhaps without good reason, by Griesb., Fritz., and Scholz.

28. πασῶν] Very many MSS., have here and just after πάντων, which is preferred by Mill and Beng., and edited by Matth., Griesb., Tittm., Fritz., and Scholz. But with the idiom by which in certain formulas πάντων (in the neuter) is put in the sense all things, (thus Fritz. cites Aristoph. Av. 473. and Thucyd. iv. 52. καὶ ἡν ἀντῶν ἡ διάνοια τὰς τε ἄλλας πόλεις ἔλεγε βεβαίον, καὶ πάντων μάλιστα τὴν Α.), rare even in the Classical writers, it is unlikely that

the Evangelist should have been acquainted, and I know of no example where the πάντων is thus brought into immediate concurrence with the Genit. feminine. That indeed is generally omitted. Perhaps, as the authority for the former πάντων is greatly superior to that for the latter, Mark wrote in this verse πρώτη πάντων ἐντολῇ; and in the next πρώτη πασῶν, τῶν ἐντολῶν, which the scribes would be likely to alter into πάντων, to adopt it to the former passage. Certainly πάντων cannot (as some imagine) be a masculine, and have reference to νόμον.

29. Κύριος—ἑστι] Vitringa and Campb. take the words as forming two sentences. 'The Lord is our God: the Lord is one.' But though the verb substantive be omitted in the Hebrew, yet the idiom of that language will not permit the separation of the words יהוה and יהי; the construction in Greek will as little permit it. Besides, in the usual manner of taking the passage, the grand doctrine of the Unity of the Godhead is more impressively inculcated.

31. ὁμοία αὐτῇ] There is here a variation in reading; some MSS. and Versions, with Euthym. and Victor having ὁμοία αὐτῇ; others, ὁμοία αὐτῆς; others, again, ὁμοία ταυτῇ. The first is preferable, and has been approved by Mill and Heupel, and edited by Fritz. But as the evidence for it is very slight, (for that of the Versions is scarcely to be admitted), and as all the varr. lectt. seem to be so many ways of removing the difficulty of the common reading, it ought not to have been received into the text; it was probably derived from St. Matthew. The sense is, 'The second is like [unto it, i. e. in importance] namely, this.' Fritz., indeed, scruples at this absolute use of ὁμοιος; but it is found in the Classical writers, and though it may not occur elsewhere in the Scriptural ones, that might be by accident, especially as it does not often occur any where.

32. καλῶς—εἶπας] Render, 'Of a truth, Mas-

διδάσκαλε, ἐπ' ἀληθείας εἶπας, ὅτι εἰς ἐστὶ [Θεός,] καὶ οὐκ ἐστὶν ἄλλος πλὴν αὐτοῦ. καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ 33 ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν, πλεῖον ἐστὶ πάντων τῶν ὀλοκαυτωμάτων καὶ τῶν θυσιῶν. καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι νου- 34 νεχῶς ἀπεκρίθη, εἶπεν αὐτῷ· Οὐ μακρὰν εἰ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

g Matt. 22.
41.
Luc. 20. 41.

Ἡ Πῶς λέγουσιν οἱ γραμματεῖς, ὅτι ὁ Χριστὸς υἱὸς ἐστὶ Δα- 35 βίδ; ἡ αὐτὸς γὰρ Δαβὶδ λέγει ἐν [τῷ] πνεύματι [τῷ] 36 ἀγίῳ· Εἶπεν ὁ Κύριος τῷ κυρίῳ μου· Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. αὐτὸς οὖν Δαβὶδ λέγει αὐτὸν κύριον 37 καὶ πόθεν υἱὸς αὐτοῦ ἐστὶ; καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.

i Matt. 23.
3, 4c.
Luc. 11. 43.
et 20. 46.
h Matt. 23.
14.
Luc. 20. 47.
g Tim. 3. 6.
Tit. 1. 11.

Ἡ Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ· Βλέπετε ἀπὸ 38 τῶν γραμματέων, τῶν θελόντων ἐν στολαῖς περιπατεῖν, καὶ ἀσπασμούς ἐν ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς 39 συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις. Ἡ οἱ κα- 40

ter, thou hast spoken well.' Θεός before εἰς ἐστὶ is absent from a considerable portion of the best MSS., several Versions, and the Ed. Princ. and Beng. It is plainly from the margin, and is rightly cancelled by Wets., Matth., Griesb., Tittm., Vat., Fritz., and Scholz. Πλὴν αὐτοῦ is omitted in some MSS., but is defended by many Classical passages cited by the Commentators; to which may be added one more apposite than any of them from Aristoph. Plut. 106. οὐ γὰρ ἐστὶν ἄλλος, πλὴν ἐγώ. See my Note on Thucyd. ii. 9. No. 5.

33. συνέσεως] This is not, as Schleus. and Wahl. imagine, for ψυχῆς, but for διανοίας at ver. 30. Πλεῖον. Sub. χρῆμα, a greater thing, of more value and excellence in the sight of God.

34. ἰδὼν—ἀπεκρίθη] Put by attraction for ἰδὼν ὅτι, &c. 'perceiving that he had answered wisely.' Νουνεχῶς is later Greek for the earlier νουνεχόντως. The words καὶ οὐδὲς—ἐπερωτῆσαι refer (as Fritz. observes) not to the immediately preceding narrative, 28-34., but to the whole from 13-34.

36. τῷ πνεύματι τῷ ἀγίῳ] The Articles are omitted in many of the best MSS., and in the Ed. Princ. and several early Editions, and is cancelled by Griesb., Matth., Tittm., Vat., Fritz., and Scholz.; and rightly, because the omission is not only confirmed by the Var. lect. in Matt. xxii. 43., but by the context, which, says Middlet., requires the influence of the Holy Spirit. Yet Fritz. has truly observed that πνεῦμα and πνεῦμα ἅγιον frequently occur in the N. T. without the Article, though in the sense 'the Holy Spirit,' because the appellative ποῖον of τὸ πνεῦμα τὸ ἅγιον had by much

use passed into a proper name, as in the case of Διάβολος for Satan. The opinion (he adds) that πνεῦμα and πνεῦμα ἅγιον mean divinus afflatus sprung from that frequent confounding of significatio and sensus, on which much might be said. Be that as it may, he is probably right in here rendering 'instigante Spiritu Divino.'

I have, just before, with Fritz., edited λέγει, for εἶπεν; for though the direct evidence for it is but slight, yet the indirect is very strong, since (as Fritz. observes) it is found in the parallel passages of Mark and Luke, and is confirmed by the λέγει, at ver. 37. I would add, that the λέγει of very numerous MSS. and Editions for εἶπεν, in the next clause (which, therefore, Matth., Griesb., and Scholz. receive into the text, though at variance with the Sept. and the parallel passages of Matthew and Luke) is, I doubt not, meant for this: a sort of mistake frequent in all authors. Finally, propriety would seem to require that λέγειν should be used of a man, (as David) and εἶπεν of God, the latter being a more significant and authoritative term.

38. στολαῖς] The στολή was an Oriental garment descending to the ankles, and worn by persons of distinction, as Kings, (1 Chron. xv. 26. Jon. iii. 6.) Priests, (3 Esdr. i. 1. v. 81) and honourable persons. See Xen. Cyr. i. 4, 26. ii. 4, 1. Luke xv. 22. These στολαὶ were affected by the Lawyers of the Pharisaical sect. (Kuin.)

40. οἱ κατεσθίοντες, &c.] This is by most Commentators esteemed a solecism: but similar constructions are found in the Classical writers. It is better regarded by some recent Commentators as an example of anacoluthon. Fritz., however, objects to that principle, as unsuitable to

τεσθιόντες τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ
προσευχόμενοι· οὗτοι λήψονται περισσώτερον κρίμα.

- 41 ¹ Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου, ¹ Luc. 21.
ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον. ² Reg. 12.
42 καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά· καὶ ἐλθούσα μία χήρα
43 πτωχὴ ἔβαλε λεπτὰ δύο, ὅ ἐστι κοδράντης. ^m καὶ προσ- ^m 2 Cor. 8.
καλεσάμενος τοὺς μαθητὰς αὐτοῦ, λέγει αὐτοῖς· Ἀμὴν λέγω
ὑμῖν, ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλείον πάντων βέβληκε
44 τῶν βαλόντων εἰς τὸ γαζοφυλάκιον. πάντες γὰρ ἐκ τοῦ
περισσεύοντος αὐτοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως
αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.
- 1 XIII. ⁿ ΚΑΙ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέ- ⁿ Matt. 24.
γει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ· Διδάσκαλε, ἴδε ποταποὶ ¹ Luc. 21. 5.
2 λίθοι καὶ ποταπαὶ οἰκοδομαί! ^o καὶ ὁ Ἰησοῦς ἀποκριθεὶς ^o 1 Reg. 9.
εἶπεν αὐτῷ· Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ ^{7. 8.}
3 μὴ ἀφεθῇ λίθος ἐπὶ λίθῳ, ὃς οὐ μὴ καταλυθῇ. ^p Καὶ κα- ^{Mich. 3.}
θημένου αὐτοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱε- ^{12.}
ρου, ἐπηρώτων αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ ^{Luc. 19. 44.}
4 Ἰωάννης καὶ Ἀνδρέας· ^q Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται; καὶ ^q Matt. 24.
5 τί τὸ σημεῖον ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι; ^r ὁ ^r Jer. 29. 8.
δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς, ἤρξατο λέγειν· Βλέπετε μὴ ^{Matt. 24. 4.}
6 τις ὑμᾶς πλανήσῃ. ^s πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὄνο- ^{Luc. 21. 6.}
ματί μου, λέγοντες· ^t Ὅτι ἐγὼ εἰμι· καὶ πολλοὺς πλανή- ^{Eph. 5. 6.}
7 σουσιν. ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ ^{2 Thes. 2.}
8 θροεῖσθε· δεῖ γὰρ γενέσθαι. ἀλλ' οὕτω τὸ τέλος. ¹ Ἐγερ- ¹ Joh. 4. 1.
^s Jer. 14.
^{14. et 23.}
^{21.}
^t Esa. 19. 2.

the simplicity of construction in the passage; and he would take the whole sentence as exclamatory, 'these devourers!' &c., these shall receive, &c. I prefer, however, with Grot., to suppose an *Asyndeton*, and render, 'those who devour,' &c., 'those shall receive,' &c.; which method involves the least of difficulty.

41. καθίσας] 'while he sat.' Γαζοφυλάκιον. A word rarely found out of the New Testament, except in the Sept. and Josephus. The γὰζα (which signifies riches) is by Brisson de Regn. Pers. i. 181. derived from the Persian. Χαλκὸν. As we say brass or silver, for brass or silver money.

42. λεπτὰ] The λεπτόν was a very minute coin, the half of a quadrans, or farthing. It is in our common translation rendered mite, which word comes from minute, as farthing from fourthing, formed in imitation of quadrans.

43. πλείον] i.e. more in proportion to her substance.

44. ἐκ τοῦ περισσεύοντος αὐτῆς] for ἐκ τοῦ περισσεύματος, which is found in some MSS. here and at Matthew and Luke, but is doubtless a gloss. Τὸν βίον αὐτῆς, 'her means of living,' a signification of βίος (like the Latin *vita*) common both in the Classical writers and the Sept.

XIII. 1. ποταποὶ λίθοι] These were indeed

stupendous; in proof of which the Commentators adduce Joseph. Bell. v. 5, 6., (from which passage it would seem that the stones of the temple were some of them 45 cubits long, five high, and six broad) and Joseph. Ant. xv. 11, 3. It is strange, however, they did not see that the latter account, as far as it regards the dimensions of the stones, makes the former one almost incredible. For it represents them as about 25 cubits long; 8 in height, and about 12 in depth. It is not so much the excessive length spoken of (for in Bell. i. 21, 6. Josephus speaks of the stones of Strato tower as some of them 50 feet long, 9 high, and 10 broad) as the disproportion in breadth, which affords room for suspicion. And as this account differs so materially from the other in Josephus, I cannot but suspect that for μ' we should read κ', which will make them twenty-five. Thus both accounts will exactly tally. I cannot omit to add, that though I have carefully noted almost all the accounts which the antients have left us as to the dimensions of stones used for building, I have never found any others to exceed 35 feet. The exclamation of the Apostles here is illustrated by what Josephus says at Bell. v. 5, 6. namely, that the whole of the exterior of the Temple, both as regarded stones and workmanship, was calculated to excite astonishment (ἐκπληξιν.)

θήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται σεισμοὶ κατὰ τόπους, καὶ ἔσονται λιμοὶ καὶ παραχαί. ^u ἄρχαι ὠδίνων ταῦτα. Βλέπετε δὲ ὑμεῖς ἑαυ- ⁹ τοὺς. παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς συναγωγὰς δαρήσεσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς· ^z καὶ εἰς πάντα ¹⁰ τὰ ἔθνη δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον. ^y ὅταν ¹¹ δὲ ἀγάγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, μηδὲ μελετᾶτε· ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τὸ ἅγιον. ^a παραδώσει δὲ ἀδελφὸς ἀδελ- ¹² φὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς· ^b καὶ ἔσεσθε ¹³ μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὃ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

^b Ὅταν δὲ ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥη- ¹⁴ θέν ὑπὸ Δανιὴλ τοῦ προφήτου, ἐστὼς ὅπου οὐ δεῖ (ὁ ἀναγινώσκων νοεῖτω) τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη· ὃ δὲ ἐπὶ τοῦ δώματος, μὴ καταβάτω εἰς τὴν οἰ- ¹⁵ κίαν, μηδὲ εἰσελθέτω, ἅραί τι ἐκ τῆς οἰκίας αὐτοῦ· καὶ ὁ ¹⁶ εἰς τὸν ἀγρὸν ὦν, μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω, ἅραι τὸ ἱμάτιον αὐτοῦ. οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς ¹⁷ θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. προσεύχεσθε δέ, ἵνα ¹⁸ μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος. ἔσονται γὰρ αἱ ἡμέραι ¹⁹ ἐκεῖναι θλίψεις, οἷα οὐ γέγονε τοιαύτη ἀπ' ἀρχῆς κτίσεως ἧς ἔκτισεν ὁ Θεός, ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται. καὶ ²⁰ εἰ μὴ Κύριος ἐκολόβωσε τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς, οὓς ἐξελέξατο, ἐκολόβωσε τὰς ἡμέρας. ^c Καὶ τότε ἐὰν τις ὑμῖν εἴπῃ· Ἰδοὺ, ὧδε ὁ ²¹ Χριστὸς, ἢ ἰδοὺ ἐκεῖ· μὴ πιστεύσητε. ^d ἐγερθήσονται γὰρ ²² ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ δώσουσι σημεῖα καὶ τέρατα, πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, καὶ τοὺς ἐκλεκ- ²³ τοὺς. ^e ὑμεῖς δὲ βλέπετε· ἰδοὺ, προσείρηκα ὑμῖν πάντα. ²⁴ Ἄλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετὰ τὴν θλίψιν ἐκείνην, ὃ ²⁵ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες, ²⁶ καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται. ^f καὶ ²⁷ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέ- ^g λαις μετὰ δυνάμεως πολλῆς καὶ δόξης. καὶ τότε ἀπο- ²⁷

11. μελετᾶτε] Μελετᾶν, in the Classical writers, is used of the fore-thought, study, and elaboration of Orations, in opposition to extemporary oratory. Thus the declamations of the

Rhetoricians were called μελέται.

19. θλίψις] i. e. τεθλιμμένοι, abstract for concrete, per emphasis.

στελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυνάξει τοὺς ἐκλεκ-
τοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρου γῆς ἕως
ἄκρου οὐρανοῦ.

- 28 ^h Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν· ὅταν αὐ- ^h Matt. 24.
τῆς ἤδη ὁ κλάδος ἀπαλὸς γένηται, καὶ ἐκφυῇ τὰ φύλλα, ^{32.}
^{Luc. 21. 29.}
29 γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν· οὕτω καὶ ὑμεῖς, ὅταν
ταῦτα ἴδῃτε γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύ-
30 ραις. Ἄμην λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ⁱ Matt. 24.
31 μέχρις οὗ πάντα ταῦτα γένηται. ^k ὁ οὐρανὸς καὶ ἡ γῆ ^{34.}
παρελεύσονται· οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι. ^{Luc. 21. 32.}
32 ^l Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας, οὐδεὶς οἶδεν, ^k Ps. 102.
οὐδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατήρ. ^{27.}
33 ^m Βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε· οὐκ οἰδατε ^{Essa. 40. 8.}
34 γὰρ πότε ὁ καιρὸς ἐστίν. ὡς ἄνθρωπος ἀπόδημος ἀφείς ^{et 51. 6.}
τὴν οἰκίαν αὐτοῦ, καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξου- ^{Heb. 1. 11.}
σίαν, καὶ ἐκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνε- ⁱ Matt. 24.
35 τεῖλατο ἵνα γρηγορῇ. γρηγορεῖτε οὖν· οὐκ οἰδατε γὰρ ^{42. et 25.}
36 πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ὃψέ, ἢ μεσονυκτίου, ἢ ^{13.}
37 ἀλεκτοροφωνίας, ἢ πρωΐ· μὴ ἐλθὼν ἐξαίφνης, εὗρη ὑμᾶς ^{Luc. 12. 40.}
καθεύδοντας. ^{et 21. 36.} ¹ Thess. 5.
ἀ δὲ ὑμῖν λέγω, πᾶσι λέγω, Γρηγορεῖτε. ^{6.}

- 1 XIV. ⁿ ἮΝ δὲ τὸ πασχα καὶ τὰ ἄζυμα μετὰ δύο ⁿ Matt. 26.
ἡμέρας· καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, πῶς ^{1.}
2 αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν· ἔλεγον δέ· Μὴ ^{Luc. 22. 1.}
3 ἐν τῇ ἑορτῇ, μήποτε θόρυβος ἔσται τοῦ λαοῦ. ^o Καὶ ^{Joh. 11. 55.}
ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ ^{et 13. 1.}
κατακειμένου αὐτοῦ, ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου ^o Matt. 26.
νάρδου πιστικῆς πολυτελοῦς· καὶ συντρίψασα τὸ ἀλά- ^{6.}
^{Luc. 7. 37.}
^{Joh. 11. 2.}
^{et 12. 3.}

32. ἦ] This (for the common reading καὶ) is found in most of the ancient MSS., Versions, and Fathers, and is received by almost every Editor from Wets. to Scholz.

XIV. 3. πιστικῆς] With this word the Commentators have been not a little perplexed, and hence their opinions are very various. Besides conjectural alterations, and derivations from some name of place, which are alike inadmissible, there are three interpretations worthy of notice; 1. that of Camer., Beza, Grot., Wets., and Rosenm., who think that πιστικός is put, per metathesin, for σπικάτος, as supra vii. 4. ἐσθίης for sestario. And this is somewhat confirmed by the Vulgate Spicati. Otherwise, however, there is little authority for it, or indeed probability; for why (as Fritz. remarks) should not St. Mark have at once used σπικάτος, as Galen often does? 2. Others, as Erasm., Luther, Vatabl., Suic., Capell., Casaub., Salmas., Scalig., Le Clerc, Beng., Kypke, Heum., Kuin., Tittm., and Wahl., derive the word from πίστις, (as from μάρτυς, μαρτυκός; from πᾶσις, πρακτικός; from κρίσις, κριτικός), and take it to signify pure, genuine, unadulterated. For that

nard was often adulterated, appears from Pliny and Diosc. Fritz., however, objects that then πιστικός would be *qui fidem vel facere vel habere potest*, a signification plainly unsuitable to nard. And to derive the term from πιστός, would lead to a like result. 3. Pisc., H. Steph., Schmid, Schwartz, Heupel, Fischer, Schneider, Schleusn., and Fritz. derive it from πίνευ or πιεῖν, (or, as Fritz. maintains, πρίσκειν. Thus, πρίσκειν, πρίσω, ἐπίσω, πέπισμαι, πιστός, πιστικός; for adjectives in —ικός are often derived from verbals in —τός.) and they take it to mean liquid. Fritz., however, explains *potable*. But though he shows from some passages of Athenæus that unguents were sometimes drunk by the antients, yet the other sense is greatly preferable. Upon the whole, Fritz. has better succeeded in proving that the interpretation liquid or potable is *probably true*, than that the preceding one is *certainly false*. The trifling abuse he complains of will not be fatal to that interpretation, for it may very well be that Mark here (as occasionally elsewhere) uses a term of the idiomatical Greek; and as the interpretation is strongly supported by the ancient Versions and Fathers, I see no reason to abandon it.

βαστρον, κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς. ἦσαν δέ τινες 4
 ἀγανακτοῦντες πρὸς ἑαυτοὺς, καὶ λέγοντες· Εἰς τί ἡ ἀπό-
 λεια αὕτη τοῦ μύρου γέγονεν; ἡ δύνατο γὰρ τοῦτο πρα- 5
 θῆναι ἐπάνω τριακοσίων δηναρίων, καὶ δοθῆναι τοῖς πτω-
 χοῖς· καὶ ἐνεβριμῶντο αὐτῇ. ὁ δὲ Ἰησοῦς εἶπεν· Ἄφετε 6
 αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον εἰργάσατο
 ἐν ἐμοί. ^{Deut. 15. 11.} πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, 7
 καὶ ὅταν θέλητε, δύνασθε αὐτοὺς εὖ ποιῆσαι· ἐμὲ δὲ οὐ
 πάντοτε ἔχετε. ὁ ἔσχεν αὕτη, ἐποίησε. προέλαβε μυρί- 8
 σαι μου τὸ σῶμα εἰς τὸν ἐνταφιασμόν. ἀμὴν λέγω ὑμῖν, 9
 ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον,
 καὶ ὁ ἐποίησεν αὕτη, λαληθήσεται εἰς μνημόσυνον αὐτῆς.
^{q Matt. 26. 14. Luc. 22. 4.} Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης, εἰς τῶν δώδεκα, ἀπῆλθε πρὸς 10
 τοὺς ἀρχιερεῖς, ἵνα παραδῷ αὐτὸν αὐτοῖς. Οἱ δὲ ἀκού- 11
 σαντες ἐχάρησαν, καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι·
 καὶ ἐζήτηί πῶς εὐκαίρως αὐτὸν παραδῶ.
^{r Matt. 26. 17. Luc. 22. 7. Exod. 12. 17. Deut. 16. 5.} Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἁζύμων, ὅτε τὸ πάσχα 12
 ἔθνον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Πού θέλεις ἀπελ-
 θόντες ἐτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα; καὶ ἀποστέλλει 13
 δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς· Ὑπάγετε εἰς
 τὴν πόλιν· καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος
 βαστάζων· ἀκολουθήσατε αὐτῷ, καὶ ὅπου ἐὰν εἰσέλθῃ, εἰ- 14
 πατε τῷ οἰκοδεσπότῃ, ὅτι ὁ διδάσκαλος λέγει, Πού ἐστὶ
 τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;
 καὶ αὐτὸς ὑμῖν δείξει τὸ ἀνώγειον μέγα ἐστρωμένον ἐτοιμον· 15

Πολυτελοῦς may be taken either with μύρου, or with νάρδου.

— καὶ συντρίψασα] Here again the Commentators are at issue on the sense of συντρίψασα. Some take it to mean 'having broken it in pieces;' others, 'having shaken it up.' But the former would be unnecessary, and unsuitable to the purpose in view; and the latter interpretation proceeds too much upon hypothesis, and is utterly repugnant to the sense of the word, as is that of others, 'rubbing it in.' The true interpretation is, no doubt, that of Drus., De Dieu, Krebs, Rosenm., Kuin., Schleusn., Wahl., Bretschn., and Fritz., who take it to mean 'diffRACTO orificio, alabastrum aperuit.' The term was, it seems, used of the opening of flasks of oil or liquid ointment, which was by knocking off the tip end of the narrow neck, where the orifice was sealed up, to preserve the contents; and this, plainly, might be done without wasting the contents. The above view of the sense is confirmed by the ancient Versions, which express the general signification 'aperuerunt.'

6. ἐν ἐμοί] This (for ἐς ἐμὲ) is found in almost all the best MSS. and early Editions, including the Editio Princ.; and is adopted by Wets., and edited by Beng., Matth., Vat., Titm., Fritz., and Scholz; and, no doubt, rightly; for

its Hebrew character and greater difficulty attests its genuineness.

8. ἔσχεν] i. e. ἐδύνατο; a sense of ἔχειν, like that of *habere* in Latin, common in the Classical writers. Προέλαβε, i. e. προέφθασε, 'anticipated.' Fritz. remarks that προλαμβάνω answers to the Latin *antecapio*, *antevenio*, *occupo*, *presumo*; and as *occupo* is often joined with an Accus. and sometimes with an Infinitive, so is προλαμβάνω mostly coupled with an Accus., though sometimes with an Infinitive. He renders, 'occupavit corpus meum ungere ad polincturam.'

13. ἄνθρωπος] From the word being opposed to οἰκοδεσπότης in the following verse, and from the servile nature of the occupation, it may be inferred that this was a domestic. Κεράμιον. The Commentators concur in recognizing here an ellipse of σκεῦος, or ἀγγεῖον; and they produce examples both of the elliptical and the complete phrase. But the examples of the latter have κεραμεῖον, which is, beyond doubt, an adjective, whereas κεράμιον, as Fritz. shows, was always considered as a substantive.

14. κατάλυμα] See Note on Luke ii. 15, 7.

15. ἀνώγειον] An upper room such as those which the Jews used for the same purposes as those to which our dining-rooms, parlours, and

- 16 ἐκεῖ ἐτοιμάσατε ἡμῖν· καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὗρον καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.
- 17 ^a Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα ^b καὶ ^c ἀνακειμένων αὐτῶν καὶ ἐσθιόντων, εἶπεν ὁ Ἰησοῦς· Ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ. οἱ δὲ ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ εἰς καθ' εἰς· Μήτι ἐγώ; καὶ ἄλλος· Μήτι ἐγώ; ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Εἰς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρυβλίον. ^d ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἀνθρώπος ἐκεῖνος.
- 22 ^e Καὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον, εὐλόγησας ἔκλασε, καὶ ἔδωκεν αὐτοῖς καὶ εἶπε· Λάβετε φάγετε. τοῦτό ἐστι τὸ σῶμά μου. καὶ λαβὼν τὸ ποτήριον, εὐχαριστήσας ἔδωκεν αὐτοῖς· καὶ ἔπιον ἐξ αὐτοῦ πάντες· καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον. ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι οὐ μὴ πίνω ἐκ τοῦ γεννήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.
- 26 ^f Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.
- 27 ^g καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Ὅτι πάντες σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· ὅτι γέγραπται· Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα. ^h ἀλλὰ μετὰ τὸ ἐγερθῆναι με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. ⁱ ὁ δὲ Πέτρος ἔφη αὐτῷ· Καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. ^j καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι, ὅτι σὺ σήμερον ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ δις ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με. ^k ὁ δὲ ἐκ περισσοῦ ἔλεγε μάλ' ὅτι· Ἐάν με δέῃ συναποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι. ὡσαύτως δὲ καὶ πάντες ἔλεγον.

closets are applied. Ἐστρωμένον. This word (which Campb. renders carpeted) has a reference to preparation of beds, couches, or sofas, carpets, pillows, stools, &c., such as among the Oriental nations supply the place of chairs, tables, and indeed almost all the other furniture of a room.

For ἀνάγειν Griesb., Fritz., Knapp, and Scholz edit ἀνάγειν, which is found in the best MSS., and is most agreeable to the style of the N. T.

19. εἰς καθ' εἰς] A Hebrew idiom for καθ' ἑνα, as the Commentators say; but it is found

also in other writers, though indeed almost wholly those who formed their style on the N. T. Fritz. has abundantly proved that the κατά cannot be taken, as some suppose, for καὶ εἰτα.

30. σὺ] This is found in almost all the antient MSS. and the early Edd., including the Ed. Princ. It is also confirmed by most of the antient Versions, and has been with reason received by Wets., Matth., Griesb., Knapp, Vater, Tittm., Fritz., and Scholz. It was, no doubt, absorbed by the σὶ following. The word is emphatical.

εὐδομαρτύρουν κατ' αὐτοῦ, λέγοντες· [†] Ὅτι ἡμεῖς ἠκούσαμεν 58
αὐτοῦ λέγοντος· Ὅτι ἐγὼ καταλύσω τὸν ναὸν τούτον τὸν
χειροποίητον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον
οἰκοδομήσω. καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν. 59
[•] Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς τὸ μέσον, ἐπηρώτησε τὸν 60
Ἰησοῦν, λέγων· Οὐκ ἀποκρίνη οὐδέν; τί οὗτοί σου κατα-
[†] μαρτυροῦσιν; [†] ὁ δὲ ἐσιώπα, καὶ οὐδὲν ἀπεκρίνατο. πάλιν 61
ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν, καὶ λέγει αὐτῷ· Σὺ εἰ ὁ
Χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ; [†] ὁ δὲ Ἰησοὺς εἶπεν· Ἐγὼ 62
εἰμι. καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δε-
ξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ
οὐρανοῦ. ὁ δὲ ἀρχιερεὺς, διαρρήξας τοὺς χιτῶνας αὐτοῦ, 63
λέγει· Τί ἔτι χρεῖαν ἔχομεν μαρτύρων; ἠκούσατε τῆς 64
βλασφημίας· τί ὑμῖν φαίνεται; οἱ δὲ πάντες κατέκριναν
αὐτὸν εἶναι ἐνοχον θανάτου. [•] Καὶ ἤρξαντό τινες ἐμπτύειν 65
αὐτῷ, καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ, καὶ κολαφί-
ζειν αὐτὸν, καὶ λέγειν αὐτῷ· Προφήτευσον· καὶ οἱ ὑπηρέ-
ται ραπίσμασιν αὐτὸν ἔβαλλον.
[†] Καὶ ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω, ἔρχεται μία 66
τῶν παιδισκῶν τοῦ ἀρχιερέως, καὶ ἰδοῦσα τὸν Πέτρον θερ- 67
μαινόμενον, ἐμβλέψασα αὐτῷ λέγει· Καὶ σὺ μετὰ τοῦ
Ναζαρηνοῦ Ἰησοῦ ἦσθα. ὁ δὲ ἠρνήσατο λέγων· Οὐκ οἶδα, 68
οὐδὲ ἐπίσταμαι τί σὺ λέγεις. καὶ ἐξῆλθεν ἔξω εἰς τὸ
προαύλιον· καὶ ἀλέκτωρ ἐφώνησε. [•] καὶ ἡ παιδίσκη ἰδοῦσα 69
αὐτὸν πάλιν, ἤρξατο λέγειν τοῖς παρεστηκόσιν· Ὅτι οὗτος
ἐξ αὐτῶν ἐστίν. ὁ δὲ πάλιν ἠρνεῖτο. καὶ μετὰ μικρὸν 70
πάλιν οἱ παρεστῶτες ἔλεγον· τῷ Πέτρῳ· Ἀληθῶς ἐξ αὐτῶν
εἶ· καὶ γὰρ Γαλιλαῖος εἶ, καὶ ἡ λαλιά σου ὁμοιάζει. ὁ δὲ 71
ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν· Ὅτι οὐκ οἶδα τὸν ἄν-
θρωπον τούτον ὃν λέγετε. [•] καὶ ἐκ δευτέρου ἀλέκτωρ ἐφώ- 72
νησε. καὶ ἀνεμνήθη ὁ Πέτρος τοῦ ῥήματος οὗ εἶπεν αὐτῷ
ὁ Ἰησοῦς· Ὅτι πρὶν ἀλέκτορα φωνῆσαι δις, ἀπαρνήσῃ με
τρίς. καὶ ἐπιβαλὼν ἔκλαιε.

'agreed not together.' Erasmus, Grot., Hamm., Whitby, Heup., and Campb. render it, 'non idonea erant,' 'were insufficient to establish the charges against him.' But, as Beza and Fritz observe, the usus loquendi will not permit this sense; and the difficulty which has compelled the above Commentators to adopt so forced an interpretation is really by no means formidable, as has been shown by Wolf., whom see in Recens. Synop. Lightf. observes, that the Jewish Canons divided testimonies into three kinds, 1. a vain or discordant testimony; 2. a standing or presumptive testimony; 3. an even testimony.

58. χειροποίητον] i. e. 'the work of man.'

This was added (says Grot.) lest Christ should seem to have spoken parabolically. Of the word χειροπ. examples are adduced by Wets., to which may be added a passage of Thucyd. ii. 77. yet more apposite, where φλόξ χειροποίητη is opposed to ἀπὸ ταυτομάτου πυρ. Our Lord alluded to Is. xvi. 12. See Note on Acts vii. 48.

68. οὐκ—λέγεις] This is rightly regarded by Wets. as an idiomatical form of negation. And he subjoins many examples, both from the Classical and Rabbinical writers.

72. ἐπιβαλὼν] With this word the Commentators have been exceedingly perplexed, and hence their interpretations are remarkably dis-

- 1 XV. ^b ΚΑΙ εὐθέως ἐπὶ τὸ πρῶτ' συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, καὶ ὅλον τὸ συνέδριον, ἔδσαντες τὸν Ἰησοῦν ἀπηνέγκαν καὶ
 2 παρέδωκαν τῷ Πιλάτῳ. ^c καὶ ἐπρωτότησεν αὐτὸν ὁ Πιλάτος· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς
 3 εἶπεν αὐτῷ· Σὺ λέγεις. Καὶ κατηγόρουν αὐτοῦ οἱ ἀρχιε-
 4 ρεῖς πολλά. ^d ὁ δὲ Πιλάτος πάλιν ἐπρωτότησεν αὐτὸν λέγων· Οὐκ ἀποκρίνη οὐδέν; ἴδε, πόσα σου καταμαρτυροῦσιν·
 5 ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον.
 6 ^e Κατὰ δὲ ἑορτὴν ἀπέλυνεν αὐτοῖς ἓνα δέσμιον, ὃν περ
 7 ἤτοῦντο. ^f ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν συστα-
 8 σιαστῶν δεδεμένος, οἵτινες ἐν τῇ στάσει φόνον πεποιήκει-
 9 σαν. καὶ ἀναβοήσας ὁ ὄχλος ἤρξατο αἰτεῖσθαι, καθὼς αἰεὶ
 10 ἐποίει αὐτοῖς. ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς λέγων· Θέ-
 11 λετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; ἐγίνωσκε
 12 γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς.
 13 ^g οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βα-
 14 ραββᾶν ἀπολύσῃ αὐτοῖς. ὁ δὲ Πιλάτος ἀποκριθεὶς πάλιν

^b Psal. 2. 2.
Matt. 27. 1.

^c Luc. 22. 66.
et 23. 1.

^d Joh. 18. 28.
Act. 3. 13.

^e Matt. 27.
2, 11.

^f Luc. 23. 2.
Joh. 18. 33.

^g Matt. 27.
13.

^h Joh. 19. 10.

ⁱ Matt. 27.
15.

^j Luc. 23. 17.
Joh. 18. 39.

^k Matt. 27.
16.

^l Luc. 23. 19.
Joh. 18. 40.

^m Matt. 27.
20.

ⁿ Luc. 23. 18.
Joh. 18. 40.

^o Act. 3. 14.

cordant. To omit conjectural alterations, and absurd interpretations, there are five which have a semblance of truth. 1. Many Commentators take ἐπιβάλλειν here in the sense *begin*, and regard ἐπιβαλὼν ἐκλαίει as standing for κλαίειν ἐπέβαλε, either in the sense 'began to weep,' or 'proceeded to weep,' as in Acts xi. 4. ἀρξάμενος ἐξέτιθετο for ἤρξατο ἐκτίθεσθαι. That passage, however, has another sense. Besides, though the above signification of ἐπιβάλλειν does exist in the later writers, yet of the hypallage in these words no example has been adduced. Besides, the sense is so weak and even frigid that, although it is supported by most of the ancient Versions, it cannot well be admitted. In fact there is no hypallage, but an *ellipsis*, though to determine it with certainty is perhaps impossible. The simplest method would be, with some, to take ἐπιβαλὼν to mean 'having rushed out of doors;' a sense which cannot be accused of feebleness. Yet such a signification of ἐπιβάλλειν has never been established, the passages cited being little or nothing to the purpose. There seems no doubt but that the truth lies with one or other of the two following interpretations. 1. That of Casaub., Bois, Heupel, Kypke, Wets., Koehler, Campb., and others, including E. V., 'having reflected thereon;' which is a very suitable sense, and supported by the parallel passages. Abundant examples are adduced, not only of the complete phrase ἐπιβάλλειν τὸν νοῦν, but even some of the elliptical ones. Yet, as Fritz. remarks, the latter is only found where the context suggests the notion of *attention*; which is not the case here. He, therefore, after a minute discussion of the merits of all the interpretations, decides in favour of that of Chrysost., Theophyl., and other Greek Fathers, and to which several eminent modern

Commentators have inclined, (as Casaub., Salmas., Suic., Elsn., Heum., Krebs, and Fischer), by which ἐπιβαλὼν is taken as equivalent to ἐπικαλυψάμενος, 'having covered his head (with his vest.)' But here, again, decisive authority is wanting; for though the complete phrase ἐπιβάλλειν ἑαυτοῦ (or the like) *πινι* is very frequent, yet not one example has been adduced of the elliptical one. To this, indeed, Fritz. answers that, from the great frequency of the phrase, no additional word was necessary to decide the sense; which is (he remarks) the case with other terms, as *ἐποδησάμενος, περιμήρηξάμενος*. That the action is suitable to extreme grief, none can doubt; and that it was in use among the ancients, is proved by a cloud of examples. As to the objections urged by Campb. to this mode of expressing grief on the present occasion, they are not entitled to any serious attention.

XV. 6. ἀπέλυνεν] 'used to release;' as in Matth. εἰσθεὶς ἀπολύειν.

7. μετὰ τῶν συστασιαστῶν] 'with some fellow rebels.' The Commentators observe that, to what sedition this alludes is not known, either from Josephus or elsewhere. But indeed that whole period was filled with seditions. Ποιεῖν φόνον is a phrase found only in the later writers.

11. ἀνέσεισαν] instigated, concitabant. Some MSS. have ἀνέπεισαν, and others ἐσεισαν. The one is a gloss, and the other derived from the parallel passage of Matthew. The textual reading, which is a stronger term, is defended by Luke xxiii. 5. and this use of the word is confirmed by the examples produced from Diod. Sic. by Elsn. and Munthe, to which may be added Eurip. Orest. 612. and Dionys. 81. Hesych. ἀνασειῶ, ἀναπειῶ.

εἶπεν αὐτοῖς· Τί οὖν θέλετε ποιήσω, ὃν λέγετε βασιλέα τῶν Ἰουδαίων; οἱ δὲ πάλιν ἔκραξαν· Σταύρωσον αὐτόν. ὁ 13 δὲ Πιλάτος ἔλεγεν αὐτοῖς, Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ 14 περισσοτέρως ἔκραξαν· Σταύρωσον αὐτόν. ^h Ὁ δὲ Πιλάτος 15 βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι, ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν· καὶ παρέδωκε τὸν Ἰησοῦν, φραγελλώσας, ἵνα σταυρωθῇ.

^h Matt. 27. 26.
Joh. 19. 1.

ⁱ Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὃ 16 ἐστὶ πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν, καὶ 17 ἐνδύουσιν αὐτὸν πορφύραν, καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον, καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν· Χαῖρε, 18 βασιλεῦ τῶν Ἰουδαίων· καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν 19 καλάμῳ, καὶ ἐνέπτυνον αὐτῷ, καὶ τιθέντες τὰ γόνατα προσ- ἐκύνουν αὐτῷ. Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτόν 20 τὴν πορφύραν, καὶ ἐνέδυσαν αὐτόν τὰ ἱμάτια τὰ ἴδια· καὶ ἐξάγουσιν αὐτόν, ἵνα σταυρώσωσιν αὐτόν. ^k καὶ ἀγγαρεύ- 21 ουσι παράγοντά τινα Σίμωνα Κυρηναῖον, ἐρχόμενον ἀπ' σταυρὸν αὐτοῦ.

^k Matt. 27. 32.
Luc. 23. 26.

ⁱ Matt. 27. 33.
Luc. 23. 33.
Joh. 19. 17.
m Fl. 22.
19.
Matt. 27. 33.

ⁱ ΚΑΙ φέρουσιν αὐτόν ἐπὶ Γολγοθᾶ τόπον, ὃ ἐστὶ με- 22 θερμηνευόμενον, κρανίου τόπος. Καὶ ἐδίδουν αὐτῷ πιεῖν 23 ἐσμυρνισμένον οἶνον· ὃ δὲ οὐκ ἔλαβε. ^m Καὶ σταυρώσαντες 24 αὐτόν, * διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτά, τίς τί ἄρῃ. ⁿ ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν 25 αὐτόν. ^o Καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμ- 26

14. τί γὰρ κακόν] The γὰρ refers to a clause suppressed, as, 'Why should I crucify him, for' &c.

15. τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι] 'to satisfy the wishes of the people,' or, as Grot. explains it, agreeably to the usage of *satis facere* in the Latin writers, '*efficere ne alter habeat quod queratur*.'

19. τιθέντες τὰ γόνατα] for γονυπετήσαντες, which is used by Matth. The phrase signifies to place the knees (i. e. on the ground.) So τιθεῖναι and ponere often denote to lay any thing down.

21. Ἀλεξ. καὶ Π.] Persons probably well known, and then living at Rome, since Paul, Rom. xvi. 13. salutes Rufus there.

24. τίς τί ἄρῃ] Dux h. l. interrogationes nullā copulā interpositā in unam sententiam de Græcorum et Romanorum usu colligatæ sunt, ut sensus ad nostram cogitandi dicendique rationem sic constituendus sit: *sortem vestimentorum ratione jacentes ut definiretur quis aliquid nancisceretur, et quid is acciperet.* (Fritz.)

— διαμερίζονται] This (for διαμέριζον) is edited on the authority of nearly all the best MSS., and after the example of every Editor from Wets. to Scholz.

25. ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν α.] A

difficulty is here raised by some Commentators, namely, that the crucifixion is twice described by Mark as taking place. To avoid which, some would take the καὶ for ἐξ οὗ. But that signification is quite unauthorized. Others endeavour to remove the difficulty by a change of punctuation, &c. But that involves a most harsh construction. It is better, with others (among whom is Fritz.) to take ἐσταύρωσαν as an Aorist with a Pluperfect sense, (on which use see Winer's Gr. Gr. p. 106.) thus: 'It was the third hour when they had crucified him.' Even this, however, is unnecessary, if σταυρώσαντες in the preceding verse be taken, as it may, in a present sense, (and indeed the Cod. Vatic. has the present tense), thus: 'And on proceeding to crucify him, they divided his garments.' Now this indicates the commencement of action, namely, the stripping of our Lord. The next verse denotes the completion of action, and fixes the time when it took place. Thus the sense of v. 25, when expressed in the order usual to Western composition, will be, 'And (now) they crucified him, it being then the third hour.' Thus the objection in question is removed.

With respect to the ἐναντιοφάνεια between Mark and John, as to the hour of the crucifixion, various methods have been proposed for its re-

- 27 μένῃ, ὁ βασιλεὺς τῶν Ἰουδαίων. ^p Καὶ σὺν αὐτῷ ^p Matt. 27.
σταυροῦσι δύο ληστές, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ εὐωνύμων ^{38.} Luc. 23. 32.
- 28 αὐτοῦ. ^q καὶ ἐπληρώθη ἡ γραφή ἡ λέγουσα· Καὶ μετὰ ^q Esa. 53.
29 ἀνόμων ἐλογίσθη. ^r Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν ^r Luc. 22. 37.
αὐτὸν, κινῶντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες· Οὐαί, ὁ ^r Psal. 22. 8.
30 καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον ^{et} 99. 21.
31 σεαυτὸν, καὶ κατάβα ἀπὸ τοῦ σταυροῦ. ὁμοίως [δὲ] καὶ οἱ ^{et} 106. 25.
ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ^{Matt. 27.}
- 32 ἔλεγον· Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. ὁ Χριστὸς ^{Luc. 23. 35.}
ὁ βασιλεὺς τοῦ Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ^{supra} 14. 58.
ἵνα ἴδωμεν καὶ πιστεύσωμεν. καὶ οἱ συνεσταυρωμένοι αὐτῷ ^{Joh. 2. 19.}
- 33 ὠνεΐδιζον αὐτόν. ^s Γενομένης δὲ ὥρας ἑκτῆς, σκότος ἐγένετο ^s Matt. 27.
34 ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐννάτης· ^t καὶ τῇ ὥρᾳ τῇ ἐν- ^t Luc. 23. 44.
νάτῃ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων· Ἐλωὶ Ἐλωὶ, ^t Psal. 22. 1.
λαμμὰ σαβαχθανί; ὃ ἐστὶ μεθερμηνεούμενον, Ὁ Θεὸς μου ὁ ^{Matt. 27.}
35 Θεός μου, εἰς τί με ἐγκατέλιπες; καὶ τινὲς τῶν παρεστη- ^u Psal. 69.
36 κόντων ἀκούσαντες, ἔλεγον· Ἰδοὺ Ἡλίαν φωνεῖ. ^u Psal. 69.
δὲ εἰς, καὶ γεμίσας σπόγγον ὄξους, περιθείς τε καλάμῳ, ^{Joh. 19. 29.}
ἐπότιζεν αὐτόν, λέγων· Ἀφετε, ἴδωμεν εἰ ἔρχεται Ἡλίας ^u Psal. 69.
καθελεῖν αὐτόν.
- 37 ^x Ὁ δὲ Ἰησοῦς ἀφείς φωνὴν μεγάλην, ἐξέπνευσεν. ^x καὶ ^x Matt. 27.
38 τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ ἄνωθεν ^{50.} Luc. 23. 46.
39 ἕως κάτω. ^y Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναν- ^y Luc. 23. 46.
τίας αὐτοῦ, ὅτι οὕτω κράζας ἐξέπνευσεν, εἶπεν· Ἀληθῶς ὁ ^z Par. 3.
40 ἄνθρωπος οὗτος υἱὸς ἦν Θεοῦ. ^z ἦσαν δὲ καὶ γυναῖκες ἀπὸ ^z Matt. 27.
μακρόθεν θεωροῦσαι, ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδαληνὴ, καὶ ^{51.} Luc. 23. 45.
Μαρία ἡ τοῦ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσὴ μῆτηρ, καὶ ^{52.} Luc. 23. 49.
^{53.} Psal. 38. 12.

moval. See Recens. Synop. Now although such discrepancies "are (as Fritz. observes) rather to be patiently borne, than removed by rash measures," yet here we are, I conceive, not reduced to any great necessity. For although the mode of reconciling the two accounts by a sort of *management* (however it may be approved by many Commentators) is not to be commended, yet surely, when we have the testimony of several of the ancient Fathers, that an early corruption of number in one of these two passages had taken place by a confusion of the Γ and Σ , we cannot hesitate to adopt so natural a mode of removing the discrepancy. See more in Note on Joh. xix. 14.

28. This v. is marked for omission by Griesb. and cancelled by Fritz.; but injudiciously; for there is no reason why so remarkable a fulfilment of prophecy, mentioned by the other Evangelists, should not also be mentioned by Mark. Besides, the number of MSS. in which it is omitted is so comparatively small, that it is very probable this was inadvertently omitted by the Scribes; which might arise from this and the next v. both beginning with a *καὶ*.

29. *οὐαί*] An interjection of derision and in-

sult, like the Latin *vah*, and our *ho!* *oh!* *ah!* which, however, are used, like all interjections, with much latitude of signification, and are adapted to express most of the violent emotions.

31. *ὁ*] This is absent from many good MSS., and is cancelled by Matth., Griesb., Tittm., Vat., Fritz., and Scholz.

36. *καθελεῖν*] A vox solennis de hac re. See my Note on Thucyd. ii. 14.

37. *ἀφείς φωνὴν μεγ.*] *Φωνὴν ἀφίεμαι* signifies to send forth a voice, whether articulate or inarticulate. See Note on Matt. xxvii. 50.

39. *ὅτι οὕτω κράζας*] This does not mean (as many explain) that he had cried with such a loud voice; nor that the Centurion felt admiration at his being so soon released from his torments, but that, on hearing *such* words as those at ver. 34. pronounced as it were from the bottom of his heart by the crucified person, and that he should so immediately after be released from his torments, the Centurion thence felt assured that he was not only a *righteous* person, but held the character which he claimed, namely that of *ὁ υἱὸς τοῦ Θεοῦ*, on the force of which expression see Note on Matt. xxvii. 54.

^b Luc. 8, 2. ³ Σαλώμη, αἱ καὶ, ὅτε ἦν ἐν τῇ Γαλιλαίᾳ, ἠκολούθουν αὐτῷ, 41 καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβάσαι αὐτῷ εἰς Ἱεροσόλυμα.

^c Matt. 27. 57. ⁴² Καὶ ἤδη ὀφίας γενομένης, ἐπεὶ ἦν παρασκευῇ, ὃ ἐστὶ 42 προσάββατον, ἦλθεν Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων 43 βουλευτῆς, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ· τολμήσας εἰσῆλθε πρὸς Πιλάτον, καὶ ᾔτήσατο τὸ σῶμα τοῦ Ἰησοῦ. ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἤδη 44 τέθνηκε· καὶ προσκαλεσάμενος τὸν κεντυρίωνα, ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανε· καὶ γινούς ἀπὸ τοῦ κεντυρίωνος, 45 ἐδωρήσατο τὸ σῶμα τῷ Ἰωσήφ. ^d καὶ ἀγοράσας σινδόνα, 46 καὶ καθελὼν αὐτὸν, ἐνείλησε τῇ σινδόνι. καὶ κατέθηκεν αὐτὸν ἐν μνημείῳ, ὃ ἦν λελατομημένον ἐκ πέτρας· καὶ 42 προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. ἡ δὲ Μαρία 47 ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσή ἐθεώρουν πῶς τίθεται.

^e Matt. 28. XVI. ¹ ΚΑΙ διαγενομένου τοῦ σαββάτου, Μαρία ἡ 1 Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη ἠγό- ^f 1. ² ρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. καὶ λίαν 2 πρωὶ τῆς μιᾶς σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατεί- ³ λαντος τοῦ ἡλίου. καὶ ἔλεγον πρὸς ἑαυτάς· Τίς ἀποκυλίσει 3 ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου; καὶ ἀναβλέψα- 4

42. προσάββατον] A very rare word only occurring elsewhere in Judith viii. 6., and by which, as he was writing for Gentiles, Mark explains the Jewish sense of παρασκευῇ.

43. εὐσχήμων] 'respectable, honourable.' The word properly signifies of good presence, then decorous, dignified, &c. It is never used in this sense by the Classical writers, but occurs so employed in Joseph. de Vita 9. ἀνδρῶν εὐσχημόνων. By βουλευτῆς is meant, if not one of the Sanhedrim, at least one of the council of the High Priest. See Note on Matth. Τολμήσας, 'having summoned courage.'

44. ἐθαύμασεν εἰ] Beza and others wrongly render the εἰ by an, as if there were a doubt; whereas εἰ is used with θαυμάζειν, as the Latin si with mirari, (indeed with all verbs of wonder) to express what is not doubted but wondered at: Thus we may here render, 'that he were already dead!' The πάλαι is wrongly rendered in E. V. 'long.' Much mistake in the interpretation of the word might have been avoided by adverting to its primary and leading force. The word, as Valckn. and Lennep say, comes from πᾶλω, (or πᾶλλω) to violently shake any thing, and so turn it over. It is a Dative case of the old noun πᾶλα, and thus when used of time (to which it was early appropriated) denotes ὁ χρόνος ὁ ἐπὶ πᾶλαι, tempus, quod retro est, time which has been thrown back, got rid of, past, whether recently elapsed, or long gone by, in both which significations it occurs in the Classical writers. Thus the Latin olim is from ὄλιε, (and that from ὄλω, voluo) and properly denotes χρόνος ὁ (κατ') ὄλιε, (so πάλιν for κατὰ πάλιν) time which has rolled past and gone. Thus in the words of

Pilate there is a repetition of the foregoing question, with the adoption of a more precise term.

46. μνημείῳ ὃ ἦν, &c.] Wolf, Salmas., Krebs, Schleus., and others are mistaken, who take these words to denote a monument constructed of hewn and polished stone, as appears from Matt. xxvii. 60. ὃ ἐλατομήσεν ἐν τῇ πέτρᾳ. It was, no doubt, a cave hewn out in the rock; that being the custom of the country, and of most of the Eastern nations. Many thousands of such μνεμεία still remain, and are noticed by travellers.

— θύραν] Not 'door,' but 'entrance.'

47. ἐθεώρουν] 'viewed,' spectabant.

XVI. 1. διαγενομένου] 'being elapsed,' or past; a sense of the word frequent in the Classical as well as Scriptural writers.

— ἠγόρασαν] Not 'had bought,' but 'bought.' So the Vulg. 'emerunt,' a translation supposed to have been adopted to reconcile this passage with Luke xxiii. 56. where it is said that the spices were prepared upon the evening of the Sabbath. But, as Mr. Townsend observes, it is only by a scrupulous adherence to the plain sense of Scripture that all difficulties are removed. And the researches of recent Harmonists and Commentators have established the fact, which had escaped the earlier Commentators, namely, that there were two parties of women, to whom the two Evangelists refer respectively. Thus also we are enabled satisfactorily to remove a difficulty which had embarrassed the old Commentators, namely, to reconcile ἀνατείλαντος τοῦ ἡλίου at ver. 2. with the πρωὶ σκοτίας ἐτι οὔσης at Joh. xx. 1.

4. ἦν γὰρ μέγας σφόδρα] The Commentators have been not a little perplexed with this clause,

- σαι θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας
 5 σφῶδρα. ¹καὶ εἰσελθούσαι εἰς τὸ μνημεῖον, εἶδον νεανίσκον ^f Matt. 28.
 καθήμενον ἐν τοῖς δεξιοῖς, περιβεβλημένον στολὴν λευκὴν ^g Joh. 20, 12.
 6 καὶ ἐξεθαμβήθησαν. ²ὁ δὲ λέγει αὐταῖς· Μὴ ἐκθαμβείσθε. ^g Matt. 28.
 Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, ^h Luc. 24, 5.
 7 οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν. ^h ἀλλ' ^h Supr. 14.
 ὑπάγετε, εἰπάτε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ, ὅτι ^h Matt. 28.
 προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς ^h 32, et 28, 10.
 8 εἶπεν ὑμῖν. ¹καὶ ἐξελθούσαι ^h [ταχύ] ἔφυγον ἀπὸ τοῦ μνη- ^h Act. 1, 3.
 μείου· εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδέν ^h et 13, 31.
 εἶπον, ἐφοβοῦντο γάρ. ^h 1 Cor. 15, 5.
 9 ^k Ἀναστὰς δὲ πρῶτ' ^k πρώτη σαββάτου ἐφάνη πρῶτων ^k Joh. 20.
 Μαρίᾳ τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἐπτὰ δαιμόνια. ^k 14, 16.
 10 ἐκείνη πορευθεῖσα ἀπήγγειλε τοῖς μετ' αὐτοῦ γενομένοις, ^k Luc. 8, 2.
 11 πενθοῦσι καὶ κλαίουσι. κακέينوι, ἀκούσαντες ὅτι ^h ζῇ καὶ ^h Luc. 24.
 12 ἐθεάθη ὑπ' αὐτῆς, ἠπίστησαν. ¹Μετὰ δὲ ταῦτα δυσὶν ἐξ ^h 13.
 αὐτῶν περιπατοῦσιν ἐφανέρωθη ἐν ἐτέρᾳ μορφῇ, πορευομέ-
 13 νοις εἰς ἀγρόν. κακέينوι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς·

because it cannot be referred to what immediately precedes. To remove this difficulty some would take the γὰρ in the sense *διό*. That, however, is too much of a "device for the nonce." It is better with some Commentators, to suppose that the words have reference not to the clause which immediately preceded, but to the one before that, *τίς—μνημεῖον*; the intermediate words being regarded as parenthetical. Yet the construction at *καὶ ἀναβλέψασαι* will not admit of the parenthesis, and thus the difficulty remains in its full force, and nothing would seem to remove it but to *transpose* the words, as is done by Newcome and Wakef. But for that there is little authority; and what may be allowable in forming *translations*, is not so in *editing* the words of an original. I cannot but think that the γὰρ has reference to some clause omitted; not indeed that which Whitby, Grot., and Rosenm. too arbitrarily suppose, 'and this happened luckily for them;' but to something which may be supplied from *both the preceding sentences*, thus: 'And well might they say, who will roll, &c., and behold, doubtless with surprise, its removal; for it was very great.' Thus the words at v. 7. *καθὼς εἶπεν ὁ* are, with Fritz., to be referred, not to the clause which immediately precedes, but to the one before that.

7. *τοῖς μαθηταῖς α.*] Many recent Commentators understand by this expression Christ's followers in general. But the older ones, (and lately Fritz.) seem right in taking it to denote the *Apostles*, by a frequent figure of speech, whereby a part is put for the whole, and of which examples are adduced by Grot.

The καὶ just after is best rendered, 'et (præsertim),' for καὶ μάλα; a signification often occurring in the Classical writers from Homer downwards. On the reason why *Peter* is here named the Commentators differ in opinion; though they are agreed that it was not from any

pre-eminence which he had over the rest of the Apostles. The several reasons they assign may perhaps be *conjoined*. Peter was, it seems, named both for his consolation and assurance, and from the permanent regard which his singular affection towards his master had created.

8. *ταχύ*] This is omitted in most of the best MSS., and is cancelled by almost every Editor from Wets. to Scholz. It was, no doubt, introduced from Matt. xxviii. 8. The words *οὐδενὶ οὐδέν εἶπον* must (as appears from the *ἐφοβοῦντο* just after) be understood of the time during their return, or shortly after, and the persons whom they might then meet with.

9. The authenticity of the remainder of this Gospel has been impugned by several Critics, but defended by more. See a statement of the arguments on both sides in Recens. Synop. To what is there said it may be added, that this passage is satisfactorily defended by Scholz, who, after all his researches, (extended to MSS. nearly half as numerous again as Griesbach's) has never been able to find this portion omitted in more than one MS. (and that, one in which great liberties have been taken) and a single Version.

9. *ἐπτὰ δαιμόνια*] Many of the recent Foreign Commentators stumble at the *ἐπτὰ*. But it has no difficulty except to those who adopt Mede's hypothesis with respect to the Demoniacs. Why should not this poor wretch have been possessed with *seven* devils as well as another was with a *legion*, i. e. very many.

12. *ἐν ἐτέρᾳ μορφῇ*] Some interpret *μορφῇ* of *dress*, the authority for which signification is very slender. Others, more properly, understand by it *visage* and *general appearance*. Whatever the alteration in appearance might be, it was such as also to prevent our Lord's being immediately recognised by the two disciples who were going into the country. See Luke xxiv. 18.

οὐδὲ ἐκείνοις ἐπίστευσαν. ^m Ὑστερον ἀνακειμένοις αὐτοῖς 14
 τοῖς ἑνδεκα ἐφανερώθη, καὶ ὠνείδισε τὴν ἀπίστιαν αὐτῶν
 καὶ σκληροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν ἐγνηγερμένον
 οὐκ ἐπίστευσαν. ⁿ Καὶ εἶπεν αὐτοῖς Πορευθέντες εἰς τὸν 15
 κόσμον ἅπαντα, κηρύξτε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει.
 ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας 16
 κατακριθήσεται. ^p σημεῖα δὲ τοῖς πιστεύουσι ταῦτα παρα- 17
 κολουθήσεται· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι· γλώσ-
 σαις λαλήσουσι καιναῖς· ^q ὄφεις ἄρουσι. κἂν θανάσιμόν τι 18
 πίωσιν, οὐ μὴ αὐτοὺς βλάψει· ἐπὶ ἁρρώστους χεῖρας ἐπι-
 θήσουσι, καὶ καλῶς ἔξουσιν.
 Ὁ μὲν οὖν κύριος, μετὰ τὸ λαλῆσαι αὐτοῖς, ἀνελήφθη 19
 εἰς τὸν οὐρανὸν, καὶ ἐκάθισεν ἐκ δεξίων τοῦ Θεοῦ· ^r ἐκεῖνοι 20
 δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργούντος,
 καὶ τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούντων σημείων.

13. οὐδὲ ἐκείνοις ἐπίστευσαν] This seems to be at variance with Luke xxiv. 34., who says that before they approached, Jesus had appeared to Simon, and that he had related it to the assembly. For even this they did not sufficiently credit; nay even when Jesus had come up, Luke adds, ἐπὶ ἀπιστοῦντων αὐτῶν. All this, however, tends to make us repose a firmer confidence in the testimony of those who themselves so slowly and cautiously admitted belief. (Grot.) In the passage of Luke, the Apostles and Disciples are indeed spoken of, but λέγοντες does not denote all the Apostles and Disciples gathered together, but only some of them. Passages of this sort, in which what seems spoken of all, is to be understood only of some, are not unfrequent in the N. T. There is therefore no discrepancy between Mark and Luke. Some of the assembly (as Luke tells us) believed that Jesus had returned to life: all the rest denied implicit credit to the narrations concerning that event. Hence even when Jesus appeared to them, they fancied they saw a phantasm; from which we may conclude that they were by no means credulous. (Kuin.)

15. πᾶσιν τῇ κτίσει] i. e. to all human creatures, both Jews and Gentiles, to all nations, as Matthew expresses it.

16. ὁ πιστεύσας—κατακριθήσεται] By comparing this with the commission given the Apostles, Matt. xxviii. 20. and Luke xxiv. 47, it is plain that not only faith, but repentance and obedience were to be preached in the name of Christ; and consequently that belief is here put for the Christian system in general, a part for the whole. Βαπτισθεὶς σωθ. signifies, 'he shall by virtue of that faith and baptism be placed in a state of salvation, and, if he continues therein, shall finally attain salvation.' With respect to κατακριθήσεται, whether it be rendered 'damned,' or 'condemned,' matters but little as to the ultimate sense, since upon the lowest meaning that can be affixed to σωθήσεται, the contrary cannot but imply a state of present reprobation, which, if continued in, must assuredly end in perdition.

17. σημεῖα δὲ, &c.] On the several particulars

of our Lord's promise, so as to show their exact fulfilment much valuable matter may be found in the Commentators ap. Recens. Synop. The exercise of the first gifts (namely the casting out of devils) is proved by the early Fathers, Justin Martyr, Clemens Alex., Origen, Irenæus, Tertullian, &c. Of the second, namely speaking with new tongues (which must be understood in its full extent, of the miraculous communication of the faculty of speaking with tongues never previously learned) we have abundant evidence, both in Scripture and in the testimonies of the earliest Fathers. The same may be said of the other two particulars, the "taking up serpents," and the "drinking poison without injury." The former (and probably the latter) was in that age regarded as a decisive test of supernatural protection; though we find that this power was sometimes pretended to by impostors. As to the latter, that faculty (as Doddr. observes) would be especially necessary in an age when the art of poisoning was brought to such cursed refinement. As to the fifth particular, healing the sick, the Scriptures and early Ecclesiastical writers are full of examples. Upon the whole, there is full evidence for the fulfilment of those promises which the above expressions, in their plain and full sense, imply, namely, of miraculous attestation to their Divine mission, and supernatural protection under all the evils which they should have to encounter in the exercise of it.

19. ἀνελήφθη εἰς τὸν οὐ.] The phrase is found frequently in the Sept. and many other authors adduced by Wets. It is plain from these words that our Saviour ascended in a visible manner, and in the presence of his Disciples; whether (as some say) with thunder and lightning, or involved in a cloud, cannot be determined. "It was (as is justly remarked by Jennings ap. Doddr.) much more proper our Lord should ascend to Heaven in the sight of his Apostles, than that he should rise from the dead in their sight: for his resurrection was proved when they saw him alive after his passion; but they could not see him in heaven while they continued upon earth."

ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ ΕΥΑΓΓΕΛΙΟΝ.

- 1 I. ἘΠΕΙΔΗΠΕΡ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διή-
γησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,
2 καθὼς παρέδωκαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται · Heb. 2.3.
3 γινόμενοι τοῦ λόγου · ἔδοξε καμοῖ, παρηκολουθηκóτι ἀνωθεν · 1 Joh. 1.1.
Act. 1.1.

I. 1. ἐπειδήπερ—διήγησιν] Render, 'Since many have undertaken to compose a narrative,' &c. There is a similar commencement to Justin's History: "Cum multi ex Romanis—res Romanas Græco peregrinoque sermone contulissent, &c." Who are meant by these "many" has been much discussed; but it is now agreed that the Gospels of Matthew and Mark could not be intended to be included, the former being from one τῶν ἀπ' ἀρχῆς αὐτόπτων, and the latter probably not yet written. These were, no doubt, the compositions of pious and well-meaning persons, but without the necessary information or qualifications for writing a Gospel History. They were, therefore, not intentionally false, but necessarily erroneous and defective. It has also been fully established that we are not to understand by these what are called the *Apocryphal Gospels*, as they have been collected by Fabricius, since few, if any, of those can be proved to have been then in being. It is not surprising that the minds of men, excited as they were by the mighty moral revolution which had taken place, should have been deeply interested about the origin and nature of the new Religion; and that several should have applied themselves to satisfy this rational curiosity, professing indeed to derive their relations from credible, but all of them more or less erroneous and defective, testimonies. The compositions in question have perished, though some portions of them may be supposed to have been embodied in the Apocryphal Gospels.

Ἐπεχείρησαν is considered by most recent Commentators as pleonastic; though by the ancients it was understood to denote *attempt* as opposed to accomplishment of the purpose. Both of which views seem erroneous. There is no pleonasm; and though *failure* is not necessarily implied, yet some notion of it is suggested by the employment of a term which alludes to the *arduousness* of a work executed *magno conatu*, and is noticed by Hesych. Ἀνατάσσασθαι has been wrongly taken to signify here to *re-arrange what is already written*. The sense of repetition in the word, though frequent, is not perpetual. Nor need we, with some, suppose that the preposition loses its proper force. It is better to take it to denote not only *repetition*, but *success-*

sion, as of one thing after another, which implies setting in order. Thus ἀνατάσσασθαι will be equivalent to *συντάσσασθαι*, and that in a figurative sense may very well denote *contextere, componere*.

— πεπληροφορημένων] Πληροφορέω signifies 1st, to carry a full measure, to be full, or make full. 2dly, to render fully certain, either as spoken 1. of persons, or 2. (as here and in 2 Tim. iv. 17.) of things, which are thus said to be fully confirmed and established, and are therefore received as certain truths.

2. ἀπ' ἀρχῆς] This is by some supposed to refer (as ἀνωθεν in the next verse) to the period at which Luke commences his narrative; by others, to the commencement of Christ's ministry; which opinion is greatly preferable; for, among other reasons, αὐτόπται would not be very necessary for any events beyond that period. Besides, ὑπηρέται being united with αὐτόπται negatives this.

— τοῦ λόγου] Many of the best Commentators take this to mean 'the thing,' i.e. the πραγμάτων in the preceding verse. And ὑπηρέται τοῦ λόγου they interpret 'associates in the matter,' or the thing done, namely, Christ's relatives, disciples, friends. Of this sense of λόγος examples are adduced from Acts xiii. 5, 15, 26. 1 Cor. iv. 1. Wisd. vi. 4. as also several from the Classical writers. Thus αὐτόπται will as well as ὑπηρέται be referred to λόγους, and we shall have no occasion to supply, as we otherwise must, τῶν πραγμάτων from the subject matter. There is however no necessity to abandon the common interpretation, by which τοῦ λόγου is taken to mean λόγους τοῦ Θεοῦ, the Gospel; a signification frequent in St. Luke, and which is confirmed by the high authority of Valekn. in loc. Thus, too, we obtain a more significant expression, and one more agreeable to facts, since Luke received his information, both from those who had attended on the ministry of Christ while on earth, and also those who, after his ascension, were pre-eminently ministers for the propagation of his Gospel throughout the world.

3. παρηκολουθηκóτι—ἀκριβῶς] Render: 'having diligently investigated every thing from the very first.' Παρακολουθεῖν signifies properly to follow up, trace, &c. Many examples have been adduced from the Classical writers, both

παῖσιν ἀκριβῶς, καθεξῆς σοὶ γράψαι, κράτιστε Θεόφιλε, ἵνα ἡ ἐπιγνώσις περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

x Matt. 21.
1 Par. 24.
10, 15.
Neb. 12. 4,
17.

ἡ ΕΓΕΝΕΤΟ ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας, ἐξ ἐφημερίας Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρῶν, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ. ἦσαν δὲ δίκαιοι ἀμφοτέροι ἐνώπιον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιομασί τοῦ κυρίου ἀμεμπτοι. καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ Ἐλισάβετ ἦν στεῖρα, καὶ ἀμφοτέροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντι τοῦ Θεοῦ, κατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχε τοῦ θυμιάσαι, εἰσελθὼν εἰς

y Exod. 20.
Lev. 16. 17.
Heb. 9. 6.

of the proper and the figurative sense. *Ἀνωθεν* cannot mean (as some imagine) 'by inspiration;' since the context requires the sense 'from the very first,' (so *ἀπ' ἀρχῆς* just before) which is of perpetual occurrence, and here has reference to the period at which this Gospel commences (namely, from the conception of John the Baptist) a period beyond that of Matthew and Mark.

— *καθεξῆς*] This does not so much denote order of time as of events, as to their regular disposition, and orderly classification. Θεόφιλε. The notion of some of the older Commentators, that this is only a feigned name expressive of any Christian, and not that of a real person, is disproved by Campb. and others. 1. Because it would be the only instance in the N. T. of a feigned name. 2. Because it would be unsuitable; for if taken (as elsewhere in the N. T.) as a title of excellency, it would be wholly inapplicable; and if as an epithet of affection, φιλτατε would have been employed. By Θεός, is, no doubt, meant a real person; and the epithet κράτιστε cannot well be regarded as one denoting station, otherwise it would have been omitted at the commencement of the Acts; nor need we advert to any instances of the complimentary use of this or correspondent terms in Latin, since that would be quite unsuitable to the manner of the sacred writers, and unworthy of inspiration.

4. ἵνα ἐπιγνῶσι] The ἐπι is here intensive, and the sense of the verb is to ascertain and be thoroughly informed of any thing. Κατηχήθης does not imply what is now meant by Catechetical instruction, but merely denotes that instruction, elementary and chiefly *vivā voce*, (as is suggested by the primary sense of the word, which is to sound down into the ear) such as preceded and followed up admission into the Christian Church. By λόγων are, I conceive, meant, as the subject of the κατηχ., both the statements made of the facts which had taken place respecting the origin of the new religion, and the doctrines which it revealed. It is well remarked by Kuin., that the τὴν ἀσφάλειαν (the certainty) glances at the opposite qualities in the narrations just adverted to, as also do the preceding terms *ἀνωθεν*, *ἀκριβῶς*, and *καθεξῆς*.

5. ἐφημερίας] This word (from ἐπι and ἡμέριος, a poetic term for *ἡμερινός*), signifies

properly a daily service, as that of the Jewish priests in the temple; and since that was daily, and even nightly performed by the priests in turn for a week alternately, it came to denote (as here), by metonymy, the class (and there were 24 classes) who took that weekly service in rotation. This is mentioned, to show that John was of honourable birth. Zacharias was not, however, (as has been supposed) the High Priest; since *τις* is added, and the High Priest was of no course at all. His offering of incense was, no doubt, only the daily offering, which would fall to his lot as an ordinary priest in his course.

— *θυγατέρων*] 'posterity.' A Hebraism. 6. δίκαιοι] 'persons of uprightness and integrity.' Ἐνώπιον τοῦ Θεοῦ. This Hebraic adjunct imports reality; for whatever is what it is in the sight of an omniscient God, must be really so. The words following are exegetical and illustrative, and πορευόμενοι is figuratively used of habit of action; and δικαιομασί and ἐντολαῖς, denoting the ordinances and commandments, are nearly synonymous; or the former may (as some suppose) denote the moral, the latter the ceremonial law. Ἀμεμπτοι expresses their good repute with men, as the foregoing epithet did their piety towards God.

7. καθότι] 'inasmuch as,' 'seeing that.' Προβεβηκότες ἐν ταῖς ἡμέραις. This is said to be a Hebraism: but it is only such by the use of *ἡμεραίς* for *ἡλικία*, and in the use of ἐν; the Classical writers (as is shown by the examples adduced by Wets. and Munthe, and especially by those in Recens. Synop.) using the phrase *προβαίνειν τῇ ἡλικίᾳ* or *κατὰ τὴν ἡλικίαν*. The expression exactly corresponds to our *elderly* and the Greek *ἀπογέρον*, as Suid. explains *προβεβήκοι* by *παλαιστοί*. This in the present case could not exceed 50, since after that time a priest was superannuated.

8. ἱερατεύειν] 'discharging the priestly function.' The word is only found in the later writers; the earlier ones using *ἱερασθαι*.

9. ἔλαχε τοῦ θυμιάσαι] Sub. κληρὸν, scil. μέρος, which is expressed in Acts i. 17.; though perhaps the Accus. may be the λόγος included in the verb. Among the various offices thus distributed by lot the most honourable was that of burning incense. Τὸν ναβὺν τοῦ Κ., i. e., the

- 10 τὸν ναὸν τοῦ κυρίου· καὶ πᾶν τὸ πλῆθος τοῦ λαοῦ ἦν προσ-
 11 ευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμαμάτος. * ὥφθη δὲ αὐτῷ ^{a Exod. 30.}
 ἄγγελος κυρίου, ἐστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ
 12 θυμαμάτος. καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέ-
 13 πεσεν ἐπ' αὐτόν. ^a Εἶπε δὲ πρὸς αὐτόν ὁ ἄγγελος· Μὴ ^{a Infr. ver. 60.}
 φοβοῦ Ζαχαρία· διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή
 σου Ἐλισάβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα
 14 αὐτοῦ Ἰωάννην. ^b καὶ ἔσται χαρὰ σοι καὶ ἀγαλλίασις, καὶ ^{b Infr. ver. 58.}
 15 πολλοὶ ἐπὶ τῇ [†]γεννήσει αὐτοῦ χαρήσονται. ἔσται γὰρ
 μέγας ἐνώπιον τοῦ κυρίου· καὶ οἶνον καὶ σίκερα οὐ μὴ πίνει, ^{c Num. 6. 3.}
 καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς ^{d Jud. 13. 4.}
 16 αὐτοῦ. ^a καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ ^{e Jer. 1. 5.}
 17 κύριον τὸν Θεὸν αὐτῶν· ^e καὶ αὐτὸς προελεύσεται ἐνώπιον ^{f Gal. 1. 15.}
 αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου, ἐπιστρέψαι καρδίας
 πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοι-

Sanctuary, in which was the altar of incense, as distinguished from the temple at large, in which the people were praying, v. 10.

10. ἡ προσευχόμενον] for προσήχετο; an idiom frequent in the Scriptures, but rare in the Classical writers. For τοῦ λαοῦ ἦν several MSS. have ἦν τοῦ λαοῦ, which is adopted by almost every Editor from Matth. to Scholz; but wrongly, I conceive, for the authority is too weak to establish the existence of so great a harshness as the separation of a Genit. so closely connected with its Nomin. as τοῦ λαοῦ with πλῆθος. This harshness, indeed, and the small number of MSS. in favour of the new reading make me suspect that it arose from a mere error of the scribes; who first omitting τοῦ λαοῦ (which, indeed, need not seem very necessary) then, observing the error, inserted the ἦν after τοῦ λαοῦ. The same kind of mistake has occasioned many thousands of corruptions in the Classical writers.

11. ἐκ δεξιῶν] scil. μερῶν. This was considered as a good omen by the antients. Such angelic appearances are occasionally mentioned in Scripture, as Judg. xiii. 22. and Dan. x. 8.

12. ἐπέπεσεν ἐπ' αὐτόν] This syntax is Hellenistic, for which the Classical one is ἐπιπίπτειν τινι.

13. εἰσηκούσθη] A Hellenistic use of the word, in which the εἰς signifies leaning towards, which implies favour, &c. Ἡ δέησίς σου. Some think the prayer adverted to was a prayer for offspring, addressed either then or formerly. Many specious arguments have been urged for, but weighty reasons against, this supposition. Besides that the apparent impossibility of the thing may be supposed to have produced acquiescence in the will of God, the pious priest would be unlikely to mingle private concerns with public devotions; and it is therefore more probable that he was praying for the advent of Him whose coming many signs announced to be near at hand, even the Messiah.

14. ἔσται χαρὰ σοι] Literally, 'he shall be joy to thee,' i.e. occasion of joy; said in allusion

to the name Ἰωάννης, which signifies 'the grace and mercy of God.' Ἀγαλλίασις is a still stronger term, and denotes exultation. Γεννήσει. Griesb. and others down to Scholz edit, from several MSS., γενέσει, which is, indeed, agreeable to the proprietas linguae; but of such minutiae the sacred writers are little observant.

15. μέγας ἐνώπιον τοῦ Κυρίου] i.e. μέγας παρὰ Θεῷ, in the sight of the Lord or Jehovah. Though some take Κυρίου of Christ, yet Middleton has shown that the use of the Article with Κυρ. requires the above sense.

— οἶνον—πίνει] A Nazaritic injunction. So Numb. vi. 3. of him who has vowed a vow of Nazareth: ἀπὸ οἶνον καὶ σίκερα ἀγνισθήσεται. Σίκερα is derived from the Heb. שִׁכַּר, to inebriate, and denotes generally any intoxicating drink; but was chiefly applied to what we call made wines, or fermented drink, such as ale, or spirit from aniseed, &c. The words ἐκ κοιλίας μητρὸς αὐτοῦ contain a Hebrew hyperbole denoting 'from the earliest period.' See Is. xlviii. 8. xlix. 1 & 5. Ps. lxxi. 6. Yet something very similar occurs in the Anthol. Græc. v. 25. The Classical writers use the phrases ἐκ παιδός or βρέφους, or νηπίων. The ἔτι is for ἤδη.

16. ἐπιστρέψει ἐπὶ Κύριον.] 'will convert to the true worship of God,' as Acts xi. 21. xiv. 15. 2 Cor. iii. 16.

17. αὐτοῦ] A difference of opinion exists as to what this is to be referred. Some, as Quin., regard it as put emphatically for Christ, and compare Luke v. 17. 1 Joh. ii. 6. & 12. But there the reference is not, as here, clear and determinate, the αὐτοῦ being closely connected with Κυρίου τὸν Θεόν, Jehovah. The allusion in προελεύσεται ἐνώπιον αὐτοῦ is clear from Matt. iii. 3. where see Note. Ἐν, for σύν. Πνεύματι, disposition. Δυνάμει, zeal, energy, or mighty endowments. On Elias, as a type of the Baptist, see at Matt. xi. 14. In ἐπιστρέψαι, &c. there is plainly an allusion to Mal. iv. 6. (Compare also Ecclus. xlviii. 10.) but on the exact import of the words Commentators are not agreed. The most natural mode of interpretation, and that most

^{f Gen. 17.} ^{17.} μάσαι κυρίῳ λαὸν κατεσκευασμένον. 'Καὶ εἶπε Ζαχαρίας 18
πρὸς τὸν ἄγγελον. Κατὰ τί γινώσκειαι τοῦτο; ἐγὼ γάρ
εἰμι πρεσβύτερος, καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέ-
^{f Dan. 8.} ^{16. et 9. 21.} ^{Matth. 18.} ^{10.} ραι αὐτῆς. ¹⁹ καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ. 'Εγὼ 19
εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ· καὶ ἀπεσ-
τάλην λαλῆσαι πρὸς σε, καὶ εὐαγγελίσασθαί σοι ταῦτα.
καὶ ἰδοὺ, ἔση σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι ἥς 20
ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις
μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν. Καὶ ἦν 21
ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύμαζον ἐν τῷ χρό-
νῳ αὐτὸν ἐν τῷ ναῷ. ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι 22
αὐτοῖς. καὶ ἐπέγινωσαν ὅτι ὄπτασίαν ἐώρακεν ἐν τῷ ναῷ·
καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενε κωφός. καὶ ἐγγέ- 23
νετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλ-
θεν εἰς τὸν οἶκον αὐτοῦ. Μετὰ δὲ ταύτας τὰς ἡμέρας 24
συνέλαβεν Ἑλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν

suitable to the words of the Prophet, is to regard them as denoting that reconciliation of discordant sects and political feuds, by a common repentance and reformation, as well as the general cultivation of philanthropy, which it was the purpose of the Gospel to promulgate and enjoin on men. This view is confirmed by the weighty authority of Valckn.

— καὶ δπειθεῖς ἐν φρονήσει δικ.] There is some difference of opinion as to the sense of these words. Many Commentators (as Campb.) construe them with the words following, and render: 'And by the wisdom of the righteous, or of righteousness, to render the disobedient a people well-disposed for the Lord, furnished for the Lord, or formed for him.' This, however, does violence to the construction of the whole sentence, and therefore it is better, with most Commentators, (supported by the authority of Valckn.) to take the words as a separate and independent clause. Thus ἐν φρονήσει will be for εἰς φρόνησιν. The sense, then, will be, 'to reform the disobedient and unrighteous to the comprehending and embracing of righteousness.' The true construction seems to be this: καὶ ἐπιστρέψαι δπειθεῖς (ὥστε εἶναι) ἐν φ. δ., 'so that they may be of the disposition of the righteous.'

The sense of ἐτοιμάζειν Κυρίῳ λαὸν κατεσκευασμένον is, 'to make ready a people prepared and equipped or fitted for (the service of) the Lord.' Thus all is plain. The two first clauses state the particular purposes of the Baptist's mission (namely, to introduce concord and philanthropy, and reformation of mind and practice). The third states the general purpose, or rather the result of the former.

18. κατὰ τί] Sub. σημεῖον, which is expressed in a similar passage of Gen. xv. 8. So also ἐν τινί at Judg. vi. 15. and 1 Sam. xxix. 4.

19. παρεστηκὼς ἐνώπιον τοῦ θεοῦ] An image borrowed from the custom of Oriental courts.

20. ἔση—λαλῆσαι] This is not a mere pleonasm, but the latter phrase is meant to explain and strengthen the force of the former. Thus in Acts: ἔση τυφλός, μὴ βλέπων τὸν ἥλιον. Those recent Commentators who refer this to the idiom by which the affirmation of a thing is joined with a denial of its contrary, confound two distinct idioms.

— ἀνθ' ὧν] 'because.' See Matth. Gr. Gr. § 480.

21. ἐν] 'at, or while.'

22. λαλῆσαι αὐτοῖς] i.e. to give them the accustomed benediction, as most Commentators explain; though the thing is not certain. Ἦν διανεύων αὐτοῖς, scil. τοῦτο, i.e. nodding assent to the inquiry whether he had seen a vision. Διανεύειν signifies to express one's meaning by nods, or becks. See the numerous Classical illustrations of the word which I have adduced in Recens. Synop. Κωφός here signifies both deaf and dumb, as may easily be imagined from what has been observed on a former occasion.

23. λειτουργίας] Λειτουργία is derived from the old word λῆϊτος, publicus, and signifies properly any public service, whether civil or military. But in the Scriptures it is applied to the public offices of religion; First, that of the Priests and Levites, under the Mosaic Law; 2dly, that of Christian Ministers of every sort under the Gospel Dispensation.

24. συνέλαβε] Sub. ἐμβρυον. The import of περιέκρυβεν ἐαυτήν has been much disputed. It appears, however, that we are not to understand that she concealed her pregnancy, but that she kept herself private; as well to avoid ridicule, as prevent accidents which might endanger the embryo, or impart to it any defilement; (See Judg. xiii. 3.) as also for the purpose of devotion to God for his mercy and goodness in taking away her reproach, which barrenness has always in the East been reckoned to convey. As to the "five months," we need not suppose the first five, nor can we the last five; but rather any five.

- 25 εαυτὴν μῆνας πέντε, λέγουσα· ^h Ὅτι οὕτω μοι πεποίηκεν ὁ κύριος ἐν ἡμέραις αἷς ἐπέιδεν ἀφελεῖν τὸ ὄνειδος μου ἐν ἀνθρώποις. ^b Gen. 30. 23. ^c Esa. 4. 1.
- 26 ἘΝ δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας ἥ ὄνομα Ναζαρέτ,
- 27 ἡ πρὸς παρθένον μεμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαβίδ· καὶ τὸ ὄνομα τῆς παρθένου, Μαριάμ. καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτήν, εἶπε· Χαῖρε κεχαριτωμένη·
- 29 ὁ κύριος μετὰ σοῦ· εὐλογημένη σὺ ἐν γυναιξίν. ἡ δὲ ἰδοῦσα διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος. Καὶ εἶπεν ὁ ἄγγελος αὐτῇ· Μὴ φοβοῦ Μαριάμ· εὗρες γὰρ χάριν παρὰ τῷ Θεῷ. ^k καὶ ἰδὼν, συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. ^k Esa. 7. 14. ^l infr. 2. 21. ^m Matt. 1. 21. ⁿ Esa. 9. 6. et 16. 5. ^o et 54. 5. ^p 2 Sam. 7. 12. ^q Psal. 132. 11. ^r Dan. 2. 44. ^s et 7. 14. 27. ^t Mich. 4. 7. ^u Esa. 9. 7. ^v 1 Par. 22. 10. ^w Psal. 45. 7. et 89. 37. ^x Jer. 23. 5. ^y 1 Cor. 15. 24. ^z Heb. 1. 8. ^{aa} n Joh. 42. 2. ^{ab} Jer. 32. 17. ^{ac} Zach. 8. 6. ^{ad} Matt. 19. 26. ^{ae} infr. 18. 27.
- 32 αὐτοῦ ἰησοῦν. οὗτος ἔσται μέγας, καὶ υἱὸς ὑψίστου κληθήσεται· καὶ δώσει αὐτῷ κύριος ὁ Θεὸς τὸν θρόνον Δαβίδ τοῦ πατρὸς αὐτοῦ, ^m καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. Εἶπε δὲ Μαριάμ πρὸς τὸν ἄγγελον· Πῶς ἔσται τοῦτο, ἐπεὶ ἀνδρὰ οὐ γινώσκω; καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκιάσει σοί· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς Θεοῦ. καὶ ἰδὼν, Ἐλισάβετ ἡ συγγενὴς σου, καὶ αὐτὴ συνειληφύῃα υἱὸν ἐν γήρει αὐτῆς· καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλον-
37 μένῃ στείρα. ⁿ ὅτι οὐκ ἀδυνατήσῃ παρὰ τῷ Θεῷ πάν ρῆμα.

25. ἐπέιδεν] 'looked upon me,' viz. with favour. A signification found in the $\pi\alpha\rho\iota$ of the Hebrew, the $\epsilon\iota\sigma\iota\delta\epsilon\iota\nu$ of the Greek Classical writers, and the respicere of the Latin. 'Ονειδος is properly a word of middle signification, like the Latin *fama*, and is in the early writers used in a good sense for δόξα, but in the later ones always in a bad sense.

27. μεμνηστευμένην] 'betrothed, contracted; without which no woman was ever married, among the Jews, and probably the Gentiles also, from the earliest ages. See Hom. II. 2. 245.

28. κεχαριτωμένη] This is not well rendered 'beloved,' or 'favourite of heaven,' as in Campbell's version. Better (as in the Vulg.) 'gratia plena,' 'highly favoured,' or (as Valckn.) 'gratia cumulata.' For (as Valckn. has well observed) all verbs of this form have a sense of *hearing up, or rendering full*, e. gr. $\alpha\iota\mu\alpha\tau\acute{o}\omega$ $\theta\alpha\upsilon\mu\alpha\tau\acute{o}\omega$, $\sigma\pi\omicron\delta\acute{o}\omega$, $\mu\omicron\upsilon\sigma\acute{o}\omega$, $\kappa\alpha\tau\acute{i}\omega$. The word $\chi\alpha\rho\iota\tau\acute{i}\omega\mu\epsilon\eta$ is rare, and only found in the Classical writers, once in Liban. It occurs, however, in Eccles. ix. 8. & xviii. 17. as also in Ps. xviii. 26. Symm. 'Ὁ Κύριος μετὰ σοῦ. Sub. ἔστω. A frequent form of salutation. See Ruth ii. 4. Judg. vi. 12. Εὐλογημένη ἐν γυναιξίν. This is said to be a Hebrew form of expressing the superlative; but it is found also in both the Greek and the Latin Classical writers.

29. ποταπὸς εἶη ὁ ἀσπ. οὗτος] A popular

form of expression equivalent to 'what these remarkable addresses might mean.'

30. εὗρες χάριν] This is not a Hebraism. So Thucyd. i. 58. $\epsilon\upsilon\rho\omicron\nu\tau\omicron$ οὐδὲν ἐπιτήδειον. & v. 35. $\epsilon\upsilon\rho\omicron\nu\tau\omicron$ τὰς σπονδὰς. The middle form, however, is always used by the Classics.

31. καλέσεις] Future for Imperative, *Hebraicæ et Hellenisticæ*.

32. κληθήσεται] 'shall be.' The Unitarian mistranslation of υἱὸς ὑψίστου, 'a son of the most high God,' is completely refuted by Mid-dlet. in loc. On the things expressed in this and the next verse, see Grot. and Whitby.

35. δύναμις ὑψίστου ἐπ. These words are exegetical of the preceding clause. Ἐπισκιάζειν signifies, 1. to overshadow; 2. to surround; 3. to defend, or to assist; 4. as here, to exert a power or influence in, like ἐπισκίνομι in 2 Cor. xii. 9.

36. γήρει] This (for $\gamma\eta\rho\alpha$) is found in almost all the best MSS. and the Ed. Princ., and other early Edd. and is adopted by Wets., Matth., Griesb., Tittm., Vater, and Scholz. It is besides confirmed by the use of the Sept.

— ἕκτος ἐστίν—στεῖρα.] On this idiom I have fully treated in Recens. Synop. and on Thucyd. i. 13. & iii. 2. See also Matth. Gr. Gr. § 390. C.

37. οὐκ ἀδυνατήσῃ—ῥῆμα] This is, as I observed in Recens. Synop., a proverbial form of expression similar to one in Gen. xviii. 14.

εἶπε δὲ Μαριάμ· Ἰδού, ἡ δούλη κυρίου· γένοιτό μοι κατὰ τὸ 38
ῥῆμά σου. καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

Ἀναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις, ἐπορεύθη 39
εἰς τὴν ὄρεινὴν μετὰ σπουδῆς, εἰς πόλιν† Ἰούδα· καὶ εἰσῆλθεν 40
εἰς τὸν οἶκον Ζαχαρίου, καὶ ἡσπάσατο τὴν Ἐλισάβετ. καὶ 41
ἐγένετο, ὡς ἤκουσεν ἡ Ἐλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας,
ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη πνεύ-
ματος ἁγίου ἡ Ἐλισάβετ, καὶ ἀνεφώνησε φωνῇ μεγάλῃ καὶ 42
εἶπεν· Εὐλογημένη σὺ ἐν γυναιξί, καὶ εὐλογημένος ὁ καρπὸς
τῆς κοιλίας σου. καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ 43
κυρίου μου πρὸς με; ἰδού γάρ, ὡς ἐγένετο ἡ φωνὴ τοῦ 44
ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ
• Infr. 11.
38. βρέφος ἐν τῇ κοιλίᾳ μου. °καὶ μακαρία ἡ πιστεύσασα· ὅτι 45
ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου.

Καὶ εἶπε Μαριάμ· Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, 46
καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτῆρί μου· 47
p 1 Sam. 1. ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπεινώσιν τῆς δούλης αὐτοῦ. ἰδού 48
11. γὰρ ἀπὸ τοῦ νῦν μακαριοῦσί με πᾶσαι αἱ γενεαί· ὅτι
Gen. 30. 13.

μὴ ἀδυνατήσει παρὰ τῷ Θεῷ ῥῆμα. Here ῥῆμα, like the Heb. דבר, signifies *thing*, as often. The Future here has the force of the Present.

38. Ἰδού—κυρίου] An expression of pious acquiescence.

39. ἐν ταῖς ἡμέραις ταύταις] 'then, at that time.' Πόλιν Ἰούδα. The name of the city or town the Evangelist has not recorded; but those Commentators who are unwilling to be supposed ignorant of any thing unknown try to find it out. *Jerusalem*, which some propose, cannot be thought of; and *Hebron*, in which most acquiesce, would, as being the capital city of the tribe, have required the *Article* to have been prefixed to πόλιν. Others, very probably, conjecture that the true reading is *Ιούττα* or *Ιούτα*, a town of Judah mentioned in Josh. xv. 55. & xxi. 16.; which name might easily have been, by the time of our Lord, softened into *Ἰούδα*. There is not, however, the slightest authority for this conjecture, in either MSS. or Versions.

41. ἐσκίρτησε ἐν τῇ κοιλίᾳ α.] Σκιρτᾶν properly signifies to bound, like young animals; but is sometimes, like *saltire* in Latin applied to denote the leaping of the foetus in utero. So Gen. xxv. 22. ἐσκίρτων τὰ παῖδιά ἐν αὐτῇ, and Nonn. Dionys. viii. 224. This is not uncommon in the advanced stages of pregnancy, and is usually occasioned by sudden perturbation.

43. πόθεν μοι τοῦτο] Sub. τὸ πρᾶγμα γέγνε. This manner of speaking (which, Rosenm. observes, is a form expressive of admiration at any unexpected honour done) not unfrequently occurs in the Classical writers.

44. ἐσκίρτησεν ἐν ἀγαλλ.] i.e. as it were leaped for joy; for the foetus was incapable of any sensation. This manner of speaking is common, especially in the popular phraseology of every language. Her knowledge that Mary was

to be the mother of the Messiah, as well as her immediate belief in the promise of the angel, seems to have been imparted by a Divine revelation. For ἐσκίρτησεν ἐν ἀγαλλ. τὸ βρέφος very many MSS. have ἐσκίρτησε τὸ βρέφος ἐν ἀγαλλ., which is edited by Matth., Griesb., and Scholz; but wrongly; for the reading seems to have arisen merely from an accidental omission of ἐν ἀγαλλ., (which is awkwardly interposed between the Nominat., and the verb) and then to have been inserted, but in the wrong place. Besides, the reading in question involves, in ἐν ἀγαλλ. ἐν τῇ κοιλίᾳ, a greater irregularity than can be found any where else in St. Luke's writings.

45. ἡ πιστεύσασα· ὅτι, &c.] Some join ὅτι closely with πιστ. But this construction, though sanctioned by the usage of Scripture, pares down the sense. That proposed by Kuin. is unnecessarily tortuous.

46. It is observable, that most of the phrases in this admirable effusion are borrowed from the O. T., especially from the song of Hannah, to which it bears a strong resemblance, and in which there were so many passages remarkably suitable to her own case. See more in Grot., Doddr., Rosenm., and Jebb's Sacred Lit. p. 310 & 392.

—μεγαλύνει ἡ ψυχὴ μου] This use of ψυχῇ is not a mere Hebraism, but is very emphatic, and implies the greatest earnestness and intensity of feeling. Μεγαλύνειν, in this precatory use (of which there are instances in the Classical writers) signifies to extol. Ταπεινώσιν signifies not *humility*, but *lowly condition*, as in Gen. xxix. 32. and elsewhere; though the former may be included as a secondary sense.

48. μακαριοῦσί·] 'shall esteem me happy.' In this absolute use the word occurs in James v. 11.; but in the Classical writers it is usually accompanied with a Genitive of thing, stating the *cause*, or *origin*.

- 49 ἐποίησέ μοι μεγαλεῖα ὁ δυνατός· καὶ ἅγιον τὸ ὄνομα αὐτοῦ,
 50 καὶ τὸ ἔλεος αὐτοῦ εἰς γενεάς γενεῶν τοῖς φοβουμένοις ^{q Gen. 17.}
 51 αὐτόν. ἔποίησε κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν ^{Exod. 20. 6.}
 52 ὑπερηφάνους διανοία καρδίας αὐτῶν. *καθεῖλε δυνάστας ἀπὸ ^{Psalm. 103.}
 53 θρόνων, καὶ ὕψωσε ταπεινοὺς. ἰπεινῶντας ἐνέπλησεν ἀγα- ^{17.}
 54 θῶν, καὶ πλουτοῦντας ἐξαπέστειλε κενούς. ἂντελάβετο ^{1 Es. 29.}
 55 Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους (καθὼς ἐλάλησε ^{15.}
 πρὸς τοὺς πατέρας ἡμῶν,) τῷ Ἀβραάμ καὶ τῷ σπέρματι ^{et 51. 9.}
 56 αὐτοῦ εἰς τὸν αἰῶνα. Ἐμεινε δὲ Μαριὰμ σὺν αὐτῇ ὥσπερ ^{et 52. 10.}
 μῆνας τρεῖς· καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς. ^{Ps. 33. 10.}
 57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, ^{1 Pet. 5. 5.}
 58 καὶ ἐγέννησεν υἱόν. καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγ- ^{1 Sam. 2.}
 γενεῖς αὐτῆς, ὅτι ἐμεγάλυνε κύριος τὸ ἔλεος αὐτοῦ μετ' ^{Ps. 113. 6.}
 59 αὐτῆς· καὶ συνέχαιρον αὐτῇ. Καὶ ἐγένετο, ἐν τῇ ὀγδόῃ ^{Joh. 5. 11.}
 ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον· καὶ ἐκάλουν αὐτὸ, ἐπὶ ^{et 12. 18.}
 60 τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ, Ζαχαρίαν. καὶ ἀποκρι- ^{19. 21.}
 θεῖσα ἡ μήτηρ αὐτοῦ εἶπεν· Οὐχί, ἀλλὰ κληθήσεται Ἰωάν- ^{1 Paul. 34.}
 61 νης. καὶ εἶπον πρὸς αὐτήν· Ὅτι οὐδεὶς ἐστὶν ἐν τῇ συγ- ^{11.}
 62 γενείᾳ σου, ὃς καλεῖται τῷ ὀνόματι τούτῳ. ἐνένουν δὲ ^{1 Sam. 2. 5.}
^{u Es. 30.}

49. μεγαλεῖα] The Commentators supply *ἔργα, οἱ πράγματα*. But it should rather seem that *μεγαλεῖον* is a substantive, though derived from the adjct. *μεγαλῆος*. And so Euthym. evidently took it.

50. τοῖς φοβ.] for πρὸς τοὺς φοβουμένους; a syntax not unfrequent in the LXX.

51. Mary proceeds to celebrate God's power, and having laid down the general position *ἐποίησε κράτος ἐν βραχίονι αὐτοῦ*, (where the Aorist denotes *custom*) illustrates it by examples. *βραχίονι* denotes, by a usual Hebrew figure, the mighty power of God. The use, too, of *ποιεῖν* throughout the passage is Hebraic. *διεσκόρπισεν*, 'he utterly discomfits.' A metaphor derived from putting to flight a defeated enemy. The word not unfrequently occurs in the LXX., (and, in this very sense, in Ps. lviii. 11.) but very rarely in the Classical writers, though one example is adduced by Kuin. from Ælian Var. Hist. xiii. 46. *τοὺς μὲν διεσκόρπισεν, οὓς* (read *τοὺς*) *ὁ δὲ ἀπέκτεινε*.

— *ὑπερηφάνους διαν. καρδ. αὐτ.*] Some recent Commentators render, 'the proud, as to the imaginations of their hearts.' But there is no reason to deviate from our common version. *διανοία* is governed of *ἐπὶ* understood, and may be understood to denote their thoughts and devices. There may, however, be a sort of hyallage; and Campb. has not ill rendered, 'he dispelleth the vain imaginations of the proud.' See a fine paraphrase by Norris, cited in Recens. Synop.

52. *καθεῖλε δυνάστας*] *Καθαίρω* signifies properly to pull down, as applied to things; but it is not unfrequently used of persons. The passage is taken from Eccles. x. 14. See my Notes on Thucyd. vi. 83. The *δυνάστας* may denote not Kings only, but all who are invested with poli-

tical power; of which signification I have adduced examples in Recens. Synop.

53. The sentiment in the foregoing verse is again brought forward, but here changed from *kings* to *rulers*, to the powerful in general. *Πεινῶντας* expresses the same as *ταπεινοὺς* in the former sentence. *Ἀγαθῶν* is a term savouring of the simplicity of common life and Oriental plainness, denoting the *subsida vite*.

54. *ἀντελάβετο* I] *Ἀντικατέβηκεν* denotes properly 'to lay hold of any thing,' or person, by the hand, in order to support it when it is likely to fall; but it is here, as often in the Classical writers, used metaphorically, for 'to protect,' 'support.' *μνησθῆναι*. Sub. *ὥστε* or *eis τό*, as v. 72. and frequently elsewhere. The construction will be plain from the punctuation which I have adopted, and it is confirmed by Ps. xcvi. 3. LXX. With respect to the full sense of *μνησθῆναι*, (as I explained in Recens. Synop.) God is said to be *mindful* of his people, when he exerts his power for their support, and confers the benefits he promised.

55. *ὥσπερ μῆνας τρεῖς*] i.e., as the best Commentators think, till very near the time of Elizabeth's delivery. That she left her at so critical a time was probably from motives of delicacy, since such were periods of extraordinary resort of company.

58. *συνέχαιρον αὐτῇ*] 'congratulated her.'

59. *ἐκάλουν*] 'they were calling,' 'were going to call it.' A frequent sense of the Imperfect. See Winer's Gr. Gr.

60. *ἀποκριθεῖσα*] 'addressing them.' *Οὐχί*. This paragogic form of *οὐ* is intensive, signifying *nay, by no means*. So Luke xii. 51. xiii. 3. & xvi. 30.

62. *ἐνένουν*] 'they intimated by becks and signs.' See Note supra v. 22. At τὸ τί sub.

b Supr.
v. 13.

τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν. ^b καὶ 63
αἰτήσας πινακίδιον, ἔγραψε λέγων· Ἰωάννης ἐστὶ τὸ ὄνομα
αὐτοῦ. καὶ ἐθαύμασαν πάντες. ἀνεψύχθη δὲ τὸ στόμα 64
αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ· καὶ ἐλάλει εὐλο-
γῶν τὸν Θεόν. καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περι- 65
οικούντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελα-
λείτο πάντα τὰ ῥήματα ταῦτα· καὶ ἔθεντο πάντες οἱ ἀκού- 66
σαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες· Τί ἄρα τὸ παιδίον
τοῦτο ἔσται; καὶ χεὶρ κυρίου ἦν μετ' αὐτοῦ. Καὶ Ζαχα- 67
ρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου, καὶ προε-
φήτευσεν λέγων· ^c Εὐλογητὸς κύριος ὁ Θεὸς τοῦ Ἰσραὴλ, 68
ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ· ^d καὶ 69
ἤγειρε κέρας σωτηρίας ἡμῖν, ἐν τῷ οἴκῳ Δαβὶδ τοῦ παιδὸς

c Infr. 2.
31.
Matt. i. 21.
d Ps. 132.
17, 18.

κατὰ, as to. It is not necessary, however, to take the τὸ for τοῦτο. It belongs to the *wholes* of the clause following; nor is there any pleonasm of the word, as some imagine.

63. *πινακίδιον*.] This is supposed to mean the *small square writing board whitened over*, which is even yet in use in the East. Λέγων, 'expressing.' A sense occurring also in the Classical writers, and derived from the unexact phraseology of common life.

64. *ἀνεψύχθη—γλῶσσα α.*] This is by most Commentators referred to one of those idioms, usual in the best writers, by which a verb is joined to two nouns of cognate sense, to *one* only of which it is properly applicable. So Hom. *σίτρον καὶ οἶνον ἐδόντες*. and 1 Cor. iii. 2. *Γάλα ὑμᾶς ἐπότισα καὶ οὐ βρώμα*. So also Æschyl. *Prom.* 21. *οὔτε φῶνῃ, οὔτε μορφῇν βροτῶν ὄψει*. Besides, the word *ἀνοίγεσθαι* may not inaptly be applied to *setting free* the tongue. Thus (as De Rhoer observes) Sophocles and Themistius speak of the tongue being *shut*, and of the *door* of the tongue. Now surely there is no more impropriety in speaking of the tongue being *opened*. Moreover, the Heb. *פָּתַח*, to which *ἀνοίγειν* answers, signifies not only to *open*, but to *loose*, as in Gen. xxiv. 32. Is. v. 27. See the Note on Mark vii. 34. And so Euthym. must have taken the word. The genius of *modern* languages does not indeed admit this idiom. We may therefore *translate*, 'and immediately his mouth was opened, and his tongue loosed.'

I have in Recens. Synop. shown that the hypothesis by which the loss and recovery of his speech is attributed to *natural* causes cannot be admitted, because we learn from the Evangelist that it was a judicial infiction. The presumption as well as folly of making this, in common with many other narrations of the N. T., a mere *myth*, cannot be too severely reprobated.

65. *φόβος*] This imports a mixed feeling of *wonder* and *awe*.

66. *ἔθεντο ἐν τῇ καρδίᾳ*] scil. ταῦτα, namely (says Euthym.) *ὡς ἀξιόλογα*. This phrase is rare in the Classical writers. Very similar is the Homeric *μῦθον ἐντίθεσθαι θυμῷ*. Still nearer is the Latin *reponere*, or *condere mente*. The τί, which is for τίς, expresses *admiration*; and the

ἄρα is *ratiocinative*. Render, 'What sort of man now will this child become?'

— καὶ χεὶρ Κυρίου ἦν μετ' αὐτοῦ] These words are by some supposed to be a part of the speech; by others, an observation of the Evangelist; which is undoubtedly the true way of taking the passage, being highly suitable to the context, and such as alone the construction will bear. The καὶ is not for γὰρ, as some suppose; but signifies *et sanè*, and indeed.

67. *προεφήτευσεν*] Many learned Commentators think that the term here, and occasionally elsewhere, only denotes to praise God in fervent and exalted strains, like those of a prophet. And indeed such a sense in *προφήτης* is found in the Classical writers; but not in the Scriptural ones; much less in *προφητεύειν*. It may indeed be with truth affirmed, that in the N. T. at least there are but two significations of *προφητεύειν*; 1. to *prophecy*, predict future events; the other, to *speak under the impulse of divine inspiration*. Now the hymn of Zacharias is both inspired and prophetic.

68. *ἐπεσκέψατο*] scil. τὸν λαόν, 'hath visited with his mercy and favour.' The metaphor (which occurs also in ver. 78. and vii. 16. Acts xv. 14. Hebr. ii. 6.) is derived either, as is commonly supposed, from the custom of princes of visiting the provinces of their kingdom, to redress grievances and confer benefits; or rather from the visiting of the distressed by the benevolent. Zacharias's language was permitted by the Spirit to be accommodated to the opinion of the speaker, and, at that time, of all Jews, who supposed the Messiah was to be manifested for the deliverance and benefit of the *Jews* only, not to be a blessing to the whole human race.

69. *κέρας σωτηρίας*] On the exact nature of the metaphor Commentators are not agreed. The following are the only ones which have any semblance of truth. 1. Noesælt supposes an allusion to the *iron horns* which were sometimes fastened to the helmets of the antients. This, however, is too far-fetched. 2. Fischer and many others regard the metaphor as derived from the *four horns of the altar*, which were among the Hebrews (as the *arc* and *foci* among the Greeks and Romans) places of refuge for suppliants.

- 70 αὐτοῦ· (^c καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων τῶν ἀπ' ^e Psal. 72.
 71 αἰῶνος προφητῶν αὐτοῦ,) σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ ^{12.}
 72 χειρὸς πάντων τῶν μισούντων ἡμᾶς· ποιῆσαι ἔλεος μετὰ ^{Jer. 23. 6.}
 τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ, ^{et 30. 10.}
 73 ὅρκον ὃν ὤμοσε πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν· τοῦ δοῦ- ^{Dan. 9. 27.}
 74 ναι ἡμῖν, ^f ἀφόβως ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας ^{f Gen. 22.}
 75 λατρεύειν αὐτῷ ^{16.} ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ ^{Psalm. 105. 9.}
 76 πάσας τὰς ἡμέρας ^{Jer. 31. 33.} [τῆς ζωῆς] ἡμῶν. ^{Heb. 6. 13.} Καὶ σὺ, παιδίον, ^{g Heb. 9.}
 προφήτης ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώ- ^{14.}
 77 πον κυρίου, ἐτοιμάσαι ὁδοὺς αὐτοῦ, ^{h 1 Pet. 1.} καὶ τοῦ δοῦναι γνῶσιν ^{15.}
 78 σωτηρίας τῷ λαῷ αὐτοῦ, ἐν ἀφέσει ἁμαρτιῶν αὐτῶν, ^{i Mal. 3. 1.} διὰ ^{supr. v. 17.}
 σπλάγχχνα ἐλέους Θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνα- ^{k Infr. 3. 3.}
 79 τολὴ ἐξ ὕψους, ^{l Mal. 4. 2.} ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου ^{Zach. 3. 8.}

Thus Christ will be regarded as a new refuge of safety to those who embrace his religion. This, however, seems rather ingenious than solid. Far more natural is the common interpretation (adopted by the antients and most moderns, and ably supported by Kuin.) which derives the metaphor from *horned animals*, whose strength is in their horns. Hence *horn* is a term perpetually used to denote *strength*, and is thus a symbol of power and principality. Thus *κέρας σωτηρίας* is put for *βασιλεία καὶ σωτήρα ισχυρόν*, a royal and powerful deliverer and helper. *Ἐποίησε λύτρωσιν* just before is for *ἐλυτρώσατο*, 'effected deliverance.'

70. ἀπ' αἰῶνος] This phrase, which often occurs in the Hellenistic writers, and sometimes in the Classical ones, (who, however, prefer ἀπ' ἀρχῆς), imports, 'from the most ancient times.'

71. σωτηρίαν] i. e. a means of salvation, for σωτήρα; a frequent idiom in the Hellenistic writers. Ἐξ is for ἀπὸ, as often.

72. ποιῆσαι ἔλεος μετὰ τῶν π. η.] Sub. ὥστε. The sense is: 'in order to show his mercy and kindness to' &c.; for the phrase does not imply any *promise*; but ποιῆσαι τὸ ἔλεος μετὰ τινος corresponds to the Heb. עָשָׂה רַחֲמִים בְּעַד in Genes. xxi. 23. and signifies 'to deal mercifully and kindly with, to exercise kindness to,' as Acts xv. 4. and Luke x. 37.

73. ὅρκον ὃν ὤμοσε] The difficulty here in syntax cannot be removed by resorting to the principal of *apposition*; nor even by supposing the antecedent as put in the same case with the relative, because that does violence to the construction; but rather by supplying κατὰ, with Camer. and others. Thus the sense will be, 'by (i. e. confirmed by) the oath,' &c.

74. τοῦ δοῦναι] Sub. περὶ, or take it for ἐν τῷ δοῦναι, Hellenistic. This and the next v. contain the substance of the oath unto Abraham, on which see Recens. Synop. The Prophets of the O. T., in describing the times of the Messiah, and the spiritual worship which was to succeed to the ceremonial observances of the Law, use the very same language as this Divine Hymn, though neither the Jews, nor even the prophets themselves, understood those prophecies as we, informed by History and enlightened by the

Gospel, are enabled to do. Ἀφόβως must be taken not with ῥυσθέντας, but with λατρεύειν, which is required by the construction, and yields a sense most in unison with the nature of the Gospel. Ὁσιότητι denotes the observances rendered to God; δικαιοσύνη, the duties to men. Compare Eph. iv. 24. Τῆς ζωῆς is omitted in many of the best MSS., all the most important Versions, and some Fathers, and is cancelled by Griesb., Vat., Tittm., and Scholz; and rightly, I conceive; for we cannot imagine why it should have been omitted, but easily why it should have been inserted.

77. τοῦ δοῦναι] Sub. ἔνεκα or διὰ. Γνωσιν σωτηρίας. This, under the Law, was by legal righteousness; under the Gospel, by remission of sins.

78. διὰ σπλάγχχνα] A Hebrew metaphor (on which see Note on Matth. ix. 36.) more significant than ἔλεος.

— ἀνατολὴ ἐξ ὕψους] On the interpretation of this phrase there has been some diversity of opinion. Many eminent Commentators take ἀνατολὴ to signify a budding branch, and figuratively a *son*, like the Heb. בֶּן. But the metaphor is so harsh, and leads to such a confusion, taken in conjunction with the words following, that I see no reason to abandon the common interpretation, 'the dawn from on high,' with allusion to those passages of the O. T. which describe the Messiah under the metaphor of the *light* and the *sun*. See Mal. iv. 2. To this interpretation, indeed, it is objected by Wets. and others, that thus ἐξ ὕψους will not be proper, because the sun when he *ascends* is always in the horizon, and not over head. This criticism, however, proceeds on the error of trying popular language by the rules of strict philosophical propriety. The expression may very well denote that moderate elevation which the Sun soon attains after its rise. But ἐξ ὕψους may be taken, with Kuin., Tittm., and Wahl, for ἀνωθεν, i. e. from heaven. So Virgil: "Jam nova progenies cœlo dimittitur alto." The terms which follow all require the interpretation in question. The whole passage represents the Messiah as coming, like the rising sun, to dispel the darkness which covered the world, bringing life and immortality to light through his Gospel.

καθημένους, τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.
 α Infr. 2. 40. "Τὸ δὲ παιδίον ἤϋξανε καὶ ἐκραταίουτο πνεύματι· καὶ ἦν 80
 ἐν ταῖς ἐρήμοις, ἕως ἡμέρας ἀναδείξωσ αὐτοῦ πρὸς τὸν
 Ἰσραὴλ.

II. ἘΓΕΝΕΤΟ δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθε 1
 δόγμα παρὰ Καίσαρος Αὐγούστου, ἀπογράφεσθαι πᾶσαν 2
 τὴν οἰκουμένην. (αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμο- 2
 νεύοντος τῆς Συρίας Κυρηνίου.) καὶ ἐπορεύοντο πάντες ἀπο- 3
 ο Mich. 5. 1. 4
 Joh. 7. 42. 1 Sam. 16. 4
 Matt. 1. 1. et seqq. 4
 γράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν. Ὁ Ἀνέβη δὲ καὶ 4
 Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέτ, εἰς τὴν
 Ἰουδαίαν, εἰς πόλιν Δαβὶδ, ἣτις καλεῖται βηθλεὲμ, διὰ τὸ
 εἶναι αὐτὸν ἐξ οἴκου καὶ πατρίδος Δαβὶδ, ἀπογράψασθαι 5
 σὺν Μαρίας τῇ μεμνηστευμένη αὐτῷ γυναικί, οὓση ἐγκύη.
 Ἐγένετο δὲ, ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι 6

79. The same metaphor is continued. Compare Ps. xliii. 3. & cxix. 105. and on εἰς ὁδὸν βεβ., Eurip. Med. 740. and Æsch. Ag. 170.

80. πνεύματι] 'in mind,' and wisdom, as opposed to bodily growth.

— ἐν ταῖς ἐρήμοις] Whether by this is meant the *Hill country* where he was born, or the *Desert* properly so called, the Commentators are not agreed. The latter may be considered pretty certain. The period of his retirement is with probability supposed to have been at the age of puberty, when he would have strength of body and mind to bear that solitude, which for him was so necessary. For thus he would not be warped by the prejudices of the Jewish teachers, and would, in that seclusion, approach near unto God, and seek that guidance of the Holy Spirit which was necessary to enable him to be the Herald of the Gospel.

— ἀναδείξωσ] The word is often used of admission to any office unto which a person has been appointed; and here denotes 'entrance on his ministry;' as x. 1. and Acts i. 24.

II. 1. ἐν ταῖς ἡμέραις ἐκείναις] This does not refer to the last verse, but to ver. 36. seqq. of the preceding Chapter. Ἐξῆλθε δόγμα, 'an edict or decree was issued,' or promulgated. This sense of ἐξέρχεσθαι occurs in the LXX. at Dan. ii. 13. ix. 25. and Esth. i. 19., where it answers to the Heb. *kyr*. This use of neuter for passive is frequent in all writers. Δόγμα in this sense occurs both in Hellenistic and Classical Greek.

— ἀπογράφεσθαι πᾶσαν τὴν οἰκ.] Winer, Gr. Gr. § 38. 3., takes ἀπογρ. to be in apposition with the preceding. But it is better to suppose an ellipsis of ὥστε, (i. e. εἰς τὸ) in the sense of purpose, of which examples are frequent. By τὴν οἰκ., scil. γῆν, it is now generally admitted, cannot be meant the whole world. But there are two other significations of the expression, in chusing between which the Commentators are not agreed. Most of the Commentators take it to mean the *Roman world*, i. e. empire; this expression (like *orbis terrarum* in Latin) being then in general use. See Acts xxiv. 5. Apoc. iii. 10. xvi. 14. As, however, no Historian notices such a general census of the whole empire,

and as it is improbable that, had there been one, it would have been mentioned in connexion with the Proprætor of Syria, we may rather suppose, with Keuchen, Bynæus, Wolf, Lardner, Pearce, Fischer, Rosenm., Kuin., and others, that *Judea only* is meant, as in Acts xi. 28. and Luke iv. 3. and perhaps xxi. 20. Indeed the Jews called Judæa the earth of all the earth. See Ruth. i. 1. 2 Sam. xxiv. 8. and Rose's Park, in v.

As to the sense of ἀπογράφεσθαι, which is rendered in E. V. 'taxed,' we have the testimony of Josephus that no tax was levied from Judæa till many years after this period, and the use of the word will authorize us to adopt the interpretation of almost all modern Commentators, 'registered,' understanding the ἀπογραφὴ as a census of the population. Of this many examples are adduced by Wets., and others are added in Recens. Synop., to which I must also refer for information on the next verse as concerns αὐτῇ ἡ ἀπογραφῇ πρώτῃ—Κυρηνίου, into the discussion of which the limits of this work will not permit me to enter. The reader is likewise referred to Townsend Chr. Arr. i. 51.

4. ἐξ οἴκου καὶ πατρίδος Δ.] Grot., Kypke, and others, have rightly observed, that the πατριά was a part of the οἶκος, the latter comprehending the collateral branches, and even servants (οἰκογενεῖς), the former being confined to the direct line of descent; very similar to the distinction among the Romans, of *gentes* and *familia*. After the many separations which had taken place of the Jews, any such census as the above would have been impossible, unless each went to the place which had formerly been the lot of his clan or family. The only reason for Mary's attendance, the Commentators imagine, is that she was an *heiress*; for otherwise women were not registered. But it does not follow from the words of the Evangelist that Mary went to be registered; for σὺν may very well mean 'accompanied by.'

5. μεμνηστευμένη] 'who had been betrothed (and was then married).' That such must be the sense, appears from Matt. i. 25.

6. ἐπλήσθησαν αἱ ἡμέρ.] Simil. Gen. xxv. 24. (Sept.) καὶ ἐπλήρωθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν. 'Hm. is here put for time; which use is

- 7 τοῦ τεκεῖν αὐτήν·^p καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρῶτόν·^{p Matt. 1. 25.}
 τοκόν, καὶ ἐσπαργάνωσεν αὐτὸν, καὶ ἀνέκλινεν αὐτὸν ἐν τῇ
 φάτνῃ· διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.
 8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ, ἀγραυλοῦντες
 καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐ-
 9 τῶν. καὶ ἰδοὺ, ἄγγελος κυρίου ἐπέστη αὐτοῖς, καὶ δόξα
 κυρίου περιέλαμψεν αὐτούς· καὶ ἐφοβήθησαν φόβον μέγαν.
 10 καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· Μὴ φοβεῖσθε· ἰδοὺ γὰρ εὐ-
 αγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἣτις ἔσται παντὶ τῷ
 11 λαῷ· ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ, ὅς ἐστι Χριστὸς
 12 κύριος, ἐν πόλει Δαβὶδ. καὶ τοῦτο ὑμῖν τὸ σημεῖον· εὐ-

frequent in Scripture, and is called a Hebraism; but it occurs in Thucyd. vi. 65. αἱ ἡμέραι ἐν αἷς ζυνοθέντο ἤξειν ἐγγὺς ἦσαν.

7. ἐσπαργάνωσεν] *Σπαργανώω* scarcely ever occurs in the Classical writers, though *σπάργανον* often does. We find it, however, in Ezra xvi. 4. These *σπάργανα* were not only in use then, but even until very late in modern times, as a preventive to distortion.

— ἀνέκλινεν α. ἐν τῇ φάτνῃ] This verb (as I have shown in Recens. Synop.) is often used absolutely, the place of laying being supplied from the context or the subject. Here it is a *vox signata de h. re*, and may be rendered 'cradled.' It is not so easy to fix the sense of *φάτνη*, which is commonly taken to denote 'a manger.' But although such would seem no unfit receptacle for a new born child, yet, as *mangers* are not, now at least, in use in the East, but *hair cloth bags* instead, and as customs rarely change in that quarter, this interpretation has been thought untenable. Yet it has never been established that *mangers* were not used by the ancients, nay there has been tolerable proof adduced from Homer and Herodotus that they were, namely, such as our *cribs*. See Is. xxxix. 9. and Job xxxix. 9. The common interpretation, however, seems to be untenable on another and more serious ground. For if the *φάτνη* (as Wets. observes) was a part of the stable, and the stable a part of the inn; it follows that he who had room in the stable, had room in the inn. Therefore, by saying that there was no room for them in the inn, the Evangelist indicates that the stable was unconnected with the inn. It is (as Middlet. observes) plain from the whole context that the *φάτνη* was not merely the place in which the babe was laid, but the place also in which he was born and swaddled. The words ἐν τῇ φάτνῃ surely belong as much to ἔτεκεν as to ἀνέκλινεν, for else where should the delivery take place? Not in the *κατάλυμα*, for there there was no room not merely for the child, but for "them." It is plain therefore that we must adopt the interpretation of Wets., Rosenm., Middlet., Kuin., and many others, who by *φάτνη* understand some place of lodging, though less convenient than the *κατάλυμα*. Many think it was an enclosed space paved in, like our farm yards; which is, indeed, very agreeable to the sense of the word. Such, however, would be but indifferent shelter for one in Mary's situation, and therefore others (and amongst these Valekn.) prefer the signification

'a stall,' or 'stable,' which latter sense is confirmed by the authority of many of the early Fathers, who call the place of Christ's nativity a *cave*. If so, the stable in question would be a *natural stable*. Those writers, however, distinguish between the cave and the *φάτνη*. It is, I think, plain that they took *φάτνη* to mean a *crib*, and equally so that they read ἐν φάτνῃ, which is found in many ancient MSS. And such, after all, may be the true reading and sense. Thus though the *place* be not mentioned, yet it may be implied to have been the *stable*, by the mention of the usual appendage to a stable, namely, a *crib*. On the Jewish *κατάλυμα*, see Campb. or Recens. Synop.

8. ἀγραυλοῦντες] The plain sense here is 'abiding in the fields.' The word properly signifies to abide in the fields *sub dō*, whether by night or day, which latter is required to be either expressed, as here, or implied in the context. It is not certain, however, that they abode in the open air. They might be in tents; for Kypke cites from Diod. Sic. ἀγραυλίσις, to denote a military encampment. Φυλάσσοντες φυλακὰς may be rendered 'keeping the watches.'

9. ἐπέστη αὐτοῖς] *Ἐφίσταμαι* denotes to come upon the sight suddenly, and, as appears from the examples in Wets., is especially used of supernatural appearances. Δόξα Κυρίου. Very many recent Commentators explain this 'a bright glory or splendour,' by a well known idiom alluding to the name of the Deity. But it is better, with Euthym., Whitby, Schoetg., and Wahl, to take it here, and at Acts vii. 55., (as also in Exod. xxiv. 16. xl. 34. 1 Kings viii. 11. 2 Chr. vii. 1. Heb. יהוה נכבד) of that *θεῖον φῶς*, or extreme splendour, in which the Deity is represented as appearing to men, and sometimes called the *Schechinah*, an appearance frequently attended, as in this case, by a company of angels.

10. χαρὰν] By metonymy, for 'cause of joy,' as James i. 2. and Aristoph. Plut. 637. λέγετε μοι χαρὰν.

11. σωτήρ] Wets. has here and on i. 79. incontestably proved, (after Bp. Pearson), by a vast assemblage of citations, that the terms σωτήρ, Κύριος, Θεός, and ἐπιφάνης, so often applied in Scripture to Christ, prove him to have been of an origin far more august than the human, and to be only applicable to a *Deus præsens*, The Son of God, and God. Κύριος here is for Θεός, and corresponds to the Heb. *Jehovah*.

ρήσετε βρέφος ἐσπαργανωμένον κείμενον ἐν [τῇ] φάτνῃ.
 9 Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλήθος στρατιάς 13
 οὐράνιου, αἰνοῦντων τὸν Θεόν, καὶ λεγόντων· Ὁδοῖα ἐν 14
 οὐρανόις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη· ἐν ἀνθρώποις εὐδοκία!
 15 Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ 15
 ἄγγελοι, καὶ οἱ ἄνθρωποι, οἱ ποιμένες, εἶπον πρὸς ἀλλή-
 λους· Διέλθωμεν δὴ ἕως Βηθλεέμ, καὶ ἴδωμεν τὸ ρῆμα
 τοῦτο τὸ γεγονός, ὃ ὁ κύριος ἐγνώρισεν ἡμῖν. καὶ ἦλθον 16
 σπεύσαντες, καὶ ἀνεύρον τὴν τε Μαριάμ καὶ τὸν Ἰωσήφ, καὶ
 τὸ βρέφος κείμενον ἐν τῇ φάτνῃ. ἰδόντες δὲ διεγνώρισαν 17
 περὶ τοῦ ρήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου
 τούτου. καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν 18
 λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτοὺς. ἡ δὲ Μαριάμ 19

12. τῇ φάτνῃ] The τῇ is not found in very many of the best MSS., nor in the Ed. Princ. and other early Edd., and has been with reason cancelled by the Editors from Wets. to Scholz. It has been shown by Middlet. that the Article can here have no place.

13. ἐγένετο σὺν τῷ ἀγγέλῳ] for συνεγένετο, 'the angel was attended by.' Στρατιάς οὐρ. Called by the Hebrews the hosts of Heaven.

14. ἐν οὐρανόις] Sub. either τόποις, scil. οὐρανόις, (the plural being used with reference to the Heb. שָׁמַיִם, which only occurs in the plural), or rather οὐρανοῖς, required by the dogma of Jewish Theology, which reckoned three heavens, the aerial, the starry, and the highest, or the seat of God and the angels. The phrase occurs also in Matt. xxi. 9. Mark xi. 10. Luke xix. 38. Job xvi. 19.

— Δόξα—εὐδοκία] There are few sentences so short with which Commentators have been more perplexed, in determining the sense, than this. Hence some would read εὐδοκίας, and others conjecture εὐδοκία. But the former seems to be merely an antient conjecture, and is as little to be attended to as the latter, which is professedly such. Just as little notice is due to those who change the doxology into a kind of proverb, by taking εὐδοκία ἐν ἀνθρώποις as the predicate, and the rest of the words as the subject of the sentence. Various methods of interpretation have been propounded by Commentators of the last half century, all liable more or less to objection. In this strait a very recent English Commentator comes to our aid, and proposes to extricate us by a simple expedient. "The whole difficulty (says he) seems to have arisen from dividing the verse into three clauses. That it consists only of two is evident to demonstration from the apposition of ἐν οὐρανόις and Θεῷ in the one, to ἐπὶ γῆς and ἐν ἀνθρώποις in the other. Hence also the following order: Θεῷ ἐν οὐρανόις δόξα (ἐστί,) καὶ ἐν ἀνθρώποις ἐπὶ γῆς εἰρήνη, εὐδοκία." But so far from this being 'evident to demonstration,' the sentence, even after it has been put on the bed of Procrustes, still remains (mirabile dictu) the same, i. e. trimembris; for at εὐδοκία must necessarily be repeated ἐστί; and ἐν ἀνθρώποις must also be

repeated, otherwise there is no sense. Besides, the order here proposed does violence to the plain structure of the sentence, and that by the above mentioned unnatural procedure. The "apposition" supposed is not such, but an antithetical apodosis. The sentence, I repeat, is grammatically, trimembris. For though some eminent Commentators recognize only two members and a corollary, that is conceding the point in dispute, the corollary clause constituting a third. That indeed is in some measure exegetical of the preceding; ἐν ἀνθρώποις corresponding to ἐπὶ γῆς, (which corresponds to ἐν οὐρανόις of the first member), and εὐδοκία to εἰρήνη. At the second member Θεῷ must be supplied from the first, and be taken for πρὸς τὸν Θεόν. It must also be supplied in the third from the second. Εὐδοκία signifies a state of acceptance. The omission of the copula before the clause ἐν ἀνθρώποις εὐδ. may be accounted for on the principle suggested by Doddg., namely, that such exclamatory sentences are usually broken up into short elliptic clauses. It should seem, however, that εὐδοκία is in apposition with and explanatory of ἐπὶ γῆς εἰρήνη. Thus the sentence is grammatically trimembris, but in sense bimembris. In such cases of apposition ὅ ἐστι is understood, and thus no copula is necessary. It is plain that we must supply in the two last clauses not ἐστί, as many do; but ἐστί. The 2d and 3d clauses assign the cause and ground of the δόξα.

15. καὶ οἱ ἄνθρωποι, οἱ ποιμένες, &c.] The καὶ is, as often, redundant, after the manner of the Heb. ו. As to the next words, there is no pleonasm, as the Commentators suppose; for the use of the Article before each word forbids us to take it as the common idiom ἀνθρώπος μάντις; but the latter term is in apposition with, and exegetical of the former; q. d. the men, i. e. the shepherds.

— τὸ ρῆμα] The Commentators here take ρῆμα for πρᾶγμα, as in several other passages. And so the Heb. דְּבַר, and the Greek Classical ἔπος and λόγος. There is, however, generally a sort of significatio prægnans, the word denoting a thing spoken of. Here τὸ γεγονός is added by way of explanation.

πάντα συνετήρει τὰ ῥήματα ταῦτα, συμβάλλουσα ἐν τῇ
20 καρδίᾳ αὐτῆς. καὶ *ὑπέστρεψαν οἱ ποιμένες, δοξάζοντες καὶ
αἰνοῦντες τὸν Θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον, καθὼς
ἐλαλήθη πρὸς αὐτούς.

21 *ΚΑΙ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν *^a αὐτόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν
ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτόν ἐν τῇ
κοιλίᾳ.

22 *ΚΑΙ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν, ¹κατὰ τὸν νόμον Μωσέως, ἀνήγαγον αὐτόν εἰς Ἱεροσόλυμα,

23 παραστήσαι τῷ κυρίῳ, *καθὼς γέγραπται ἐν νόμῳ κυρίου.
*Ὅτι πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ κυρίῳ

24 κληθήσεται. * καὶ τοῦ δοῦναι θυσίαν, κατὰ τὸ εἰρημένον
ἐν νόμῳ κυρίου, ζευγὸς τρυγόνων ἢ δύο νεοσσούς πε-
ριστερῶν.

25 Καὶ ἰδὼν, ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ, ᾧ ὄνομα Συμεὼν
καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβὴς, προσδεχόμενος
παρακλήσιν τοῦ Ἰσραὴλ, καὶ πνεῦμα † ἅγιον ἦν ἐπ' αὐτόν.

26 καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου,

27 μὴ ἰδεῖν θάνατον, πρὶν ἢ ἴδῃ τὸν Χριστὸν κυρίου. Καὶ
ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν

19. συνετήρει] 'kept them in mind,' 'kept her mind intent on the consideration of them.' Συμβάλλουσα. Some explain this 'endeavouring to comprehend.' But the proof is imperfect, the endeavour being introduced *ad libitum*. It is better, with Elsn., to take it to mean 'forming conjectures respecting,' i.e. by comparing past with present events. But far more natural and agreeable to the construction is the common interpretation, (in which Valckn. finally acquiesces), 'pondering, revolving,' *παρεξετάζουσα*, (so Euthym. explains,) as in very many passages of the Classical writers. So *διαλογίζεσθαι ἐν ταῖς καρδίαις* in Mark ii. 6. and Luke v. 22. 'Ἐν τῇ καρδίᾳ belongs to both *συνετήρει* and *συμβάλλουσα*. So Dan. vii. 28. καὶ τὸ ῥῆμα ἐν τῇ καρδίᾳ μου συνετήρησαν.

20. ὑπέστρεψαν] This reading, for *ἐπέστρ.*, is found in almost all the MSS. and early Edd., confirmed by numerous passages from this Gospel and the Acts. And it is adopted by every Critical Editor from Wets. to Scholz.

21. αὐτόν] This (for the common reading τὸ παιδίον) is found in almost all the best MSS. and Versions, with the Ed. Princ. and other early Edd. It is adopted by Matth., Griesb., Tittm., Vat., and Scholz. The common reading is plainly a correction.

22. Παραστήσαι] The term is here used κατ' ἐξοχὴν, of victims brought to the altar, and offerings consecrated to God, as the Heb. *בזבח*, and the Latin *adponere* and *sistere*. The verb *ἀνάγειν* is generally used of sacrifices.

23. δίκαιος καὶ εὐλαβὴς] The former of these

terms implies a strict observance of the external ceremonies of the Law; the latter, a spirit of devout reverence towards God. Εὐλαβὴς properly denotes (as I observed in Recens. Synop.) 'one who handles a thing cautiously,' and by metaphor, 'one who is cautious and circumspect,' especially in his conduct towards God.

— παρακλήσιν τ. [i.] i.e. by metonymy of abstract for concrete, the consoler, *παρακλητόν*, a name, by the Jews of that age and long afterwards, used to designate the expected Messiah, with reference to the language of the Prophets, which would be brought peculiarly to heart by the oppression under which they were then groaning from the Gentiles. Πνεῦμα ἅγ., i.e. 'the influence of the Holy Spirit.' See Middlet. For ἅγιον ἦν very many MSS. have ἦν ἅγιον, which is edited by Matth., Griesb., Vat., and Scholz.

26. ἦν αὐτῷ κεχορ.] The more usual construction would be *ἐχρηματισμένον ὑπὸ τοῦ Πν.*, as in Matth. ii. 12. Acts x. 22., and elsewhere. *Χρηματίζειν* signifies to give a *χρῆμα*, (antiently synonymous with *χρησμός*), i.e. an oracular and Divine admonition. In what manner this *χρῆμα* was in the present case conveyed, whether by oral communication, dream, or otherwise, cannot with certainty be determined. Ἰδεῖν θάνατον. A Hebraism answering to *רצח רואה*. It never occurs in the Classical writers; though *ἔδην ἰδεῖν* and *εἰσιδεῖν* are cited from the Poets.

27. ἐν τῷ πν.] 'under the influence of the Spirit.' Ἐν, like the Heb. *ב*, by, is often synonymous with *διὰ*, denoting the moving cause. Τὸ εἰθισμένον, for τὸν εἰθισμόν, οἱ τὸ εἶθος,

γ Gen. 46.
30.
Phil. 1. 23.
e Psal. 98.
2.
Esa. 52. 10.
infr. 3. 6.
a Esa. 42. 6.
et 49. 6.
Act. 13. 47.
et 23. 23.
supr. 1. 68.
b Esa. 8. 14.
Matt. 21.
44.
Rom. 9.
32, 33.
1 Pet. 2. 8.
1 Cor. 1.
23, 24.
et 2 Cor. 2.
16.
Act. 28. 22.

τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ
τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, καὶ αὐτὸς ἐδέξατο 28
αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν Θεόν, καὶ
εἶπε· Ὡς νῦν ἀπολύεις τὸν δούλόν σου, δέσποτα, κατὰ τὸ 29
ῥῆμά σου, ἐν εἰρήνῃ, ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτή- 30
ριόν σου, ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν, 31
ᾧ φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραὴλ. 32
Καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς 33
λαλουμένοις περὶ αὐτοῦ. καὶ εὐλόγησεν αὐτοὺς Συμεὼν, 34
καὶ εἶπε πρὸς Μαριάμ τὴν μητέρα αὐτοῦ· Ἰδοὺ, οὗτος κεῖ-

which, like *δικαίωμα*, denoted the rites of the Law.

28. καὶ αὐτὸς] 'He too.'

29. ἀπολύεις] 'Απολύειν signifies properly 'to loose, let go away from any place (or figuratively from any state which implies coercion) to any other place,' as home, &c.; and it is used either with *εἰς τὴν οἰκίαν*, or *absolutely*; and sometimes, as here, it is employed figuratively, and by euphemism, of death, with the addition of *τοῦ σώματος*, or of *τοῦ ζῆν*, as is usual in the Classical writers, though in the Scriptural ones without it, as here and in Num. xx. 29. and Gen. xv. 2. See many examples and similar sentiments cited in Recens. Synop. The sense of the passage is 'Now, Lord, thou dost (by this sight) dismiss me to the grave as thou promisedst, in peace and tranquillity, because my eyes have seen my salvation,' i.e. the *author* of it. There is no occasion to suppose, with many, that *ἀπολύεις* is for *ἀπολύσεις*. The aged saint, by a beautiful figure, takes this sight of his Redeemer as a dismissal from the burden of life, a sort of *Go in peace*. It is strange so many Commentators should have failed to see that *ὅτι* after *ἐν εἰρήνῃ* is to be closely connected therewith, and rendered not 'for' but 'because.' Now this construction is common when a *verb* or *adjective* precedes; why, then, should it not be allowed after an *adjectival phrase*? The other signification 'for,' requires much unauthorized subaudition to make out any construction, as may be seen by consulting the Paraphrasts. *Δεσπότης* is in Scripture used of the supreme Lord, i.e. God; but in the Classical writers the highest sense it has is when used of Sovereigns.

30. εἶδον οἱ ὀφθ.] In οἱ ὀφθ. there is an emphasis, as in Gen. xlv. 11. and elsewhere. *Τὸ σωτήριον*, Neut. adjective for substantive, as in Luke ii. 30. Eph. iii. 6. Ps. xcvi. 2. See Matth. Gr. Gr. § 627.

32. φῶς—ἐθνῶν] This is an apposition with *τὸ σωτήριον σου* at ver. 30. Grot. observes that the passage has reference to Is. xlix. 6. and Ps. xcvi. 2., from which it appears that there is here a transposition, for *φῶς ἐθνῶν*, *εἰς ἀποκάλυψιν*. But *εἰς ἀποκ.* does not, I conceive, mean (as Grot. and others suppose, 'for a revelation of the righteousness of God'; but is best explained by Euthym. *εἰς ἀνάβλεψιν τῶν ἐθνῶν* scil. *τετυφλωμένων τῇ πλάνῃ*. Thus *ἀποκαλύπτειν* is often used for *ἀνακαλύπτειν*, 'to remove any thing that covers an object.'

33. ἦν] 'per syncopen, for ἦσαν, Doriciz,' say the Commentators. It was not, however, peculiar to the Doric. It was a very ancient usage, but could not well arise from *Syncopese*; though it was caught up, together with many syncopated words, by the Poets, to suit their convenience. I suspect it to have been a very old form, as old as the time when, in the simplicity of early diction, (which yet lingers in the popular dialect), a distinction of number in the *verb* was unattended to; and that it afterwards continued in use in the common dialect. However, *ἦν* as a singular might be defended, though by recurring to methods at variance with simplicity.

34. οὗτος κεῖται, &c.] The imagery is supposed to be taken from Is. viii. 14. & xxviii. 16., which passages are applied to the Messiah in Rom. ix. 33. See Grot., Wolf, Le Clerc, and Wets., who remark, that under the figure of a stone lying in a path, on which heedless persons trip, Christ is designated as a *rock of stumbling* to those who reject him, but a *rock of support* to those who avail themselves of his aid. *Κεῖσθαι* *εἰς* is not to be regarded as implying *fatality*, but to be taken in a popular acceptance, for to be *ordained* or *appointed* for any thing, as in Phil. i. 17. and 1 Thess. iii. 3. *Πτώσιν* and *ἀνάστασιν* are to be taken figuratively, of sin and misery, and reformation and happiness. *Εἰς σημείον*, scil. *εἶναι*. On the sense of *σημεῖον* Commentators are not agreed. Most take it to denote a *butt* to be shot at; which yields a very apposite sense; but it is unsupported by any authority and involves some confusion of metaphor. Yet this is no sufficient reason for rejection, since the popular dialect had numerous words not to be found in any writer, and the confusion in question is not unusual in Scripture. Besides, though *σημεῖον* be not found so used, yet the correspondent Latin term *signum* has that sense in Lament. iii. 12. (cited here by Maldonat), *Tendit arcum suum, et posuit me quasi signum ad sagittam*. So Vulgate. The LXX. has *σκοπόν*. So also Gloss Cyrilli: *Signum. ὁ σκοπός*. Thus it would appear that this signification is either a Latin one, or that the Latin had it in common with the ordinary Greek dialect. In the above interpretation, therefore, I must acquiesce. The only other that has any semblance of truth is that of Grot. and most of the recent Commentators, 'a remarkable example of contradiction, rejection, and contempt.' *Ἀντιλ.* is to be taken in a sense which approaches to the Future, 'is to be spoken against.'

- ται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῇ Ἰσραὴλ, καὶ
 35 εἰς σημεῖον ἀντιλεγόμενον· (ᾧ καὶ σου δὲ αὐτῆς τὴν ψυχὴν ^{c Joh. 19. 25.} διελεύσεται ῥομφαία) ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.
- 36 Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουὴλ, ἐκ φυλῆς Ἀσὴρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη
 37 μετὰ ἀνδρὸς ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς· ^{d 1 Sam. 1. 22.} καὶ αὕτη ^{e Joh. 19. 25.} χήρα ὡς ἐτῶν ὀγδοηκοντατεσσάρων, ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστείας καὶ δεήσεσι λατρεύουσα νύκτα καὶ ἡμέ-
 38 ραν· καὶ αὕτη αὐτῇ τῇ ὥρᾳ ἐπιστάσα ἀνθωμολογεῖτο τῷ κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις
 39 λύτρωσιν ἐν Ἱερουσαλὴμ. Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον κυρίου, ὑπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς
 40 τὴν πόλιν αὐτῶν Ναζαρέτ. ᾧ δὲ παιδίον ἠῤῥανε, καὶ ^{e Supr. 1. 80. infr. ver. 52.} ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας· καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.
- 41 Ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερου- ^{f Deut. 16. 1.}
 42 σαλὴμ τῇ ἑορτῇ τοῦ πάσχα. καὶ ὅτε ἐγένετο ἐτῶν δώ- ^{g Exod. 23. 15, 17. et 34. 23. Lev. 23. 5.} δεκα, ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα κατὰ τὸ ἔθος τῆς

35. καὶ—δὲ] 'quia—imo.' Σου αὐτῆς, for σπαντῆς; perhaps by a popular idiom. In τὴν ψυχὴν, ὁ ρομφαία is figurative language, similar to what we find in the Poetic parts of the O. T., and indeed in the Classical Poets, by which men's minds are said to be wounded as the body is transfixed with arrows, swords, &c. Several examples are adduced by Wets. We can be at no loss to imagine the many ways in which this prophecy was fulfilled, without supposing, with some, that Mary should suffer martyrdom. — ὅπως ἂν—διαλογ. The sense is, 'in order that the real disposition of every one [to truth and virtue] may be disclosed.'

36. προφῆτις] Of the various senses which have been assigned to this term, the one best entitled to attention is that of the antients and Grot., adopted by Schleus., "one endued with the χάρισμα, or Spiritual grace of uttering Divine revelations." Προβεβηκυῖα ἐν ἡμέραις πολλαῖς is, per hypallagen, for πολὺν χρόνον. Ἐτη ἑπτὰ, scil. μόνα. At χήρα sub. γύνῃ, which is sometimes expressed, especially in the earlier writers. The very long widowhood of Anna is particularly mentioned, since virtuous widowhood was held in great honour among the Jews, and even Gentiles. See Joseph. Ant. xviii. 6, 6. and Val. Max. ii. 1, 3.

37. οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ] An hyperbolic expression, importing that she assiduously attended at all the stated periods of public worship, both day and night, (for there were occasionally night services of sacred music), and perhaps that she spent most of her time in the temple, engaged in prayer and holy meditation.

38. ἐπιστάσα] 'coming up.' Αὐτῇ τῇ ὥρᾳ, i. e. at the time that Simeon uttered the above words. Ἀνθωμολογεῖτο τῷ κ. This is by some rendered, 'returned thanks.' That sense, how-

ever, is confined to the Classical writers, and even in them has χάρις added, and is accompanied by no Dative. It is better to follow the sense which the word bears in kindred passages of the LXX. (as Ps. lxxix. 13.) and render, 'returned praises to the Lord.' The two significations, however, merge into each other. Αὐτοῦ, scil. τοῦ παιδίου. Ἐν Ἱερ. must be construed with πᾶσι. Λύτρωσιν. The word here seems to include the notions of deliverance and redemption. Most of the Jews thought only of the temporal, the wiser few took it in the spiritual sense.

40. χάρις Θεοῦ, &c.] Raphel, Wets., Camp., and Wakef. take these words, by an idiom connected with the oblique cases of Θεός to denote greatness, or excellence, and, by a common signification of χάρις (grace) to denote that he was of extraordinary comeliness. But there is no example of χάρις in the N. T. in any nearer sense than gracefulness of speech, which cannot here apply. Besides, χάρις τοῦ Θεοῦ is of such frequent occurrence in the N. T., especially in St. Luke's works, that the Evangelist would never have ventured on introducing such an idiom of Θεός as that just adverted to, in this case, as misapprehension would be sure to arise. In fact, χάρις Θεοῦ, except in a few passages where it has reference to the miraculous gifts of the Holy Spirit, always denotes in the N. T. the favour of God to men. And this is placed beyond doubt by a kindred passage, infra ver. 52.

41. ἐπορεύοντο] 'used to go.' All the males were required to attend at the three festivals at Jerusalem; and females, though not commanded, yet used often to attend, especially at the Passover.

42. ἀναβάντων αὐτῶν] The αὐτῶν includes Jesus; which, indeed, is implied in the preced-

ἐορτῆς, καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν 43
αὐτοὺς, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ· καὶ οὐκ
ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ. νομίσαντες δὲ αὐτὸν ἐν 44
τῇ συνοδίᾳ εἶναι, ἦλθον ἡμέρας ὁδὸν, καὶ ἀνεζήτουν αὐτὸν
ἐν τοῖς συγγενέσι καὶ ἐν τοῖς γνωστοῖς· καὶ μὴ εὐρόντες 45
αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ ζητοῦντες αὐτόν. Καὶ 46
ἐγένετο, μεθ' ἡμέρας τρεῖς εὗρον ἐν τῷ ἱερῷ, καθεζόμενον
ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν καὶ ἐπερω-
τῶντα αὐτούς. ^g ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ 47
^h ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. Καὶ ἰδόντες 48
ⁱ αὐτὸν ἐξεπλάγησαν· καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε·
^j Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου καὶ γὰρ
ὁδυνώμενοι ἐζητοῦμέν σε. καὶ εἶπε πρὸς αὐτούς· Τί ὅτι ἐζή- 49
τεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναι
με; ^k καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα, ὃ ἐλάλησεν αὐτοῖς. 50
Καὶ κατέβη μετ' αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέτ· καὶ ἦν 51
ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διέτιθρε πάντα
τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς. ^l καὶ Ἰησοῦς προέ- 52
κοπτε σοφία καὶ ἡλικία, καὶ χάριτι παρὰ Θεῷ καὶ ἀνθρώ-
ποις.

^g Matt. 7.
32.
Marc. 1. 32.
Infr. 4. 32.
32.
Joh. 7. 15.
46.

^h Infr. 9.
45. et 18.
34.

ⁱ 1 Sam. 2.
26.
supr. 1. 80.
et 2. 40.

ing words ὅτε ἐγένετο ἔ. δ.; for the age of 12 years (which was considered as the age of puberty, and was that when the children were put to learn some trade) was, as appears from the Rabbinical writers, that at which the above obligation was thought binding, when too they were solemnly introduced into the Church, and initiated in its doctrines and ceremonies.

43. τὰς ἡμέρας] namely, the eight that the festival lasted.

44. ἐν συνοδίᾳ] The word properly denotes 'a journeying together,' and then, by metonymy, a company of fellow travellers. The Orientals express this by *Caravan*. Of the above sense examples have been adduced from the later Greek writers. *Ἀνεζητουν*, 'sought him out,' i. e. diligently; for the *δνα* is intensive. So Thucyd. ii. 8. *πάντα ἀνεζητεῖτο*.

— τοῖς γνωστοῖς] acquaintance. The word very rarely occurs as a substantive, (being properly a participle or adjective) though it is found in Ps. lxxviii. 9.

46. μεθ' ἡμ. τρεῖς] i. e. on the 3d day. The 1st. was spent in their journey; the 2d. in their return to Jerusalem; and on the 3d. they found him. *Ἐν τῷ ἱερῷ*. By this is meant a court in which (as we learn from the Rabbinical writers) the doctors sat, for the purpose of public instruction. It is not necessary to press on the sense of *ἐν μέσῳ*, which may be taken for 'among them,' viz. in the centre of an area round which the benches of the doctors were raised semicircularly. We are not from *ἐπερωτῶντα αὐτούς* to suppose any thing like *disputation*, but modest interrogation. And indeed (as I have observed in Recens. Synop.) it is plain from the Rabbi-

nical citations in Lightf. that the Jewish doctors used such a plan of instruction as dealt much in interrogation both on the part of the teachers and the taught.

47. τῇ συνέσει] 'intelligence,' 'natural sagacity.' So Thucyd. i. 138. *φύσεως ἰσχύον δηλώσας οὐκεία γὰρ ξυνέσει*, &c. In τῇ συνέσει καὶ ταῖς ἀποκ. there is no Hendiadys (as Kuin. imagines) but ἐν ταῖς ἀποκρ. is added, to show in what that *σύνεσις* especially consisted.

48. ἰδόντες α.] 'on seeing him,' namely, there and thus employed.

49. ἐν τοῖς τοῦ πατρός μου] Commentators are perplexed with this elliptical expression, in which there was perhaps a studied ambiguity. Some supply *πράγμασι*, others *οὐκίμασι*. The former is well supported by Classical examples, and if this were a Classical author, it might deserve the preference; but in an Hellenistic one it cannot be admitted. Besides, the answer, on that sense, would scarcely be suitable to the question. It is therefore better, with the ancient and a great majority of the modern Commentators, to supply *οὐκίμασι*, of which ellipsis Wets. has adduced abundance of examples, both from the Classical and Scriptural writers. So Gen. xli. 51. Eccles. xlii. 10.

51. ἦν ὑποτασσόμενος αὐτοῖς] *ὑποτάσσεσθαι* is used not only of forcible and compulsory, but voluntary, subjection, as that of wives and of children. *Ῥήματα*. Not *sayings*, but *things*, by a common Hellenistic idiom.

52. προέκοπτε] 'advanced.' In this sense there is (as I observed in Recens. Synop.) a metaphor taken from the felling of trees, or clearing of thickets, to effect a passage. *Ἡλικία*. This is by some interpreted 'stature'; by others,

- 1 ΙΙΙ. ἘΝ ἔτει δὲ πεντεκαδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχούντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχούντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχούντος, ^k ἐπ' ἀρχιερέων Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα ^{k Joh. 11. 49, 51. et 18. 13. Act. 4. 6.} Θεοῦ ἐπὶ Ἰωάννην τὸν τοῦ Ζαχαρίου νιὸν ἐν τῇ ἐρήμῳ.
- 2 καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου, κηρύσσων βάπτισμα μετανοίας εἰς ἅφεσιν ἁμαρτιῶν ^{1 Matt. 3. 1. Marc. 1. 4. in Esa. 40. 3. Matt. 3. 3. Marc. 1. 3. Joh. 1. 23.} ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαίου τοῦ προφήτου λέγοντος· Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. πᾶσα
- 3 φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν,
- 4 καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας. ^{o Psal. 38. 2. Esa. 52. 10. sup. 2. 30. o Matt. 3. 7. et 23. 31.} καὶ ὄψεται πᾶσα
- 5 σὰρξ τὸ σωτήριον τοῦ Θεοῦ. ^o Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ· Γεννήματα ἐχιδνῶν! τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;
- 6 ποιήσατε οὖν καρποὺς ἁγίους τῆς μετανοίας· καὶ μὴ ἄρξῃσθε λέγειν ἐν ἑαυτοῖς· Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύνатаι ὁ Θεὸς ἐκ τῶν λίθων τούτων
- 7 ἐγγεῖραι τέκνα τῷ Ἀβραάμ. ^{p Matt. 3. 9. Joh. 8. 39. Act. 13. 26.} ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

'age.' The latter is not amiss; but it would rather have required a double καὶ before σοφία; and the former is more suitable to the context. Both may have been in the mind of the Evangelist.

III. 1. On the chronological questions connected with this passage (a subject that does not fall within the scope of the present work) the reader is referred to Dr. Hales, Mr. Benson, and Horne's Introduction.

2. ἐπ' ἀρχ. [A. καὶ K.] There has been much perplexity occasioned by the use, in the Gospels and also in Joseph., of phraseology expressing or implying plurality, where the Law recognizes but one. In strict propriety there could be but one high priest at a time who held the office for life. But after the reduction of Judæa to the Roman yoke, great changes were made in the office, and the occupants of an office which enjoyed almost Regal authority were changed at the will of the conquerors. Hence some have supposed that the office had been made annual, and that Annas and Caiaphas occupying it by turns, each, or both, might be said to be the High Priest. This, however, is a gratuitous supposition, and overturned by what is said in Joseph. Ant. xviii. 2, 2. It is not impossible that Caiaphas was the High Priest, and Annas his Sagan, or deputy, a title given to him by

Joseph. Ant. xviii. 6, 24. And great was the dignity of the Sagan, who was allowed, upon occasion, to perform the most sacred functions of the High Priest. Others, again, imagine that the title is given to Annas, as being the chief of Aaron's family then alive, and being regarded as the rightful High Priest by the Jews, though Caiaphas held the office by appointment of the Roman Governor. This, however, proceeds entirely upon supposition; and unless the second of the foregoing solutions should be the right one, it is better to acknowledge our ignorance of the cause of the appellation.

— ἐγένετο ῥῆμα θ. ἐπὶ Ἰ.] 'the command of the Lord was issued to John.' A formula implying Divine authority, which occurs also in Jer. i. 2.

3. καὶ ἦλθεν] 'And he (accordingly) went.' Μετανοίας, repentance and reformation. Εἰς, 'in order to [procure].'

5. The Evangelist, it may be observed, cites this passage of the Prophet further than Matthew and Mark, because he was writing especially for Gentile converts, and the latter part of the question was necessary to assure them that the "salvation of God," and the participation in the privileges of the Gospel, extended to them as well as the Jews.

7. ἐχιδνῶν] 'ungrateful vermin!'

† Act. 2.
37.
* 1 Joh. 3.
17. et 4. 20.
Jas. 2. 15.
16.

Καὶ ἐπὶ αὐτῶν οἱ ὄχλοι λέγοντες· Τί οὖν ποι- 10
ήσομεν; ἁποκριθεὶς δὲ λέγει αὐτοῖς· Ὁ ἔχων δύο χιτῶνας, 11
μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα, ὁμοίως ποι-
εῖτω. ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς 12
αὐτόν· Διδάσκαλε, τί ποιήσομεν; ὁ δὲ εἶπε πρὸς αὐτούς· 13
Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε. ἐπὶ 14
ρώτων δὲ αὐτόν καὶ στρατευόμενοι, λέγοντες· Καὶ ἡμεῖς τί
ποιήσομεν; καὶ εἶπε πρὸς αὐτούς· Μηδένα διασεισητε, μηδὲ
συκοφαντήσητε· καὶ ἀρκείσθε τοῖς ὀφωνίοις ὑμῶν.

† Matt. 3.
11.
Marc. 1. 7.
8.
Joh. 1. 26.
Act. 1. 5.
et 11. 16.
et 13. 25.
et 19. 4.
Esa. 44. 3.
Joel. 2. 28.
Act. 2. 4.
et 11. 15.
† Matt. 3.
12.
* Matt. 14.
3.
Marc. 6. 17.

Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων 15
ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη
ὁ Χριστὸς, ἁπεκρίνατο ὁ Ἰωάννης ἅπασιν λέγων· Ἐγὼ μὲν 16
ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ
εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐ-
τὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ. "οὐ τὸ 17
πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ·
καὶ συναΐξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυ-
ρον κατακαύσει πυρὶ ἀσβέστῳ. Πολλὰ μὲν οὖν καὶ ἕτερα 18
19. παρακαλῶν εὐηγγελίζετο τὸν λαόν. * ὁ δὲ Ἡρώδης ὁ τετ-

11. αὐτοῖς] And to the Pharisees more especially, as we learn from Matt. iii. 7. Charity is here selected as a prominent part of that moral virtue in which they were so notoriously deficient.

12. καὶ τελῶναι] also, or even. The Future in ποιήσομεν here and just before is to be rendered by *must* rather than *shall*; a Hebraism. The ποιήσωμεν of many antient MSS., edited by Scholz, is evidently a gloss.

13. μηδὲν πλέον—πράσσετε] This use of πράσσειν, as said of *taxes*, (like *perficere* in Latin), is frequent in the Classical writers. The sense was either to *exact* or *collect*; the former was the idea of the payer, the latter of the receiver. The difference between the active and middle forms is this; the active signifies to *collect for another's use*, the middle to *collect for one's own*. Διατάσσειν is a *vox signata* of legal enactments, especially such as relate to laying on taxes. See Duker on Thucyd. iii. 70. The παρὰ after a comparative, or what implies comparison (especially μεῖζον or κρείττων) is used for ἢ, both in the Scriptural and Classical writers. The literal sense of παρὰ in this use is 'placed alongside of', i. e. 'compared with.' Our Lord does not, we see, condemn their profession, but only the abuse of the power it gave them.

14. στρατευόμενοι] Michaelis thinks that this denotes 'men under arms or going to battle;' for he imagines that Herod's war with Aretas had already commenced, and that there is here reference to those engaged in that service. A chronological reason, however, occurs to overturn this supposition; and moreover the Article would thus be *indispensable*. The proprietates linguæ also, indeed, requires its presence as used to denote *στρατιῶται*, and describing

whole classes of persons, (see Middlet. iii. 2, 2.) but Hellenistic phraseology does not strictly observe such minutiae.

—μηδένα διασεισητε] This is by many Commentators taken to mean 'do not harass;' a signification found in the Classical writers. But some more special sense seems to be intended. It is therefore best explained as equivalent to, and indeed formed from, the Latin *concutere*, which has been proved to have the signification 'to extort money by dint of threats of any kind whatever.' So 3 Macc. vii. 20. διασεισθέντες τῶν ἀρχόντων. whence Schleus. supposes here an ellipse of ὑπαρχόντων. It is, however, unfounded. Διασειλεῖν imports extortion by dint of threats of *violence*; συκοφαντεῖν that by threats of unjust accusation, false information, &c.

—ἀρκείσθε τοῖς ὀφωνίοις] In the early ages a soldier's pay consisted chiefly in a supply of food, and was called ὀφώνιον, from ὄφον, *meat*. In process of time an equivalent in money was substituted for the supply of food; and then ὀφώνιον, which had originally meant *support*, came to denote *pay*, though still *some* allowances in kind were left the soldier, which probably opened a way to the extortion alluded to.

15. προσδοκῶντος τοῦ λαοῦ] i. e. as the people were waiting and in suspense; so Acts xxviii. 6. Διαλογιζομένων, reasoning, pondering.

16. ἅπασιν] i. e. both those there and those at Jerusalem, who (we learn from Joh. i. 18.) had sent a message of inquiry.

18. εὐηγγ. τὸν λαόν] 'he evangelized the people,' proclaimed to them the Gospel; as Acts viii. 25. xvi. 11. Gal. i. 9. Πολλὰ ἕτερα must be joined with παρακαλῶν, and the sense is, 'by the use of many other exhortations.'

- ράρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς [Φιλίππου] τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν
 20 ἐποίησε πονηρῶν ὁ Ἡρώδης, προσέθηκε καὶ τοῦτο ἐπὶ
 πᾶσι, καὶ κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.
 21 ὧς ἔγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν, καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνεψυχθῆναι τὸν οὐ-
 22 ρανόν, καὶ καταβῆναι τὸ Πνεῦμα τὸ ἅγιον σωματικῶς εἶδει ὡσεὶ περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι, λέγουσαν· Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ ἠυδόκησα.
 23 Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος.
 24 ὧν, ὡς ἐνομίζετο, υἱὸς Ἰωσήφ, τοῦ Ἡλὶ, τοῦ Ματθαί, τοῦ Λευὶ, τοῦ Μελχὶ, τοῦ Ἰαννά, τοῦ Ἰωσήφ, τοῦ Ματ-
 25 ταθίου, τοῦ Ἀμῶς, τοῦ Ναοῦμ, τοῦ Ἑσλὶ, τοῦ Ναγγαὶ, τοῦ
 26 Μαᾶθ, τοῦ Ματταθίου, τοῦ Σεμεὶ, τοῦ Ἰωσήφ, τοῦ Ἰούδα,
 27 τοῦ Ἰωαννᾶ, τοῦ Ῥησά, τοῦ Ζοροβάβελ, τοῦ Σαλαθιήλ, τοῦ
 28 Νηρι, τοῦ Μελχὶ, τοῦ Ἀδδὶ, τοῦ Κωσάμ, τοῦ Ἐλμωδάμ,
 29 τοῦ Ἡρ, τοῦ Ἰωσή, τοῦ Ἐλιέξερ, τοῦ Ἰωρεὶμ, τοῦ Ματ-
 30 θαί, τοῦ Λευὶ, τοῦ Συμεὼν, τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ
 31 Ἰωάν, τοῦ Ἐλιακίμ, τοῦ Μελεᾶ, τοῦ Μαϊνὰν, τοῦ Ματ-
 32 ταθαί, τοῦ Ναθὰν, τοῦ Δαβὶδ, τοῦ Ἰεσσαί, τοῦ Ὠβηδ,
 33 τοῦ Βοὺζ, τοῦ Σαλμών, τοῦ Ναασσών, τοῦ Ἀμιναδάβ, τοῦ
 34 Ἀράμ, τοῦ Ἑσρὼμ, τοῦ Φαρὲς, τοῦ Ἰούδα, τοῦ Ἰακώβ,
 35 τοῦ Ἰσαάκ, τοῦ Ἀβραάμ, τοῦ Θάρα, τοῦ Ναχώρ, τοῦ Σε-
 36 ρούχ, τοῦ Ραγαῦ, τοῦ Φάλεκ, τοῦ Ἐβέρ, τοῦ Σαλὰ τοῦ
 37 Καϊνὰν, τοῦ Ἀρφαξὰδ, τοῦ Σὴμ, τοῦ Νῶε, τοῦ Λάμεχ, τοῦ
 Μαθουσάλα, τοῦ Ἐνῶχ, τοῦ Ἰαρὲδ, τοῦ Μαλελεήλ, τοῦ
 38 Καϊνὰν, τοῦ Ἐνῶς, τοῦ Σὴθ, τοῦ Ἀδὰμ, τοῦ Θεοῦ.
 1 IV. ἸΗΣΟΥΣ δὲ πνεύματος ἁγίου πλήρης ὑπέστρε-
 ψεν ἀπὸ τοῦ Ἰορδάνου καὶ ἦγετο ἐν τῷ πνεύματι εἰς τὴν
 2 ἔρημον ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ δια-

19. Φιλίππου] This is omitted in very many MSS., and almost all the early Editions, and has been with reason cancelled by almost every Editor from Wets. to Scholz.

23. αὐτὸς ἦν ὁ Ἰησοῦς—ἀρχόμενος] These words have occasioned much perplexity, not only to modern Commentators, but, (as appears from the Varr. Lectt.) to the antient Interpreters. The phraseology is rugged and awkward; yet the difficulty must not be removed by cancelling any word, (for the consent of MSS. will not permit that), nor even by silencing it. Some seek to remove the difficulty by connecting ὧν with ἀρχ. But this is doing violence to the construction, and yields a feeble and frigid sense. Upon the whole, I am still of opinion, that no interpretation involves so little difficulty as that of the antients and most early moderns, (which has been adopted, too, by some eminent recent Commentators), by which ἦν is to be construed with ἀρχ., and εἶναι understood after ἀρχ. The

sense, then, is, 'Jesus was beginning to be of about 30 years,' i.e. he had nearly completed his 30th year. I grant that this is somewhat anomalous phraseology; but it is not more so than some other modes of expression to be found in Scripture, and, no doubt, formed on the popular mode of speaking. There must not be an ἀπὸ supplied before ἐτῶν, (with some recent Commentators), for in this sense εἶναι carries the Genit. alone. See Matth. Gr. p. 519. Obs. 2.

—ὡς ἐνομίζετο] This evidently alludes to his Divine origin.

36. Σερούχ] This (for Σαρούχ) is found in almost all the best MSS., Versions, and the Edit. Princ. and other early Editions, and is received by almost every Editor from Wets. to Scholz.

IV. 1. ἐν τῷ πν. for ὑπὸ τοῦ πνεύματος, which is found in Matthew.

2. ἡμέρας τεσσαράκοντα] These words would

βόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκεῖναις· καὶ
 συντελεσθεῖσάν αὐτῶν, ὕστερον ἐπέινασε. καὶ εἶπεν αὐτῷ 3
 ὁ διάβολος· Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπέ τῷ λίθῳ τούτῳ ἵνα
^k γένηται ἄρτος. ^k καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν λέγων· 4
^l Γέγραπται, Ὅτι οὐκ ἐπ' ἄρτι μόνῳ ζήσεται [ὁ] ἄν-
 θρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ. ^l Καὶ ἀναγα- 5
 γὼν αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλόν, ἔδειξεν αὐτῷ πάσας
 τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου· καὶ εἶπεν 6
 αὐτῷ ὁ διάβολος· Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν,
 καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται, καὶ ᾧ ἐὰν θέλω,
 δίδωμι αὐτήν. σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιόν μου, ἔσται 7
 σου * πᾶσα. ^m καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς· Ὑπαγε 8
ⁿ ὀπίσω μου, Σατανᾶ· γέγραπται [γάρ]· Προσκυνήσεις
ⁿ κύριον τὸν Θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις.
^o Καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσαλὴμ, καὶ ἔστησεν αὐτὸν ἐπὶ 9
 τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ· Εἰ [ὁ] υἱὸς εἶ τοῦ
 Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω· ^o γέγραπται γάρ· Ὅτι 10
 τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σου, τοῦ δια-
 φυλάξαι σε· καὶ ὅτι ἐπὶ χειρῶν ἀρουσί σε, μήποτε 11
^p προσκόψῃς πρὸς λίθον τὸν πόδα σου. ^p καὶ ἀποκρι- 12
 θεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὅτι εἰρηται· Οὐκ ἐκπειράσεις
 κύριον τὸν Θεόν σου. Καὶ συντελέσας πάντα πειρασμὸν 13
 ὁ διάβολος, ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.
^q Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύ- 14
 ματος εἰς τὴν Γαλιλαίαν· καὶ φήμῃ ἐξῆλθε καθ' ὅλης τῆς
 περιχώρου περὶ αὐτοῦ. καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συνα- 15

^m Deut. 6.
13. et 10.
90.
^l Sam. 7.
3.

ⁿ Matt. 4.
8.

^o Psal. 91.
11.

^p Deut. 6.
16.

^q Matt. 4.
12.
Marc. 1. 14.
Joh. 4. 43.
Act. 10. 37.

seem to connect with the *πειραζόμενος* following, as some Editors take them. But Matthew describes the temptation as taking place at the *close* of that period. Most recent Commentators attempt to remove the discrepancy by supposing the meaning to be, not that Jesus was tempted 40 days in *succession*, but that, at various times during those days he was exposed to temptations, *besides* those which the Evangelist now proceeds to enumerate. This method, however, cannot be admitted. At least it is better, with some ancient and modern Commentators, to connect the words with the preceding. *Πειραζόμενος*, however, is not, I conceive, put for *πειραθῆναι*, but it is a *nominativus pendens*, for Genit. absolute. This mode of taking the passage is confirmed by Mark iv. 1., who here follows Luke: καὶ ἦν ἐν τῷ ἑρῆμῳ ἡμέρας τεσσαράκοντα, *πειραζόμενος ὑπὸ τοῦ Σατανᾶ*. Moreover, at *πειραζόμενος* is implied *τότε* from the context. That, however, will not, as in the case of *διὰ ἡμ. τεσσ.*, involve any contradiction, since what takes place at the *close* of any period of time is understood *populariter* to fall *within* that term. I must further observe, that in *ἦγετο* just before, *ῥησιν* seems to be included (per significationem

prægnantem) καὶ ἦν scil. ἐκεῖ, which is expressed by Mark.

4. ὁ ἀνθρ.] The *ὁ* is omitted in very many of the best MSS., and cancelled by Matth., Griesb., and Scholz. But there is not sufficient authority to cancel it.

6. καὶ τὴν δόξαν αὐτῶν] scil. βασιλείων. We may paraphrase, 'and the glory which proceeds from the government of them.'

7. πᾶσα] This (for the common reading *πάντα*) is found in almost all the best MSS., with several Versions, Fathers, and early Edd. It has also been received by Wets., Matth., Griesb., and others, down to Scholz, to whose authority I have yielded. As being the more difficult reading, it seems to deserve the preference. Yet *πάντα* may be defended, as being more natural, and agreeable to the popular style, though *propriety* requires *πᾶσα* as referred to *ἐξουσίαν*.

8. γάρ] This and the *ὁ* in the next verse are omitted in the best MSS., and cancelled by almost all the recent Editors.

14. ἐν τῇ δυνάμει τοῦ πν.] 'under the influence of the Spirit.' Καθ' ὅλης, *throughout all*. This sense occurs also in Acts ix. 31. and

- 16 γωγαῖς αὐτῶν δοξαζόμενος ὑπὸ πάντων. [†] καὶ ἦλθεν εἰς τὴν ^{r Matt. 2. 23. et 13. 54.} Ναζαρέτ, οὗ ἦν τεθραμμένος· καὶ εἰσῆλθε, κατὰ τὸ εἰωθὸς ^{Marc. 6. 1. Joh. 4. 43. Neh. 8. 5. 6.} αὐτῷ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν, καὶ
- 17 ἀνέστη ἀναγνῶναι. καὶ ἐπέδοθη αὐτῷ βιβλίον Ἡσαίου τοῦ [†] προφήτου· καὶ ἀναπτύξας τὸ βιβλίον, εὔρε τὸν τόπον οὗ
- 18 ἦν γεγραμμένον· [†] Πνεῦμα κυρίου ἐπ' ἐμέ· οὗ εἵνεκεν ^{* Esa. 61. 1, 2. Matt. 11. 5. Esa. 42. 7.} ἔχρισέ με ^{*} εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέ με [†] ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν·
- 19 κηρύξαι αἰχμαλώτοις ἄφεςιν, καὶ τυφλοῖς ἀνάβλε- [†] ψιν· ἀποστεῖλαι τεθραυσμένους ἐν ἄφεσει· [†] κηρύ- ^{† Lev. 23. 10.}
- 20 ξαι ἐνιαντὸν κυρίου δεκτόν. καὶ πτύξας τὸ βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισε· καὶ πάντων ἐν τῇ συναγωγῇ
- 21 οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ. Ἡρξάτο δὲ λέγειν

is sometimes found in the later Classical writers.

15. δοξαζόμενος] for ἐν δόξῃ αὐν.

16. ἀνέστη ἀν.] For the reading of the Scripture was required to be performed by both minister and people standing.

17. βιβλίον] The βιβλία of the Hebrews, and indeed of the antients in general, were rolls fastened to two laths with handles, by holding which in his hand, the reader could roll or unroll the book at his pleasure.

18. ἔχρισέ με εὐαγγ.] This portion, taken from Is. lxi. 1., was selected (for that is very consistent with the expression εὔρε) by Jesus to draw the attention of the people, and to show its fulfilment in himself; as also with allusion to the reason why he was called Christ, and his Religion termed the Gospel. Its application to the Messiah is acknowledged by the most able Jewish Expositors. Indeed the prophecy throughout admits of a spiritual interpretation, and an application to all times and all people. Ἐχρίσε. This signifies not so much to be anointed, as inaugurated, introduced into an office; which with eminent persons, as kings, prophets, priests, &c., was always conferred by unction. Εὐαγγελίσασθαι. Very many MSS. and early Edd. have the common reading εὐαγγελίζεσθαι. But the other is preferred by almost all Editors from Matth. to Scholz.

— ἰάσασθαι—καρδίαν] These words are omitted in a few MSS., Versions, and Fathers, and have been rejected by Grot. and Mill, and cancelled by Griesb. and others; but most rashly, since the words are found both in the Hebr. and LXX., and as they are only omitted in six MSS., we may imagine that it was merely from the carelessness of the Scribes. In fact, the words, I suspect, formed one line of the Archetype, and on that account might be the more easily omitted, especially as the line before began with a word of the same ending as that which commenced this, namely, εὐαγγελίσασθαι. From the same cause have arisen many hundreds, nay thousands, of lacunae in the Classical writers. Moreover, the words are required by the parallelism, in which πτωχοῖς and συντετρ. τὴν καρδίαν correspond to each other, the latter signifying the

afflicted, or contrite, as the former the distressed or poor in spirit, according as the literal or the spiritual sense be adopted. Συντ. is occasionally found in the Classical writers, in a metaphorical sense, of mental sorrow.

The correspondent terms which follow, αἰχμαλώτοις, τυφλοῖς, and τεθραυσμένοις, have likewise a double sense. Ἀφεςιν in this sense of deliverance from captivity, is found also in the Classical writers. With respect to τυφλοῖς, the sense of the Hebrew, 'those who are bound,' is greatly preferable, though the other may be justified by taking the term to denote those who are as it were blind with long confinement in dark dungeons. In the spiritual sense αἰχμ. will denote those who are bound with the chain of sin; and τυφλοῖς, those who are blinded by sin and Satan, the "blind people that have eyes," (Is. xliii. 8.) or those that "seeing, see not." Matth. xiii. 13.) The next clause ἀποστεῖλαι—ἀφεςιν is not found in either the Hebr. or LXX. in this passage, though it is in C. 58. It was, no doubt, inserted in reading from that passage, as illustrative. As to the conjecture of Owen, that the words are a gloss, it is unfounded; and that of Randolph, that the Hebrew had formerly contained a clause to this effect, is too hypothetical. Ἐν ἄφεσει is not, as most Commentators imagine, for εἰς ἄφεσιν; but may be rendered 'in freedom,' a phrase for the adjective free. The word is taken in the same sense just before.

19. κηρύξαι—δεκτόν] This sums up the whole of the above, in words which contain an allusion to the year of Jubilee, when, by sound of trumpet, was proclaimed deliverance, and restoration of every kind. Thus it is meant, that the Gospel is to the Law what the Jubilee year was as compared to all others. In the application, ἐνιαντὸν will denote time generally. Δεκτόν is for ἀρεσ-τόν, as 2 Cor. vi. 2. καιρὸς δεκτός. The word is not found in the Classical writers. Ἐκάθισε. As those did, who proceeded to address some instruction to the people, after having read the portion of Scripture. See Vitringa de Syn. Jud. p. 899.

20. ἦσαν ἀτενίζοντες] 'were fixedly gazing.' The Dative is here for the Accus. with εἰς, which is the usual construction.

πρὸς αὐτούς· Ὅτι σήμερον πεπλήρωται ἡ γραφή αὕτη ἐν τοῖς ὠσὶν ὑμῶν. ^u καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύ- ⁴ 22
μαζον ἐπὶ τοῖς λόγοις τῆς χάριτος, τοῖς ἐκπορευομένοις ἐκ ⁴
τοῦ στόματος αὐτοῦ, καὶ ἔλεγον· Οὐχ οὗτός ἐστιν ὁ υἱὸς ⁴
Ἰωσήφ; ⁴ καὶ εἶπε πρὸς αὐτούς· Πάντως ἐρεῖτέ μοι τὴν ⁴ 23
παραβολὴν ταύτην· Ἰατρὲ, θεράπευσον σεαυτόν· ὅσα ἤκού-
σαμεν γενόμενα ἐν τῇ Καπερναοῦμ, ποιήσον καὶ ὧδε ἐν τῇ
πατρίδι σου.

^γ Εἶπε δέ· Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης δεκτός ⁴ 24
ἐστιν ἐν τῇ πατρίδι αὐτοῦ. ⁴ ἐπ' ἀληθείας δέ λέγω ὑμῖν ⁴ 25
πολλοὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἑλίου ἐν τῷ Ἰσραὴλ,
ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένε-
το λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν· καὶ πρὸς οὐδεμίαν ⁴ 26
αὐτῶν ἐπέμψθη Ἑλίας, εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνος πρὸς
γυναῖκα χήραν. ⁴ καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἑλισσαίου ⁴ 27
τοῦ προφήτου ἐν τῷ Ἰσραὴλ· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη,
εἰ μὴ Νεεμὰν ὁ Σύρος. Καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν ⁴ 28
τῇ συναγωγῇ, ἀκούοντες ταῦτα. καὶ ἀναστάντες ἐξέβαλον ⁴ 29
αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως [τῆς] ὄφρους
τοῦ ὄρους, ἐφ' οὗ ἡ πόλις αὐτῶν ᾠκοδόμητο, εἰς τὸ κατα-
κρημνίσαι αὐτόν· αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν, ἐπο- ⁴ 30
ρεύετο.

21. ἐν τοῖς ὠσὶν ὑμῶν] E. V. 'in your hearing.' And so most Commentators take it. But that involves a very harsh *catachresis*. It is better (with the Syr., Beng., De Dieu, and Campb.) to take the sense to be, 'which ye have heard,' (or rather, literally, 'which is now in your ears.') And they suppose an ellipsis of the relative. But this, however frequent in *Hebrew*, is very rare in *Greek*, and would here be so harsh that I should prefer to suppose an *η* had slipped out after αὐτῇ. The *η* twice occurring just before would make this the more easily absorbed. The Syriac Translator certainly had it in his copy.

22. ἐμαρτύρουν α.] *Μαρτυρεῖν* with a Dative signifies 'to bear testimony to or for,' and almost always implies in favour of. The word here expresses commendation on the grounds afterwards mentioned. Ἐθαύμαζον ἐπὶ, &c. is exegetical of the preceding. This syntax of θαυμάζειν with ἐπὶ (at) occurs also in Mark xii. 17. and sometimes in the Classical writers. Διὰ or ἐν is more usual. Τῆς χάριτος is a Genit. of a substantive put for an adjective (graceful and eloquent.) Χάρις λόγων is a frequent phrase in the Classical writers.

23. ποιήσου ὧδε] i. e. as a full proof that thou art the personage foretold by Isaiah.

25. ἐπ' ἀληθείας] for ἐν ἀληθείᾳ, i. e. ἀληθῶς or ἀμὴν, as elsewhere in the N. T. and sometimes in the Classical writers. Ἐτη—ἕξ. Our Lord is here showing by examples that God most frequently communicates his extraordinary bene-

fits to those who are capable of receiving them, passing over the unworthy. In ἐκλείσθη we have a metaphor occurring also in Revel. xi. 6. and Eccles. xlviii. 3. Ὡς, for ὥστε, as with the same syntax (the Indicative) in Mark iv. 27. and Heb. iii. 11.

26. εἰ μὴ εἰς Σάρ.] On this use of εἰ μὴ preceded by a negative sentence, and involving an ellipsis in which the verb is repeated, see Viger. p. 510. and Wahl. Γυναῖκα χήραν is not a pleonasm, but a primitive *oratio plena*, like the old Latin *vidua mulier* in Terence, and our *widow woman*.

29. ἐξέβαλον] 'drove or hurried him.' Ὀφρούς. This was a term denoting one of the parts of the body (others are μεστός, δειράς, ποῦς, κομηνάς, πτέρνα, and the Latin *dorsum*, *venier*, *carpi*, *pes*) applied to the various objects in nature, especially hills. Such indeed is the case in all languages. The τῆς before ὄφρους is not found in very many MSS. and the early Edd., and is cancelled by most recent Editors. Κατακρημνίσαι. This was, indeed, as among the ancient Romans, a death adjudged by the law; but in the present case this would have been a tumultuary proceeding, like the stoning of Stephen.

30. διελθὼν διὰ μέσου αὐτῶν] Whether by any supernatural power, is not said, but may seem to be implied. Though most recent Commentators (and Turtullian of old) discountenance that idea. They think (see Heumann and Valckn.) that διελθὼν means 'gliding through them.' See John ix. 59. and Note.

- 31 ^b ΚΑΙ κατήλθεν εἰς Καπερναοὺμ πόλιν τῆς Γαλιλαίας. ^b Matt. 4. 13.
- 32 καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασι. ^c καὶ ἐξεπλή- ^c Marc. 1. 21
 33 σοντο ἐπὶ τῇ διδαχῇ αὐτοῦ. ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος ^c Matt. 7. 29, 29.
 34 αὐτοῦ. ^d Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα ^d Marc. 1. 23.
 35 δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξε φωνῇ μεγάλῃ, λέγων·
 36 ἦμας; οἶδ' αὖ σε τίς εἶ. ὁ ἅγιος τοῦ Θεοῦ. καὶ ἐπετίμησεν
 37 αὐτῷ ὁ Ἰησοῦς λέγων· Φιμώθητι, καὶ ἔξελθε ἐξ αὐτοῦ. καὶ
 38 ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς [τὸ] μέσον, ἐξῆλθεν ἀπ' αὐ-
 39 τοῦ, μὴδὲν βλάψαν αὐτόν. καὶ ἐγένετο θάμβος ἐπὶ πάντας·
 40 καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες· Τίς ὁ λόγος οὗ-
 41 τος; ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις
 42 πνεύμασι, καὶ ἐξέρχονται. καὶ ἐξεπορεύετο ἡχος περὶ αὐτὸν
 43 εἰς πάντα τόπον τῆς περιχώρου.
- 38 ^e Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν ^e Matt. 8. 14.
 39 Σίμωνος. [ἡ] πενθερά δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ ^e Marc. 1. 29, 30.
 40 μεγάλῃ· καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. καὶ ἐπιστὰς
 41 ἐπάνω αὐτῆς, ἐπετίμησε τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν.
- 40 παραχρῆμα δὲ ἀναστὰσα διηκόνει αὐτοῖς. ^f Δύνοντος δὲ ^f Matt. 8. 16.
 41 τοῦ ἡλίου, πάντες ὅσοι εἶχον ἀσθενούντας νόσοις ποικίλαις, ^g Marc. 1. 32.
 42 ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς ^g et 7. 32.
 43 χεῖρας ἐπιθείς, ἐθεράπευσεν αὐτούς. ^g ἐξήρχετο δὲ καὶ δαι- ^g Marc. 1. 34.
 44 μόνια ἀπὸ πολλῶν κράζοντα καὶ λέγοντα· Ὅτι σὺ εἶ ὁ ^g et 3. 11.
 Χριστὸς ὁ υἱὸς τοῦ Θεοῦ. καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λα-
 45 λεῖν, ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι. ^h Γενομένης δὲ ^h Marc. 1. 35.
 46 ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι
 47 ἐπεζήτουν αὐτόν, καὶ ἦλθον ἕως αὐτοῦ· καὶ κατεῖχον αὐτόν
 48 τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. ὁ δὲ εἶπε πρὸς αὐτούς·
 49 Ὅτι καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν
 50 βασιλείαν τοῦ Θεοῦ· ὅτι εἰς τοῦτο ἀπέσταλμαι. καὶ ἦν
 51 κηρύσσων ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας.
- 1 V. ⁱ ἘΓΕΝΕΤΟ δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ ⁱ Matt. 13. 2.
 2 τοῦ ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἐστὼς παρὰ ⁱ Marc. 4. 1.
 3 τὴν λίμνην Γεννησαρέτ. ^k καὶ εἶδε δύο πλοῖα ἐστῶτα παρὰ ^k Matt. 4. 18.
 4 ^k Marc. 1. 16.

32. ἐν ἐξουσίᾳ] 'with authority.' Ἐπεξουσία (for ἐξουσία) is found in very many MSS. and early Edd., and received by all the best Editors.

33. πνεῦμα δαιμονίου ἀκ.] This is a blending of two synonymous expressions, for the sake of greater force.

35. τὸ] The word is omitted in most of the antient MSS. and almost all the early Edd., and is cancelled by Wets., Matth., Griesb., and other Editors, down to Scholz. Μὴδὲν βλάψαν α., 'after having done him no hurt.'

36. θάμβος] i. e. a mingled feeling of amazement and awe.

38. ἡ πενθ.] The ἡ is not found in most of the antient MSS. and in the Ed. Princ., and other early Edd., and is cancelled by Wets., Matth., Griesb., Tittm., Vat., and Scholz.

V. 2. ἐστῶτα] i. e. as opposed to being in motion. Compare viii. 38. The Greeks used στήνασθαι, and the Latins stare, to express the situation of ships whether at anchor, or fastened on shore. See Recens. Synop. Ἀπέπλυναν, 'had washed,' i. e. had been washing. The ἀπ in ἀπέπλ. signifies off, with respect to the filth of the fish, &c. Δίκτηον, Valckn. remarks, is from δέδικται, preterite of δέικω, jacio.

τὴν λίμνην· οἱ δὲ ἄλιεῖς ἀποβάντες ἀπ' αὐτῶν, ἀπέπλυναν
τὰ δίκτυα. ἐμβαῖς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος, 3
ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καὶ κα-
1 Joh. 21. 6. θίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους. Ὡς δὲ ἐπαύ- 4
σατο λαλῶν, εἶπε πρὸς τὸν Σίμωνα· Ἐπανάγαγε εἰς τὸ
βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγρην. καὶ ἀπο- 5
κριθεὶς ὁ Σίμων εἶπεν αὐτῷ· Ἐπιστάτα, δι' ὅλης τῆς νυκτὸς
κοπιάσαντες, οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω
τὸ δίκτυον. καὶ τοῦτο ποιήσαντες, συνέκλεισαν πλῆθος ἰχ- 6
θύνων πολὺ· διεῖρρήγνυτο δὲ τὸ δίκτυον αὐτῶν, καὶ κατένευ- 7
σαν τοῖς μετόχοις τοῖς ἐν τῷ ἐτέρῳ πλοίῳ, τοῦ ἐλθόντας
συλλαβεῖσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἐπλησαν ἀμφότερα τὰ
πλοῖα, ὥστε βυθίζεσθαι αὐτά. ἰδὼν δὲ Σίμων Πέτρος, προσ- 8
έπεσε τοῖς γόνασιν τοῦ Ἰησοῦ λέγων· Ἐξέλθε ἀπ' ἐμοῦ,
ὅτι ἀνὴρ ἁμαρτωλὸς εἰμι, κύριε. θάμβος γὰρ περιέσχεν 9
αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων
ἢ συνέλαβον. ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς 10
m Jer. 16.
15.
Ezech. 47.
9.
Matt. 4. 19.
Marc. 1. 17. Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπε πρὸς τὸν

3. ἠρώτησεν] 'requested.' This use is frequent in the N. T., and occurs occasionally in the LXX., but never in the Classical writers. Ἐπαναγαγεῖν. Sub. ναῦν. I have in Recens. Synop. compared Herodot. vii. 100. τὰς δὲ νέας οἱ ναυάρχου ἀναγαγόντες ὅσον τε (I conjecture γε) τέσσαρα πλέθρα ἀπὸ τοῦ αἰγιαλοῦ. The ἐπὶ is equivalent to our *ward* in composition. On this term, and on ἀγάγειν and κατάγειν, which signify to *bring to land*, see my Note on Thucyd. (Translation). Vol. I. p. 52.

4. χαλάσατε] Χαλάω is a vox sol. de hac rec., though καθίεναι and ῥίπτειν are also used. Εἰς ἄγρην. Literally, 'for a catching,' in order that something may be caught.

5. ἐπιστάτα] Ἐπιστάτης properly denotes one who is set over any persons or business, as here that of instruction; and is thus equivalent to *master* or *teacher*, διδάσκαλος, used by the other Evangelists. The latter sense is rather rare in the Classical writers; when it does occur, it denotes a teacher of any art, as opposed to a novice. Ῥήματι, *command*. So the Heb. רִמָּה. This is not, however, merely a Hebraism, since it is found in a monumental inscription in Herodot. vii. 228. κείμεθα, τοῖς κεινῶν ῥήμασι πειθόμενοι. which passage, it may be observed, confirms the opinion that there is an ellipse of πεποιθώς.

6. συνέκλεισαν] This and the Latin *concludere* are terms appropriate to hunting and fishing; of which examples are cited by Wets. The reading πλῆθος ἰχθύων for ἰχθύων πλῆθος is found in all the best MSS. and early Edd., and is adopted by all the best Editors.

7. διεῖρρήγνυτο] 'had begun to break,' or had well nigh broke. So Alciphron cited by Valckn. μικρὸν ἐδέησε διαῖρρήγνυσθαι. The thing is said not unfrequently to occur in the herring fishery. Κατένευσαν. Literally, made signs with their hands, beckoned. See Note supra i. 22. Τοῦ

ἐλθόντας. Sub. ἕνεκα, for ἵνα, with a Subjunctive. Συλλαβεῖσθαι, to take hold of, i. e. help. The verb has, in complete construction, a *Dative of the person* governed of σὺν in composition; a *Genitive of the thing* dependent upon περὶ understood, and an *Accusative of the thing* also dependent on κατά understood. But in the best Greek writers the Accus. is found almost always omitted, not unfrequently the Genit., and sometimes all three. Ὡστε βυθίζεσθαι, 'so that they were beginning to sink.' The Infinitive present sometimes corresponds to the Imperfect rather than the Present.

8. ἐξέλθε ἀπ' ἐμοῦ] Valckn. takes this to be a popular phrase for 'depart from my ship;' εἰσελθεῖν εἰς τινὰ and ἐξελθεῖν ἀπὸ τινὸς being used to denote entrance to, or departure from, any one's house; as Luke i. 28. εἰσελθὼν πρὸς αὐτήν. Acts xvi. 40. εἰσῆλθον εἰς τὴν Λυδίαν. This proof, however, as regards the phrase ἐξελθεῖν ἀπὸ is defective, and the sense in question would here be frigid. But it is of more importance to advert to the *scope* of this request. To refer it, with most modern Commentators, to Peter's superstitious fears of death or some heavy calamity, as having seen a supernatural person, is neither doing justice to the Apostle, nor warranted by the context, which requires the more judicious view taken by Euthym., Capell., Grot., Lightf., Dodd., Rosenm., and Kuin., who regard it as an exclamation indicative of profound humility and deep reverence, as of one unworthy to appear in the presence of so great a personage. Thus his casting himself at Jesus' feet may be regarded as adoration to a Divine person. The θάμβος which follows imports, not (as Kuin. explains) horror, but a mixed feeling of *amazement* and *awe*.

9. περιέσχεν] 'possessed,' as 2 Macc. iv. 16.

- Σίμωνα ὁ Ἰησοῦς· Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔση
 11 ζῳγρῶν. ⁿ καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφ- ⁿ Matt. 4.
 έντες ἅπαντα ἠκολούθησαν αὐτῷ. ^{20, et 19.}
 12 ^{27.} ° ΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, ^{Marc. 10.}
 καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, πεσὼν ^{28.}
 ἐπὶ πρόσωπον, ἐδέηθη αὐτοῦ λέγων· Κύριε, ἐὰν θέλῃς, δύ- ^{Infr. 18. 28.}
 13 νασαί με καθαρίσαι. Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ ^o Matt. 8.
 εἰπὼν· Θέλω, καθαρίσθητι. καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ^{Marc. 1. 40.}
 14 ἀπ' αὐτοῦ. ^p καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν· ^p Lev. 13.
 ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε ^{2, et 14. 2,}
 περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωσῆς, εἰς ^{21, 22.}
 15 μαρτύριον αὐτοῖς. Διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐ- ^{Matt. 8. 4.}
 τοῦ· καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν, καὶ θεραπεύεσθαι
 16 ὑπ' αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν· αὐτὸς δὲ ἦν ὑποχω-
 ρῶν ἐν ταῖς ἐρήμοις, καὶ προσευχόμενος.
 17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσ-
 κων· καὶ ἦσαν καθήμενοι φαρισαῖοι καὶ νομοδιδάσκαλοι, οἱ
 ἦσαν ἐλληνότῳτες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰου-
 δαίας καὶ Ἱερουσαλὴμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι
 18 αὐτούς. ^q καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον, ὃς ^q Matt. 9.
 ἦν παραλελυμένος, καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θειναι ^{Marc. 2. 3.}
 19 ἐνώπιον αὐτοῦ· καὶ μὴ εὐρόντες [διὰ] † ποίας εἰσεσέγκωσιν ^{Act. 9. 33.}
 αὐτὸν, διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα, διὰ τῶν
 κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμ-
 20 προσθεν τοῦ Ἰησοῦ. καὶ ἰδὼν τὴν πίστιν αὐτῶν, εἶπεν
 21 αὐτῷ· Ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. ^r καὶ ἥρ- ^r Psal. 32.
 ξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ φαρισαῖοι, λέ- ^{5.}
 γοντες· Τίς ἐστὶν οὗτος, ὃς λαλεῖ βλασφημίας; τίς δύναται ^{Exa. 43. 25.}
 22 ἀφίεναι ἁμαρτίας, εἰ μὴ ὁ μόνος ὁ Θεός; ἐπιγνούς δὲ ὁ Ἰησοῦς
 τοὺς διαλογισμοὺς αὐτῶν, ἀποκριθεὶς εἶπε πρὸς αὐτούς· Τί

10. ἀνθρώπους ἔση ζῳγρῶν] A most apt and lively metaphor. Though, indeed, terms of hunting and fishing are, by the Greek and Hebrew writers, sometimes used of those who attach men to themselves, or others; as I have in Recens. Synop. proved and illustrated by numerous original examples from Xenoph., Diog. Laert., Plut., Ælian, and others.

14. ἀλλὰ ἀπελθὼν δεῖξον] This change of the construction from the *indirecta* to the *directa oratio* is sanctioned by the usage of the best Classical writers. It may be regarded as a relic of the inartificial simplicity of primitive diction.

17. καὶ δύναμις—αὐτοῦς] Render, 'and the power of the Lord was (exerted) to heal them.' By κυρίου some understand God. But that would require μετ' αὐτοῦ (i.e. Christ) to be supplied; an ellipse which can by no means be admitted. By αὐτοῦς must, as the recent Commentators have seen, be understood, not the

Pharisees, but the sick. Thus (Kuin. observes) the Hebrews use the pronoun relative when there is no antecedent noun, though it may easily be understood from the context. This is very true, and the idiom is by no means confined to the Hebrew writers; but it is here not applicable, for αὐτοῦς plainly has reference to the αὐτῶν (i.e. ἀσθενῶν) at ver. 15.

19. διὰ] This is omitted in very many MSS. and early Edd., and is cancelled by Matth., Griesb., Vat., Tittm., and Scholz; and with reason; for it is plainly an addition of the Scholiasts, as *infra* xix. 4. Since, however, the ellipse of διὰ is somewhat harsh, I am inclined to suspect that ποίας is not the true reading, but ποία, sub. ὁδῳ, which, though not noted from any of the MSS., seems to have been read by the Italic and Vulgate Translators, who render 'quâ parte.' The τ might easily have arisen from the ε following.

βολὴν πρὸς αὐτούς· Ὅτι οὐδεὶς ἐπίβλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίζει, καὶ τῷ παλαιῷ οὐ συμφωνεῖ τὸ [ἐπίβλημα] τὸ ἀπὸ
 37 τοῦ καινοῦ. καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ νέος οἶνος τοὺς ἀσκοὺς, καὶ
 38 αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον, καὶ ἀμφότεροι συντηροῦν-
 39 ται. καὶ οὐδεὶς πιὼν παλαιὸν εὐθέως θέλει νέον· λέγει γάρ· Ὁ παλαιὸς χρηστότερός ἐστιν.

- 1 VI. ^c ΕΓΕΝΕΤΟ δὲ ἐν σαββάτῳ δευτεροπρώτῳ δια- ^c Deut. 23.
 πορεύεσθαι αὐτὸν διὰ τῶν σπορίμων· καὶ ἔτιλλον οἱ μα- ^{25.}
 2 θηταὶ αὐτοῦ τοὺς στάχνας, καὶ ἥσθιον, ψάχοντες ταῖς ^{Matt. 12. 1.}
 3 χερσί. ^a τινὲς δὲ τῶν φαρισαίων εἶπον αὐτοῖς· Τί ποιεῖτε ^{10.}
 3 ὁ οὐκ ἔξεστι ποιεῖν ἐν τοῖς σάββασι; ^e καὶ ἀποκριθεὶς πρὸς ^{et 23. 12.}
 αὐτοὺς εἶπεν ὁ Ἰησοῦς· Οὐδὲ τοῦτο ἀνέγνωτε ὁ ἐποίησε ^{et 31. 15.}
 Δαβὶδ, ὅποτε ἐπέινασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες; ^{et 35. 2.}
 4 ὥς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς ^{1. Sam.}
 προθέσεως ἔλαβε, καὶ ἔφαγε, καὶ ἔδωκε καὶ τοῖς μετ' αὐ- ^{21. 6.}
 5 τοῦ· οὐς οὐκ ἔξεστι φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς; ^f καὶ ^{Exod. 29.}
 ἔλεγεν αὐτοῖς· Ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ ^{32, 33.}
 τοῦ σαββάτου. ^{Lev. 24. 6, 9.}
 6 ^h Ἐγένετο δὲ καὶ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν ^{8.}
 εἰς τὴν συναγωγὴν καὶ διδάσκειν· καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ^{Matt. 12.}
 7 ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. παρετήρουν δὲ [αὐτὸν] οἱ ^{9, 10.}
 γραμματεῖς καὶ οἱ φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύ- ^{Marc. 3. 1.}

36. ἐπίβλημα] This is omitted in many MSS., and is cancelled by Wets. Mill, Markl., Matth., and Tittm., but retained by Scholz and Gratz, though with a mark of probable expunction. Certainly to cancel it is very objectionable. It would be somewhat harsh, and such as is unusual in the plain style of Scripture to supply a noun from such a distance. Besides, the word is found in *all* the Versions, except two later ones of little authority, and more than 3-4ths of the MSS., including some of the most antient. I cannot therefore but suspect that the omission was accidental, and the cause of it will immediately appear, if we consider that many MSS. (some very antient) and Edd. have τὸ ἐπίβλημα; for it is obvious how easily the word ἐπίβλημα might be lost by means of the two τὸ's. Thus those very MSS. in which this word is omitted bear testimony of the existence of the first τὸ in their Archetype. I have therefore admitted it into the text.

39. Of this illustration, which is confined to Luke, the scope, as the best antient and modern Commentators agree, is of a piece with the preceding doctrine, that as use forms the taste, so men's long accustomed modes are not speedily to be changed, nor can be suddenly initiated into austerities.

VI. 1. ἐν σαββάτῳ δευτ.] It is impossible

for me to notice, much less review, the very numerous conjectures (for we can reach no farther) which have been propounded as to the sense of this obscure expression; nor is it *necessary*, as the only one that has any semblance of truth is that of Theophyl. and Euthym., among the antients, and Scaliger, Lightf., Casaub., Whitby, Schleus., Kuin., &c. of the moderns, namely, that the Sabbath intended is the *first after the second day of unleavened bread*, that on which the *wave sheaf* was commanded to be offered up, and from which, and not the *first day of the Passover*, the fifty days were reckoned to the Pentecost. Hence it is no wonder that all the Sabbaths from the Passover to the Pentecost took their appellation ἀπὸ τῆς δευτέρας τοῦ πάσχατος.

— ψάχοντες] 'rubbing them.' This word is of rare occurrence. Yet it is adduced from Nicand. Ther. 590 & 629, and καταψ. from Herodot. iv. 75.

7. αὐτὸν] This is omitted in very many MSS. and early Edd., and also in some Versions, and is cancelled by Wets., Matth., Griesb., Tittm., Vat., and Scholz. But it is found in the parallel passage of Mark, and is so agreeable to the style of the N. T., that I suspect the word to have been cancelled by some over-nice antient critics. The testimony of *Versions* is, in a case of this kind, of little weight.

σει ἵνα εὗρωσι κατηγορίαν αὐτοῦ. αὐτὸς δὲ ᾔδει τοὺς δια- 8
 λογισμοὺς αὐτῶν, καὶ εἶπε τῷ ἀνθρώπῳ τῷ ξηρὰν ἔχοντι
 τὴν χεῖρα· Ἐγείραι καὶ στήθι εἰς τὸ μέσον. ὁ δὲ ἀνα- 9
 στάς ἔστη. εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτοὺς· Ἐπερωτήσω
 ὑμᾶς τί; ἔξεστι τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακο-
 ποιῆσαι; ψυχὴν σῶσαι, ἢ ἀπολέσαι; ¹καὶ περιβλεψά- 10
 μενος πάντας αὐτοὺς, εἶπεν * αὐτῷ· Ἐκτείνουν τὴν χεῖρά σου·
 ὁ δὲ ἐποίησεν οὕτω. καὶ ἀποκατεστάθῃ ἡ χεὶρ αὐτοῦ [ὑγιής]
 ὡς ἡ ἄλλη. αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας· καὶ διελάλουν πρὸς 11
 ἀλλήλους, τί ἂν ποιήσειαν τῷ Ἰησοῦ.
^k Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, ἐξῆλθεν εἰς τὸ 12
 ὄρος προσεύξασθαι· καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ
 τοῦ Θεοῦ· ¹καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησε τοὺς μα- 13
 θητὰς αὐτοῦ· καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ
 ἀποστόλους ὠνόμασε· ^m Σίμωνα, ὃν καὶ ὠνόμασε Πέτρον, 14
 καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην, Φί-
 λιππον καὶ Βαρθολομαῖον, Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον 15
 τὸν τοῦ Ἀλφαίου, καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν,

8. κατηγορίαν α.] 'an accusation against him.'

9. ἐπερωτήσω ὑ.] 'I will ask you a question.' For ἀπολέσαι very many MSS. and early Edd. have ἀποκτείνειν, which is received by Matth., Griesb., Tittm., Vat., and Scholz; but perhaps without sufficient reason; for the new reading seems to be a gloss.

10. αὐτῷ] This (for the common reading τῷ ἀνθρώπῳ) is found in a very great number of MSS., the Ed. Princ., and the most important Versions; and has been edited by Wets., Griesb., Matth., Tittm., Vat., and Scholz. The common reading is, no doubt, from the margin. Ἐποίησεν οὕτω. The οὕτω is omitted in very many MSS., and is cancelled by Matth., Griesb., Tittm., and others; but injudiciously; for a great part of those MSS. have ἐξέτεινεν for ἐποίησεν, and with that the οὕτω is inconsistent. To ἐποίησεν the οὕτω is almost indispensable, and it is confirmed by a similar use in ix. 15. xii. 45. Acts xii. 8. Luke ii. 48. iii. 11. vi. 31. x. 37. Ὑγιής is omitted in very many MSS., and is cancelled by most Editors. See, however, the Note on Matth. xii. 13. and Mark iii. 5.

11. ἀνοίας] 'fury, rage;' a signification found in Thucyd. iii. 48. and elsewhere. A similar idiom occurs in our own language in the vulgar use of the word mad.

12. ἦν διανυκτερεύων ἐν τῇ προσευχῇ τ. θ.] On the interpretation of προσευχῇ there has been some difference of opinion. The antients, and most moderns, take it to mean 'prayer to God;' while some of the earlier modern Commentators and others of the more recent ones, as Markl., Wets., Dodd., and Campb., maintain that it signifies *proseucha*, an *oratory*. And that there were Jewish places of worship so called is undoubted. But whether that sense is *here* to be assigned, is another question. Those Commentators adduce, indeed, several reasons why the

common interpretation cannot be admitted. They urge that προσευχῇ τοῦ Θεοῦ, in the sense *prayer to God*, is abhorrent from the simplicity of Scriptural expression, and subversive of analogy; and that διανυκτερεύειν properly respects some *place where* the night is spent. But διανυκτερεύειν is not only used of *places where*, but of *things or business* in which the night is occupied, as in the examples cited in Recens. Synop., e. gr. Phalar. Ep. λῶβη διαν. And as to simplicity of expression, it is no more violated here than in numerous other cases, where the use of the Genitive falls under that Rule of Winer's Gr. N. T. § 23. 1. p. 71. "The Genitive after nouns which indicate feeling, speech, or action in respect to any thing, is sometimes to be understood as indicating the relation which that feeling, speech, or action has toward that thing;" e. gr. Matth. xiii. 18. Luke vi. 7. Acts iv. 9. See Matthiæ Gr. Gr. § 313. In such cases the Genit. has the force of an Accus. with πρὸς.

Wholly ungrounded are the other objections of Campb.; for as to *subversion of analogy*, analogy must not be sought by placing on the bed of Procrustes whatever deviates from it; and *variety* is as much the character of antient writings as analogy. The rest of his objections proceed on a confusion of antient with modern modes of expression. See Recens. Synop. As to that which concerns the employment of the *Article* here, it has been satisfactorily answered by Middlet., who has shown that it is not uncommon with προσευχῇ in the sense of *prayer*. See Matth. xxi. 22. Acts i. 14. 1 Cor. vii. 5.

By *prayer* we are here to understand not *merely* prayer, but holy meditation, and that devout thoughtfulness, which usually precedes, accompanies, and follows fervent prayer. See a passage of Artemid. adduced in Recens. Synop.

- 16 Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ ἐγένετο
 17 προδότης· καὶ καταβάς μετ' αὐτῶν, ἔστη ἐπὶ τόπον ^{n Matt. 4. 23.}
 πεδινού· καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ ^{Marc. 3. 7.}
 τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ, καὶ
 τῆς παραλίου Τύρου καὶ Σιδῶνος, οἱ ἦλθον ἀκοῦσαι αὐτοῦ,
 18 καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν· καὶ οἱ ὄχλούμενοι ἔπυ
 19 πνευμάτων ἀκαθάρτων· καὶ ἐθεραπεύοντο. καὶ πᾶς ὁ ὄχ- ^{o Matt. 14. 36.}
 λος ἐζήτει ἅπτεσθαι αὐτοῦ· ὅτι δύναμις παρ' αὐτοῦ ἐξήρ- ^{Marc. 5. 30.}
 χετο, καὶ ἰάτο πάντας.
 20 καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς ^{p Matt. 5. 2, &c.}
 μαθητὰς αὐτοῦ, ἔλεγε· Μακάριοι οἱ πτωχοί· ὅτι ὑμετέρα
 21 ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. μακάριοι οἱ πεινῶντες νῦν· ^{q Esa. 55. 1. et 61. 3. et 65. 13. et 68. 10.}
 ὅτι χορτασθήσεσθε. μακάριοι οἱ κλαίοντες νῦν· ὅτι γελά-
 22 σετε. μακάριοι ἐστε, ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, ^{r Matt. 5. 11.}
 καὶ ὅταν ἀφορίσωσιν ὑμᾶς, καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ ^{1 Pet. 2. 19. et 3. 14. et 4. 14.}
 ὄνομα ὑμῶν ὡς πονηρόν, ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου.
 23 χαρήτε ἐν ἐκείνῃ τῇ ἡμέρᾳ, καὶ σκιρτήσατε· ἰδοὺ γάρ, ὁ ^{s Act. 5. 41. et 7. 51. t Amos 6. 1, 8. Eccl. 31. 8. 13. q Esa. 65. 13. Jac. 4. 9. et 5. 1.}
 μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ ταῦτα γὰρ ἐποιοῦν
 24 τοῖς προφήταις οἱ πατέρες αὐτῶν. Πλὴν οὐαὶ ὑμῖν τοῖς
 25 πλουσίοις. ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν. οὐαὶ ὑμῖν

17. τόπον πεδινού] To reconcile this with the description in Matthew, (for the discourse here recorded is substantially the same with that), we may suppose that it was a sort of high, but level, table-land. Thus the only formidable discrepancy is removed.

18. ὄχλούμενοι ὑπὸ πν. ἀκ.] Ὀχλεῖσθαι and ἐνοχλ. signify 'to be troubled or vexed, whether by irksome business, or by such sickness as hinders any one from pursuing his occupation;' of which senses abundant examples, both with νόσον expressed and understood, are adduced by Wets. and others. In the N. T. and LXX., however, the latter is never found, but only that of being vexed, troubled, as said of demoniacal possession. So Acts 5. 16. ὄχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων. and 10b. vi. 7. ἐάν τινα ὄχλῃ δαιμόνιον, καὶ πνεῦμα πονηρόν, &c. And such is plainly the sense here, and not that assigned by those who advocate the hypothesis of Mede. For the sick and the demoniacs are here plainly distinguished.

For ὑπὸ many MSS. have ἀπὸ, which is edited by Matth., Griesb., Tittm., Vat., and Scholz. But it does not appear that ἀπὸ in this sense is ever used in the N. T. after a verb passive, while ὑπὸ frequently is, both in the N. T. and the Classical writers; and, indeed, this sense of origin, or cause, is not strong enough to suit the Passive. So in this very phrase we have ἐπὶ, at Acts v. 16. Compare also Acts x. 38. & xiii. 4. As to MS. authority, it is of little weight in words so perpetually confounded as ἀπὸ and ὑπὸ.

19. δύναμις παρ' αὐτοῦ ἐξήρχετο] This will not, any more than Mark v. 30., prove the notion, that the power by which the sick were healed was exerted by a sort of efflux, or effluvia

from his body. See Note on Mark v. 30. The best Commentators, antient and modern, are agreed that ἐξήρχεσθαι here, like the Heb. נָחַץ in Ruth i. 13., simply means *se exercebat*, and is equivalent to ἐνεργεῖν.

22. ἀφορίσωσιν] This was the first degree of excommunication among the Jews. On which see Vitringa de Synag. and other authorities referred to in Recens. Synop. Ἐκβάλλωσι—πονηρόν. On the sense of this expression Commentators are not agreed. Now ἐκβάλλωσι signifies generally to cast out, both in a civil and in a military sense, i. e. either 'to banish,' or 'to cashier.' It also signifies 'to displace officers,' or 'reject actors.' Hence many here assign the sense 'to reject with scorn and ignominy,' which is preferable to the sense 'to banish,' adopted by Kuin., or 'to defame,' supported by Campb.; though the signification is wholly unauthorized. Wolf regards it as a fuller expression of the sense contained in ἀφορίσωσι. But it seems rather to advert to the treatment which they would experience at the hands of the heathens, as ἀφορίσωσι to that from the Jews. How covered with obloquy and contempt were the primitive Christians by the Heathens, we have abundant testimony both in Scripture and in the writings of the first Christian Apologists. See Grot. and Whitby.

23. χαρήτε] This (for χαίrete) is found in almost all the best MSS., and is adopted by Wets., Griesb., Matth., Tittm., Vat. and Scholz. On which use of the Subjunctive in an Imperative or hortatory sense, see Butm., Matth., and Herm. on Vig. Ταῦτα is rightly edited by Knapp, for ταῦτα, as the sense (namely, ὁμοιωτέ) requires, and with the countenance of MSS.

οἱ ἐμπεπλησμένοι ὅτι πεινάσετε. οὐαὶ ὑμῖν οἱ γελῶντες
νῦν ὅτι πειθήσεται καὶ κλαύσετε. οὐαὶ [ὑμῖν] ὅταν καλῶς 26
ὑμᾶς εἰπωσι [πάντες] οἱ ἄνθρωποι· κατὰ ταῦτα γὰρ ἐποιοῦν
τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

27 Ἄλλ' ὑμῖν λέγω τοῖς ἀκούουσιν· Ἀγαπᾶτε τοὺς ἐχ-
θροὺς ὑμῶν· καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς· 28
τοὺς καταρωμένους ὑμῖν· [καὶ] προσεύχεσθε ὑπὲρ τῶν ἐπη-
ρεαζόντων ὑμᾶς. 29 τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα πάρεχε
καὶ τὴν ἄλλην· καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον καὶ
τὸν χιτῶνα μὴ κωλύσῃς. 30 παντὶ δὲ τῷ αἰτοῦντί σε δίδου
καὶ ἀπὸ τοῦ αἵροντος τὰ σά, μὴ ἀπαίτει. 31 καὶ καθὼς
θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε
αὐτοῖς ὁμοίως. 32 καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία
ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας
αὐτοὺς ἀγαπῶσι. καὶ εἰ ἀγαθοποιῆτε τοὺς ἀγαθοποιούντας 33
ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ
αὐτὸ ποιοῦσι. 34 καὶ εἰ δανεῖζετε παρ' ὧν ἐλπίζετε ἀπολα-
βεῖν, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ ἁμαρ-
τωλοῖς δανεῖζουσιν, ἵνα ἀπολάβωσι τὰ ἴσα. 35 πλὴν ἀγα-
πᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανεῖζετε
μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ

25. οὐαὶ ὑμῖν] Campb. in a long and able Note (which see in Recens. Synop.) shows that οὐαὶ here is not imprecative, but declarative, Woe is unto! alas for you! A view of the subject which I have supported from Euthym. and others.

26. οὐαὶ, ὅταν καλῶς, &c.] This was meant primarily for the Apostles and first teachers of the Gospel, but was intended to be applied to their successors. Grot. has appositely cited a narration respecting Phocion, recorded by Plut. T. ii. 187. F. where we are told that when in his orations he had particularly pleased the multitude, he used to ask his friends whether any thing wrong had escaped him in his address. Indeed, according to the old adage, obsequium amicos, veritas odium parit.

27. τοῖς ἀκούουσιν] 'my hearers.'

30. The expressions in this and the foregoing verse are not to be too rigorously interpreted, since they are merely intended to inculcate a spirit of forbearance and meekness under injuries or deprivations. At τὰ σά subaud χρήματα; and at κωλύσῃς sub. ἀπὸ τοῦ αἵρειν.

32. χάρις] for εὐεργεσία and its consequent μισθός. So Dionys. Hal. A. vi. 86. τίς ἐστιν ἡ σὴ χάρις ἡμῖν καὶ ὠφέλεια. In this and the following verses μόνον is to be supplied after ὑμᾶς.

35. καὶ δανεῖζετε μηδὲν ἀπελπ.] On the sense of μηδὲν ἀπελπ. the Commentators are not agreed. Some take it to mean 'nothing despairing.' But though ἀπελπίω often signifies to despair, yet that it cannot have that sense here, is plain from the words of the preceding verse, παρ' ὧν ἐλπίζετε ἀπολαβεῖν. Others take ἀπελπ. in an active sense of causing despair.

But that sense of the word is unauthorized, and not here very suitable. The true interpretation seems to be that of most ancient and modern Commentators, 'hoping for nothing again;' a sense which, however deficient in Classical authority, is very agreeable to analogy; for as ἀπολαβεῖν is for λαβεῖν ἀπὸ τινος, so ἀπελπίζειν may be for ἐλπίζειν ἀπὸ τινος. Several examples are adduced by the Commentators of this omitting of one or two words noted by a preposition joined to a verb. So Athen. p. 649. ἀπεσθλεῖν for ἐσθλεῖν ἀπὸ τινος. The sense, therefore, is: 'Lend to those from whom there is little hope of receiving back your money.' By lending must, however, (as Theophyl. and Campb. observe) be understood not letting out the money at interest; for that is an affair merely commercial, and comes not under the class of good offices. In like manner supra v. 34. τὰ ἴσα scil. χρήματα signifies (as Salmas. has proved) the same sum, the principal without interest. From numerous passages of the Classical writers which I have adduced in Recens. Synop., it appears that the heathens sometimes used to lend money to respectable persons brought to unmerited distress. And I have there observed that the words seem to have reference to that kind of beneficial collection in aid of distress which the Greeks called ἐρανισμός, and which has been illustrated by Casaub. on Theophrastus. If any one, for instance, had lost a considerable part of his property by shipwreck, fire, or any other calamity, it was not unusual for his friends to supply him with money, not to be paid back by any certain day, but when convenient. This, however, they scarcely ever did except to those

- ἐσθε υἱοὶ [τοῦ] ὑψίστου. ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ
 36 τοὺς ἀχαρίστους καὶ πονηροὺς. ἵ γίνεσθε οὖν οἰκτίρμονες, ¹ Matt. 5.
 37 καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρων ἐστὶ. ² καὶ μὴ κρίνετε, ⁴⁸
 καὶ οὐ μὴ κριθῆτε. μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασ- ¹ Matt. 7.
 38 θῆτε· ἀπολύετε, καὶ ἀπολυθήσεσθε. ³ δίδετε, καὶ δοθήσεται ¹ Rom. 2. 1.
 ὑμῖν μέτρον καλόν, πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερ- ¹ Cor. 4. 5.
 εκχυνόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν. τῷ γὰρ αὐτῷ ¹ Prov. 10.
 μέτρῳ ᾧ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν. ²² et 19. 17.
 39 Ἐἶπε δὲ παραβολὴν αὐτοῖς· Μήτι δύναται τυφλὸς ¹ Matt. 7. 2.
 τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφοτέρωτεροι εἰς βόθυνον πεσοῦνται; ¹ Marc. 4. 24.
 40 οὐκ ἔστι μαθητὴς ὑπὲρ τοῦ διδάσκαλου αὐτοῦ· κατηρτισ- ¹ Esa. 42.
 41 μένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. ἵ τί δὲ βλέπεις ¹⁹
 τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ¹ Matt. 15.
 42 δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; ¹⁴ ἢ πῶς δύ- ¹ Matt. 10.
 νασαι λέγειν τῷ ἀδελφῷ σου· Ἀδελφε, ἄφες ἐκβάλω τὸ ²⁴
 κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ ¹ Joh. 13. 16.
 σου δοκὸν οὐ βλέπων; ὑποκριτὰ, ἐκβαλε πρῶτον τὴν δοκὸν ^{et 15. 20.}
 ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ ¹ Matt. 7.
 3.

who they had some hope might (by a more prosperous turn of fortune) some time or other not only repay the money, but return the favour, which they termed *ἀντερανίζειν*. Whereas our Lord enjoins his hearers to do this good (to use the words of Thucydides, ii. 40.) "not with the narrow calculations of self-interest, but in the confidence of liberality;" a confidence reposed in Him who is the poor man's surety.

— υἱοὶ τ. ὑψ. i. e. either 'beloved of God,' (as in Eccles. iv. 10. γίνου ὀφθαλμοῦ ὡς πατὴρ—καὶ ἔση ὡς υἱὸς ὑψίστου) or, 'you will be like unto God, as being animated with a spirit of benevolence similar to that of the Deity.' The Art. is omitted in many MSS. and the Ed. Princ., and is cancelled by Matth., Griesb., Tittm., Vat., and Scholz; agreeably to the usage of Luke. See i. 32, 35, 76.

37. καταδικάζετε] This word and ἀπολ. are properly judicial terms, the former signifying to condemn, the other to acquit, as also are κρίνετε and κριθῆτε. All these terms, however, (as Grot. and other good Commentators have seen) are to be accommodated to private use. The three clauses advert, the 1st to sitting in severe judgment on the faults of others; the 2d to passing condemnation on them. The 3d enjoins a contrary spirit, that of judging for the best, acquitting our neighbour of such charges as are not manifestly well founded.

38. δίδετε &c.] With candour in judging is well subjoined liberality in giving, as a kindred virtue. Inasmuch that, at the end of the verse, the words τῷ γὰρ αὐτῷ—ὑμῖν are employed to enjoin the exercise of the virtue mentioned in the preceding v., by a metaphor derived from the imagery in this, in which the καλόν (fair and full) is further illustrated by the terms πεπιεσμένον, σεσαλευμένον, and ὑπερεκχυνόμενον, which have reference to the three principal methods of giving abundant measure among the

Jews; for, as Buxt. observes, there were many, such as the *supernatans*, the *abrasa*, the *accumulata*, *pressa*, *agitata*, *operta*. Of these the *abrasa* corresponds to our mode of measuring corn, by upheaping the measure, and cutting off the cumulus with a lath. The *cumulata* and *operta* were still better than the *abrasa*; but the *pressa*, *agitata*, and *supernatans*, corresponding to the three here mentioned, were the best. Ὑπερεκχ. is not to be taken, with almost all Commentators, of a measure of liquids, (for that is inconsistent with its being "poured into the lap," as just after) but, with Euthym. and Beza, of a measure of solids, by an idiom common to all languages. Thus there is a climax; for the ὑπερεκχ. supposes that the measure has been already pressed down and shaken together. In δάσουσιν εἰς τὸν κόλπον ὑμῶν there is an allusion to the Oriental custom, of receiving a measure and other dry articles in the bosom, or lap of their flowing vests. See 2 Kings iv. 39. Prov. xv. 33. And so also among the Greeks and Romans, e. g. Herodot. vi. 125. τὸν κόλπον πάντα πλησάμενος χρυσοῦ. Hor. Sat. ii. 3. 71. nuceque ferre sinu lato. The expression is proverbial and expressive of what generally takes place. Similar ones are cited by the Commentators from the Rabbinical and the Classical writings.

40. The purport of the words in their present application (for the expression occurs in another sense elsewhere in Scripture) is this: "The disciple is not usually above his teacher; but every one who is (or would be) a thorough instructed person, a finished scholar, is, or may be, as perfect as his teacher." Thus as the disciple generally follows his master's example, so if you neglect your duty to God, neither will your hearers observe their's. Καταρτίζειν signifies to make complete and perfect. The connexion of the verses following is clear.

- 7 οὐ γὰρ εἰμι ἱκανὸς ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς· διὸ οὐδὲ ἑμαυτὸν ἤξιωσα πρὸς σε ἐλθεῖν· ἀλλὰ εἰπέ λόγῳ, καὶ
 8 ἰαθήσεται ὁ παῖς μου. καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἑμαυτὸν στρατιώτας, καὶ λέγω τούτῳ· Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ· Ἐρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ.
 9 ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν. καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπε· Λέγω ὑμῖν, οὐδὲ ἐν τῷ
 10 Ἰσραὴλ τοσαύτην πίστιν εὑρον. καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον, εὑρον τὸν ἀσθενούντα δούλον ὑγιαίνοντα.
 11 ΚΑΙ ἐγένετο ἐν τῇ ἐξῇ, ἐπορεύετο εἰς πόλιν καλουμένην Ναῖν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοί,
 12 καὶ ὄχλος πολὺς. ὡς δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκὼς, υἱὸς μονογενῆς τῇ μητρὶ αὐτοῦ· καὶ αὐτὴ χήρα, καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ.
 13 καὶ ἰδὼν αὐτὴν ὁ κύριος, ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ· Μὴ κλαῖε. καὶ προσελθὼν ἤψατο τῆς σοροῦ· οἱ δὲ
 14 βαστάζοντες ἔστησαν· καὶ εἶπε· Νεανίσκε, σοὶ λέγω, ἐγέρθητι. καὶ ἀνεκάθισεν ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν· καὶ
 15 ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. ἔλαβε δὲ φόβος ἅπαντας, καὶ ἐδόξαζον τὸν Θεὸν λέγοντες· Ὅτι προφήτης μέγας ἐγγήγερται ἐν ἡμῖν· καὶ ὅτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ. καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ περιχώρῳ.
 18 *ΚΑΙ ἀπήγγειλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ περὶ πάντων

1 Act. 9. 40.

u Marc. 7.
37.
Infr. 24. 19.
Joh. 4. 19.
et 6. 14.
et 9. 17.
supr. 1. 68.

2 Matt. 11.

7. εἶπε λόγῳ] 'give thy fiat at a word,' or by word of mouth.

9. ἐθαύμασεν] held him in admiration, wondered at his message. This use of θαυμάζειν is somewhat rare.

11. ἱκανοί] bene multi.

12. ἐξεκομίζετο] Ἐκκομίζειν is a funereal term like the Latin *efferre*; for the custom of interring the dead a little outside of cities or towns was common to all the antients; to the *Jews*, because dead bodies were among them unclean; and to the *Gentiles*, to prevent infection. Grot.

In τεθνηκὼς we have a Participle for Adjective, *dead*.

— τῇ μητρὶ] Dative of possession for the Genit., as Matth. ii. 18. and not unfrequently in the Scriptural and also Classical writers. See Matth. Gr. Gr. § 392. 3. and Winer's Gr. Gr. § 25. 6. Note 3. One cannot but remark the simple pathos of the story, with which I have in Recens. Synop. compared Eurip. Alc. 305, μόνος γὰρ αὐτοῖς ἦσθα, &c 925. κόρος ἀξιοθρηνοῦσ' ὧχετ' ἐν δομοῖσι μονόπαις.

At καὶ αὐτῇ χήρα there is something like an Anantapodoton. Some MSS., indeed, have αὐτῇ χήρα. But that is evidently a mere emendation, and indeed unnecessary; for we have only to supply ἡν, agreeably to the tense of the pre-

ceding verb, and in some measure anticipated from the following ἡν; for a repetition of ἡν within so short a space would have been offensive. The ἡν just after is, indeed, omitted in many MSS., early Edd. and Versions. And it is cancelled by almost all the Editors. Yet it cannot be dispensed with. I suspect that its omission partly arose from a mistake originating in a confounding of this ἡν with the one just before. The MSS. in which it is not found are comparatively few; and the Versions can have no weight, since those which here omit the ἡν insert it just before, and they could not well express it in both places.

14. ἤψατο τῆς σοροῦ] Meaning thereby to stop the bearers. Σωρὶς generally denotes a coffin, of marble or other materials. But as such were not used by the *Jews*. The word must here denote the bier, or funeral couch on which the dead of the higher classes were carried forth. See the references in Recens. Synop. and my Note on Thucyd. ii. 34.

16. φόβος] 'awe.'

17. ἐν ὅλῃ τῇ Ἰ.] Here and at Matt. ix. 31. the Commentators take ἐν for διὰ. But that is so harsh that it is better to suppose ἐν used for εἰς, (as often) in the sense unto, which implies over and throughout.

- 30 βαπτισθέντες τὸ βάπτισμα Ἰωάννου· οἱ δὲ φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ
 31 βαπτισθέντες ὑπ' αὐτοῦ. ^b [εἶπε δὲ ὁ κύριος,] Τίμι οὖν ¹⁶
 32 ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης; καὶ τίμι εἰσὶν ὅμοιοι; ὅμοιοί εἰσι παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις, καὶ προσφωνοῦσιν ἀλλήλοις, καὶ λέγουσιν· Ὑψήσαμεν ὑμῖν, καὶ
 33 οὐκ ὤρχησασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκλαύσατε. ^c ἔλη- ^c Matt. 3. 4
 λυθε γὰρ Ἰωάννης ὁ βαπτιστὴς μήτε ἄρτον ἐσθίων μήτε ^{Marc. 1. 6.}
 34 οἶνον πίνων· καὶ λέγετε· Δαιμόνιον ἔχει. ἔληλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων· καὶ λέγετε· Ἰδοὺ ἄνθρωπος
 35 φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.
 36 ^d Ἡρώτα δὲ τις αὐτὸν τῶν φαρισαίων, ἵνα φάγῃ μετ' ^d Matt. 26.
 αὐτοῦ· καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ φαρισαίου, ἀνεκλίθη. ^f Marc. 14.
 37 Καὶ ἰδοὺ γυνὴ ἐν τῇ πόλει, ἣτις ἦν ἁμαρτωλὸς, ἐπιγνοῦσα ^{3.} Joh. 11. 2.
 ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ φαρισαίου, κομίσασα ἀλά- ^{et 12. 3.}
 38 βαστρον μύρον, καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω

to be just' is harsh. It is best to suppose a *significatio pragnans*, and to adopt the primary sense, that espoused by many of the best Commentators, acknowledged and commended the justice of God (i. e. of his purpose in calling them to repentance by John) and were baptized. This interpretation is, as I observed in Recens. Synop., required by the antithetical formula in the next verse, τὴν βουλὴν (counsel) τοῦ Θεοῦ ἠθέτησαν &c.

This and the following verse have been by most Commentators considered as coming from the Evangelist, not Jesus. If so, they must be placed in a parenthesis. But Grot., Campb., and others have, I think, satisfactorily proved that they are the words of our Lord. As to the words εἶπε δὲ ὁ Κύριος, they are not found in all the best MSS. and nearly every Version, and are justly cancelled by all the best Editors. I would render the passage thus: 'And now the great body of the people who have heard him, and even the publicans, have acknowledged and fulfilled the purpose of God, by being baptized by John: but the Pharisees and Lawyers have set at naught the purpose of God, having not been baptized by John.' Εἰς ἑαυτοὺς is by some interpreted 'against themselves,' 'to their own injury.' But although this sense of εἰς is supported alike by Classical and Scriptural authority, and is here agreeable to the context, it is better, with Camer., Grot., Hamm., Wolf, Whitby, Wets., Campb., Rosenm., and Kuin., to suppose a slight transposition, and connect εἰς ἑαυτοὺς with βουλὴν τοῦ Θεοῦ, in the sense 'in regard to themselves.' This use of εἰς is very frequent. See the Lexicons.

37. καὶ ἰδοὺ, γυνὴ &c.] It has been a much disputed question whether this story be the same with that narrated at Matth. xxvi. 6. Mark xiv. 3. Joh. xii. 3., or not. The former is maintained by some ancient and most early modern Commentators, especially Lightf. and Grot. But the latter has been established by Theophyl. and

Euthym. (from Chrysost.), and by many of the best modern Commentators, as Buxt., Hamm., Whitby, Wolf, Markl., Michaelis, Rosenm., Kuin., Deyling and Lampe, (the substance of whose lengthy arguments may be found stated in Recens. Syn., the former on this passage, and the latter on Joh. xi. 1.) The points of dissimilarity between the two narrations and between the Mary here mentioned and Mary Magdalene, it will be seen, are striking. As to the similarity, the action (anointing) was not unusual, the name of the vessel common, and the name of the Pharisee one of those most frequently met with. This is quite independent of the sense to be assigned to ἁμαρτωλὸς, whether sinner, or Gentile. Of the latter sense I cannot find any one undoubted example in the singular; and even with the plural it requires the Article, unless united with τελῶναι. Though, therefore, that interpretation may have been adopted by several good Commentators, the former, which is espoused by most Commentators, is greatly preferable. But when they assign to the word the sense harlot, or adulteress, they adduce no proof of that signification from the Classical writers. I therefore see no reason why it may not be taken in the general sense of a sinful person; in which signification the singular is frequent, e. gr. Luke v. 8. ὅτι ἁμαρτωλὸς εἰμι. Thus we are enabled to get rid of the harshness of taking ἦν in a *pluperfect* tense, (very rarely met with) which all Commentators invariably do, who assign to ἁμαρτωλὸς the signification harlot. It may retain its usual force, and denote that the woman was then a sinner. She was, however, it seems, a sinner under conviction of sin, and having the sincere desire of amendment.

38. στᾶσα ὀπίσω] Jesus, it seems, was reclining at table on a couch, leaning on his left elbow, his head and countenance turned towards the food, and his naked feet (the sandals being taken off before the meal) turned the contrary way, towards which the servants bearing the

κλαίονσα, ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι, καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμασσε, καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειψε τῷ μύρῳ. ὁ δὲ ἰδὼν δὲ ὁ φαρι- 39
 2. σαῖος ὁ καλέσας αὐτὸν, εἶπεν ἐν ἑαυτῷ, λέγων· Οὗτος εἴ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνή, ἥτις ἀπτεται αὐτοῦ· ὅτι ἁμαρτωλὸς ἐστί.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτόν· Σίμων, ἔχω 40
 σοὶ τι εἰπεῖν. ὁ δὲ φησὶ· Διδάσκαλε, εἰπέ. Δύο χρεώφει- 41
 λεται ἦσαν δανειστῇ τινὶ· ὁ εἰς ὥφειλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι, 42
 ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν, εἶπέ, πλείον αὐτὸν ἀγαπήσει; ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν· Ὑπολαμβάνω 43
 ὅτι ὧ τὸ πλείον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ· Ὁρθῶς ἔκρινας. καὶ στραφείς πρὸς τὴν γυναῖκα, τῷ Σίμωνι εἶφη· Βλέπεις 44
 ταύτην τὴν γυναῖκα; Εἰσῆλθόν σου εἰς τὴν οἰκίαν· ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς πόδας, καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμαξε. φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς εἰσῆλθον, οὐ 45
 διέλιπε καταφιλοῦσά μου τοὺς πόδας. ἐλαίῳ τὴν κεφαλὴν 46
 μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψέ μου τοὺς πόδας. οὐ 47
 χάριν, λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησε πολὺ· ὧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ.

dishes were waiting on the triclinium or table. (Maldon. & Kuin.)

— κατεφίλει] The *κατα* is intensive; and the action implied the deepest reverence and most profound humility, (See the examples from the Classical writers in Recens. Synop.) as the bathing his feet with her tears did earnest supplication. The anointing of the feet was a mark of profound respect, retained even in modern times.

39. προφήτης] i. e. a Divine legate, and consequently endued with supernatural knowledge.

41. ὁ εἰς—ὁ δὲ ἕτερος] Ὁ μὲν—ὁ δὲ is the more elegant mode of expression; but the other is more pointed.

44. This and the following verses advert to the custom in use among the Jews to guests, who were made very welcome. 1. Their sandals were unloosed, and their feet washed and carefully wiped, and, if the person were of high rank, anointed. 2. A kiss was the usual salutation on entrance, or as soon as the person was made comfortable. 3. The head was usually anointed with aromatic oils or unguents. Τῆς κεφαλῆς is omitted in many MSS. and Versions, and has been cancelled by Griesb., Vat., Scholz., and others; but on insufficient grounds. The MSS. are comparatively few; Versions are, in a case like the present, no sure testimony; and better reasons may be given for its omission than for its insertion.

45. εἰσῆλθον] The chief Editors and Commentators agree in preferring *εἰσῆλθεν*, which is the reading of some MSS. and Versions. The evidence, however, for it is so slender that, small

as the difference is, an Editor would not be warranted in receiving it, especially as it cannot be proved that the common reading *must* be wrong; for we have only to regard the language as partaking of the same hyperbolical cast, which is so characteristic of Oriental phraseology. Besides, it is probable that the woman came in very soon after our Lord was seated, and thus supplied those observances which Simon had neglected. Indeed, there is something feeble in the sense of *εἰσῆλθεν*. That *εἰσῆλθον* is as proper in grammar as *εἰσῆλθεν*, is plain from a kindred passage of Liban. which I have cited in Recens. Synop.: ὁ δὲ ἄνθρωπος ἐκείνος, ἀφ' οὗπερ ἤκου, οὐ διέλιπε βάλλων· εἰ δὲ οὐκ ἐπήγγυτο τὰ βέλη.

— οὐ διέλιπε καταφιλοῦσα] On the Participle for Infinitive after verbs signifying repeated action see Winer's Gr. Gr. § 39. 1.

47. ὅτι ἠγάπησε πολὺ] On the sense of *ὅτι* Commentators are not agreed. The ancient and early modern ones take it to mean *for*, or *because*. But many of the best of the more recent Commentators regard this as repugnant to the scope of the parable; which, they say, represents the gratuitous forgiveness of sins as the *cause of the love*, not the love, the *cause of the forgiveness*, which, they further remark, is at ver. 50. ascribed. And they render the *ὅτι* therefore. The proofs, however adduced of this signification are very insufficient; and therefore it is *better*, with others, (as Parkhurst) to suppose that the *ὅτι* denotes an inference from the antecedent to the consequent, 'Wherefore [since she has shown so

- 48 'εἶπε δὲ αὐτῇ· Ἀφένονται σου αἱ ἁμαρτίαι. ^f καὶ ἤρξαντο οἱ ^f Matt. 9.
 49 συνανακείμενοι λέγειν ἐν ἑαυτοῖς· Τίς οὗτός ἐστιν ὃς καὶ ^g Matt. 9.
 ἁμαρτίας ἀφήσιν; ^h εἶπε δὲ πρὸς τὴν γυναῖκα· Ἡ πίστις ^h Marc. 2. 7
 σου σέσωκε σε[†] πορεύου εἰς εἰρήνην. ⁱ Matt. 9.
 1 VIII. ΚΑΙ ἐγένετο ἐν τῷ καθεξῆς, καὶ αὐτὸς διώδενε κατὰ ⁱ Matt. 9.
 πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασι- ^{22.}
 2 λειαν τοῦ Θεοῦ· καὶ οἱ δώδεκα σὺν αὐτῷ, καὶ γυναῖκές τινες ⁱ Matt. 27.
 αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθε- ^{55, 56.}
 νειῶν, Μαρία ἡ καλουμένη Μαγδαληνῇ, ἀφ' ἧς δαιμόνια ἐπτά ^h Marc. 16. 9.
 3 ἐξεληλύθει, καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ ^{Joh. 19. 25.}
 Σουσάννα, καὶ ἕτεραι πολλαί, αἵτινες διηκόνουν[†] αὐτῷ ἀπὸ
 τῶν ὑπαρχόντων αὐταῖς.
 4 ^k Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπο- ^k Matt. 13.
 5 ρευομένων πρὸς αὐτόν, εἶπε διὰ παραβολῆς· Ἐξῆλθεν ὁ ^{3.} Marc. 4. 1.
 σπείρων τοῦ σπείραι τὸν σπóρον αὐτοῦ· καὶ ἐν τῷ σπείρειν
 αὐτόν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδόν, καὶ κατεπατήθη, καὶ τὰ
 6 πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. καὶ ἕτερον ἔπεσεν
 ἐπὶ τὴν πέτραν, καὶ φνὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἱκμάδα.
 7 καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αἱ
 8 ἀκανθαὶ ἀπέπνιξαν αὐτό. καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν

great a regard for me] I say unto you [it is plain that] her many sins are forgiven, for, or because, she loved much.' This method, however, is open to much objection, and the antient interpretation, after all, appears to be the best. As to Campbell's objection, it has no force, because the thing admits of *two handles*. And as to this interpretation representing love as the meritorious cause of the remission of sins, that is not very valid; for although faith is afterwards said to have saved her, yet as it was faith working by fervent love and veneration for her Lord, the latter might be said, in a popular sense, to be the cause of her salvation. The sense of *ἡγάπησε πολὺ* may be expressed by 'inasmuch as she hath given full evidence of her love and attachment.' Now that *implied faith* in the Messiahship of Jesus.

— αἱ πολλαί] Sub. *οὔσαι*, which is expressed in a similar passage of Philostratus Vit. Ap. i. 13. *μετεβύβησε τῶν ἁμαρτημάτων πολλῶν ὄντων*.

48. *ἀφένονται σου αἱ ἁμ.*] 'thy sins are (hereby) forgiven thee.' Many Commentators say that this is doubtless a repetition of the consolatory assurance which Christ had on some previous occasion given to the woman. But this may be considered utterly unfounded. We have merely a formal pronunciation of that forgiveness which the foregoing words *implied*. So Euthym.: *εἶπε αὐτῇ, ἵνα πληροφωρηθῇ*.

VIII. 1. *καθεξῆς*] Sub. *χρόνου*.

— κατὰ πόλιν] Wets. rightly distinguishes between this expression and *κατὰ τὴν πόλιν*, the latter being said of *one*, the former of more than one. In fact, the *κατὰ* has the distributive sense, which takes place not only in numerals,

but also in words which are not so, by an ellipsis, as the Grammarians think, of *ἐκαστος*.

2. *Μαγδαληνῇ*] The best Commentators are agreed, that there is no authority in Scripture for supposing this Mary to have been a harlot; nay it should seem that she was a person of consequence. *Ἐξεληλύθει*, 'had been expelled.' Neut. for passive, as often in the Gospels and Acts. E. V. and Campb. have, 'out of whom went,' &c.; which is altogether wrong. *Better* is the version of Newcome, 'had gone.' But in all the examples of this signification there is evidently a *passive* sense. Many recent Commentators take the *ἐπτά* as signifying 'many,' definite for indefinite, as in Matt. xii. 45. & xii. 26. But that idiom is not to be introduced unnecessarily; and here it is not very suitable.

3. *ἐπιτρόπου*] The Commentators are not agreed on the exact office designated by *ἐπιτροπος*, which as it denotes generally one who has an office committed to his charge, is of very extensive signification, and may denote Guardian, or Lieutenant of a province, or Treasurer, or house or land steward, agent and manager. So Xen. (Econ. xii. 2. *ἔχω ἐπιτρόπον ἐν τοῖς ἀγροῖς*). Thus our *steward* comes from the Icel. and Ang. Sax. *stie* or *stew* (work) and *ward*, a guardian, overlooker.

3. *διηκόνουν*] 'supplied with the necessaries of life,' as Matth. iv. 11. xxvii. 35. Mark i. 13. xv. 41. This signification occurs also in Theophr. Char. ii. 4. For *αὐτῷ* a great number of MSS. and many Versions have *αὐτοῖς*, which is edited by Matth. and Scholz. But both external and internal evidence are rather in favour of the common reading.

8. *εἰς*] This reading (for *ἐπὶ*) is

τὴν ἀγαθὴν, καὶ φυνὲν ἐποίησε καρπὸν ἑκατονταπλασίονα. ταῦτα λέγων ἐφώνει· Ὁ ἔχων ὧτα ἀκούειν, ἀκούετω.

¹ Matt. 13. 10. ² Marc. 4. 10. ³ Matt. 11. 25, 26. ⁴ 2 Cor. 3. 5. ⁵ 14. ⁶ Eua. 6. 9. ⁷ Eua. 12. 2. ⁸ Matt. 13. 14. ⁹ Marc. 4. 12. ¹⁰ Joh. 12. 40. ¹¹ Act. 28. 98. ¹² Rom. 11. 8. ¹³ Matt. 13. 18. ¹⁴ Marc. 4. 13. ¹⁵ Matt. 13. 20. ¹⁶ Marc. 4. 16. ¹⁷ Matt. 12. 23. ¹⁸ Marc. 10. 23. ¹⁹ Infr. 18. 24. ²⁰ 1 Tim. 6. 9. ²¹ q Infr. 11. 33. ²² Matt. 5. 15. ²³ Marc. 4. 21. ²⁴ r Job. 12. 22. ²⁵ Infr. 12. 2. ²⁶ Matt. 10. 26. ²⁷ Marc. 4. 22. ²⁸ Infr. 19. 93. ²⁹ Matt. 13. 12. ³⁰ et 25. 29. ³¹ Marc. 4. 25. ³² Matt. 12. 45. ³³ et 13. 55. ³⁴ Marc. 3. 31. ³⁵ u Joh. 15. 14. ³⁶ 2 Cor. 5. 16. ³⁷ many MSS. and Versions, and is adopted by almost every Editor from Wets. to Scholz., being the more difficult reading; whereas the other seems to be derived from Matth. and Mark. Els occurs again in this sense infra xiv. 9. ³⁸ 9. τίς εἴη ἡ παραβολὴ α.] i. e. what might be the meaning of this parable. See Winer's Gr. Gr. § 35. 3. So Cebes Tab. διήγησαι ἡμῖν—τί πότε ἐστὶν ὁ μῦθος. ³⁹ 12. οἱ παρὰ τὴν ὁδὸν] scil. σπαράντες. ⁴⁰ 14. πορευόμενοι συμπιύγονται] Por. is best explained 'in their progress through life,' 'as they proceed in life.' So Euthym. πολιτευόμενοι. See Luke i. 6. In ὑπὸ μεριμνῶν the sense, which is imperfectly developed, seems to be, 'by the cares of poverty and the anxiety of riches, and by the amusements and pleasures of life.' The two first are illustrated by passages of Theocrit. Idyl. xxi. and Eurip. Med. 699. adduced in Recens. Synop.; and the third by Demosth. cited in Wets.: τῶν κατὰ τὸν βίον ἡδονῶν ἀπολαύσεις. — οὐ τελεσφοροῦσι] The word is used of trees or plants bringing fruit to maturity, almost always with an Accus.

15. καλὴ καὶ ἀγαθὴ] Beza and Grot. regard this as an expression *ex adytis Philosophiae*: and they compare the expression of the Classical writers καλὸς κάγαθος as said of one who is endowed with all the advantages of body, mind, fortune, &c. But the expression here simply designates 'thoroughly good heart,' the καλὴ being used merely with reference to the thing compared, namely, the ground just before. Κατέχουσι, 'keep in mind,' 'lay to heart.' Ἐν ὑπομονῇ is by some rendered 'with patience'; by others, 'with perseverance.' Both senses may have place.

18. ὁ δοκεῖ ἔχειν] Δοκεῖ is not (as many Commentators imagine) redundant here, and perhaps in very few of the many passages which they adduce. Luke has expressed something more than Matthew and Mark, and it is this, that what he yet retains is likely to be so soon lost that he can hardly be said to have it.

20. ἀπηγγέλη—λεγόντων] Most Commentators supply τινῶν or αὐτῶν. But the construction of Ablative absolute is here harsh, and it should rather seem that ἀπὸ is to be fetched from

κριθείς εἶπε πρὸς αὐτοὺς· Μήτηρ μου καὶ ἀδελφοί μου, οὗτοί εἰσιν οἱ τὸν λόγον τοῦ Θεοῦ ἀκούοντες καὶ ποιοῦντες αὐτόν.

- 22 ^x Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς ^x πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπε πρὸς αὐτούς· Διέλ- ^x
 ^{23.} ^{Marc. 4.} ^{35, 36.}
 23 θωμεν εἰς τὸ πέραν τῆς λίμνης· καὶ ἀνῆχθησαν. πλεόντων
 δὲ αὐτῶν ἀφύπνωσε. καὶ κατέβη λαῖλαψ ἀνέμου εἰς τὴν
 24 λίμνην, καὶ συνεπληροῦντο, καὶ ἐκινδύνευον. προσελθόντες
 δὲ διήγειραν αὐτὸν λέγοντες· Ἐπιστάτα, ἐπιστάτα, ἀπολ-
 λύμεθα. ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῷ κλύ-
 25 δωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη. ^y εἶπε ^y
 δὲ αὐτοῖς· Ποῦ ἐστὶν ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύ- ^y
 ^{Joh. 26.} ^{12.} ^{Paul. 107.} ^{23.}
 μασαν, λέγοντες πρὸς ἀλλήλους· Τίς ἄρα οὗτός ἐστιν, ὅτι
 καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν
 αὐτῷ;
 26 ^z ΚΑΙ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἥτις ^z
 ^{Matt. 8.} ^{28.} ^{Marc. 5. 1.}
 27 ἐστὶν ἀντιπέραν τῆς Γαλιλαίας. ἐξελθόντι δὲ αὐτῷ ἐπὶ
 τὴν γῆν, ὑπῆντησεν αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως, ὃς εἶχε
 δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο, καὶ
 28 ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν. ἰδὼν δὲ τὸν
 Ἰησοῦν, καὶ ἀνακράζας, προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ
 εἶπε· Τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου;
 29 δέομαί σου, μή με βασανίσῃς. παρήγγειλε γὰρ τῷ πνεύ-
 ματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοῖς
 γὰρ χρόνοις συνηρπάκει αὐτόν, καὶ ἐδεσμεῖτο ἀλύσει καὶ
 πέδαις φυλασσόμενος, καὶ διαρρήσσων τὰ δεσμά, ἡλάνυετο
 30 ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους. ἐπηρώτησε δὲ αὐτόν ὁ
 Ἰησοῦς λέγων· Τί σοι ἐστὶν ὄνομα; ὁ δὲ εἶπε· Λεγεών.
 31 ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν. καὶ παρεκάλει αὐ-
 32 τὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. ἦν

the verb, or ὑπὸ supplied, together with αὐτῶν referring to ὄχλον, which is a noun of multitude. Ἰδεῖν is for συντυχεῖν, i. e. λαλῆσαι, as in Matth. (antecedent for consequent). So in Thucyd. iv. 125. and Xen. Cyr. iv. 6, 2.

23. ἀφύπνωσε] obdormivit. A rare sense, ἀφύπνωσ and ἀφύπνιζω signifying in the Classical writers to raise oneself from sleep, to awake. The other occurs, however, in the LXX. (Judg. v. 27.) in Ignat. Martyr. § 7., and is noticed in the Glossaria Gr. Lat. Markl. thinks it was an Antiochism. But it rather seems to have been a popular use of the word.

23. κατέβη] Stormy gusts are often denoted by καταβαίνειν. So Thucyd. ii. ἀνέμου κατίοντος, et sæpe. Plut. ap. Steph. Thes. Pausan. xi. 34. 3. κατίοντος ἐπὶ τοῦ πνεύματος Pollux i. 103. κατίοντος τοῦ ἀνέμου.

— συνεπληροῦντο] A popular catachresis, by which what happens to the ship is ascribed to

the sailors. Examples are found in the best writers. The same idiom extends also to houses, as in Virgil: "Jam proximus ardet Ucallegon."

24. τῷ κλύδωνι τ. ὅ.] the dashing surge.

27. ἀνὴρ τις ἐκ τῆς π.] a person of the city; as Matt. xxvii. 37.

29. πολλοῖς χρόνοις] Grot. and Rosenm. take this for πολλακίς. But as in ver. 27. we find ἐκ χρόνων ἱκανῶν, so Loesn. and Kuin. here take χρόνοις for annis, inde a pluribus annis. And indeed that sense is frequent in the Classical writers, and sometimes occurs in the Sept. Loesn. cites Diod. Sic. xlv. A. and Wets. Plut. de Educ. xiv. 26. ἐν δεσμητηρίῳ πολλοὺς κατεσάπη χρόνους. To which may be added Thucyd. i. 96. τούτων—τοῖς χρόνοις οὐκ ἀκριβῶς ἐπενήσθη.

31. τὴν ἄβυσσον] scil. χώραν, i. e. Tartarus, that part of Hades in which the souls of the

δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένων ἐν τῷ ὄρει· καὶ
 παρακάλουν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελ-
 θεῖν. καὶ ἐπέτρεψεν αὐτοῖς. ἐξελθόντα δὲ τὰ δαιμόνια 33
 ἀπὸ τοῦ ἀνθρώπου, εἰσῆλθεν εἰς τοὺς χοίρους· καὶ ὥρμησεν
 ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνίγη.
 ἰδόντες δὲ οἱ βόσκοντες τὸ † γεγενημένον, ἔφυγον, καὶ 34

[ἀπελθόντες] ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς.
 ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, 35
 καὶ εὗρον καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξε-
 ληλύθει, ἱματισμένον καὶ σωφρονούντα, παρὰ τοὺς πόδας
 τοῦ Ἰησοῦ· καὶ ἐφοβήθησαν. ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ 36
 ἰδόντες, πῶς ἐσώθη ὁ δαμονισθεὶς. * καὶ ἠρώτησαν αὐτὸν 37
 ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπελθεῖν
 ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνέιχοντο· αὐτὸς δὲ ἐμβαῖς
 εἰς τὸ πλοῖον, ὑπέστρεψεν. ὁ δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' 38
 οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ. ἀπέλυσε δὲ
 αὐτὸν ὁ Ἰησοῦς λέγων· Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ 39
 διηγοῦ ὅσα ἐποίησέ σοι ὁ Θεός. καὶ ἀπῆλθε, καθ' ὅλην τὴν
 πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

ἜΓΕΝΕΤΟ δὲ ἐν τῷ ὑποστρέφειν τὸν Ἰησοῦν, ἀπεδέ- 40
 ξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.

* Καὶ ἰδοὺ, ἦλθεν ἀνὴρ ὃ ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρ- 41
 χων τῆς συναγωγῆς ὑπῆρχε, καὶ πεσὼν παρὰ τοὺς πόδας
 τοῦ Ἰησοῦ, παρακάλει αὐτόν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ·
 ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἐτῶν δώδεκα, καὶ αὕτη 42
 ἀπέθνησκεν. ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον
 αὐτόν. ^d Καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώ- 43
 δεκα, ἥτις * ἰατροῖς προσαναλώσασα ὅλον τὸν βίον, οὐκ
 ἴσχυσεν ὑπ' οὐδενὸς θεραπευθῆναι, προσελθοῦσα ὀπισθεν, 44
 ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ παραχρῆμα
 ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. καὶ εἶπεν ὁ Ἰησοῦς· Τίς 45
 ὁ ἀψάμενός μου; ἀρνούμενων δὲ πάντων, εἶπεν ὁ Πέτρος
 καὶ οἱ μετ' αὐτοῦ· Ἐπιστάτα, οἱ ὄχλοι συνέχουσίν σε καὶ
 ἀποθλίβουσι, καὶ λέγεις· Τίς ὁ ἀψάμενός μου; ὁ δὲ Ἰησοῦς 46
 εἶπεν· Ἡψατό μου τίς; ἐγὼ γὰρ ἔγνωνα δύναμιν ἐξελθοῦσαν

^a Act. 16.
30.

^b Marc. 5.
18.

^c Matt. 9.
18.
Marc. 5. 22.

^d Matt. 9.
20.
Marc. 5. 25.
Lev. 15. 25.

wicked were supposed to be confined. So 2 Pet. i. 14. Apoc. xx. 1. See Schleus. Lex. So also Eurip. Phoen. 1632. Ταρτάρου ἀβύσσου χάσματα.

34. τὸ γεγενημένον] Many MSS. have τὸ γεγονός, which is received by Griesb. and Scholz; but without any reason. Ἀπελθόντες before ἀπήγγ. is rightly cancelled by all Editors, being omitted in almost all MSS., and, no doubt, introduced from Matt. viii. 33.

40. ἀπεδέξατο] 'joyfully received him.' A sense inherent in the ἀπό, and found in the

Classical as well as the Scriptural writers.

42. ἀπέθνησκεν] 'was (as it were) dying,' 'was near unto death.' Συνέπνιγον, for συνέθλιβον, which is used by Mark.

43. οὖσα ἐν ῥύσει] This use of εἶναι with ἐν as applied to disorders, occurs elsewhere in Scripture. We may compare the *ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ* in Mark v. 2. In either case the ἐν is for σύν. For *εἰς ἰατροὺς, ἰατροῖς* is found in almost all the best MSS., and is adopted by all Editors from Wets. to Scholz.

47 ἀπ' ἐμοῦ. ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθε, τρέμουσα ἦλθε, καὶ προσπεσούσα αὐτῷ, δι' ἣν αἰτίαν ἤψατο αὐτοῦ, ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παρα-
 48 χρῆμα. ὁ δὲ εἶπεν αὐτῇ· Θάρσει θύγατερ, ἡ πίστις σου
 49 σέσωκέ σε· πορεύου εἰς εἰρήνην. ^εἘτι αὐτοῦ λαλοῦντος, ⁵⁵ ^ε Marc. 5.
 ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου, λέγων αὐτῷ· Ὅτι
 50 τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύλλε τὸν διδάσκαλον. ὁ δὲ
 Ἰησοῦς ἀκούσας, ἀπεκρίθη αὐτῷ λέγων· Μὴ φοβοῦ· μόνον
 51 πίστευε, καὶ σωθήσεται. [εἰς]ελθὼν δὲ εἰς τὴν οἰκίαν, οὐκ
 ἀφῆκεν εἰσελθεῖν οὐδένα, εἰ μὴ Πέτρον καὶ ^{*}Ἰωάννην καὶ
 Ἰάκωβον, καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.
 52 ἔκλαιον δὲ πάντες, καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπε Μὴ
 53 κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. καὶ κατεγέλων αὐ-
 54 τοῦ, εἰδότες ὅτι ἀπέθανεν. αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας,
 καὶ κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησε λέγων· Ἡ παῖς,
 55 ἐγείρου. [†]καὶ ἐπέστρεψε τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη [†] Joh. 11.
 56 παραχρῆμα· καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν. καὶ ἐξ-
 ἔστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ
 εἰπεῖν τὸ γεγονός.

1 IX. ^ε ΣΥΓΚΑΛΕΣΣΑΜΕΝΟΣ δὲ τοὺς δώδεκα [μαθητὰς ^ε Matt. 10.
 αὐτοῦ,] ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ [†] Marc. 3. 13.
 2 δαιμόνια, καὶ νόσους θεραπεύειν· ^h καὶ ἀπέστειλεν αὐτοὺς ^{et 6. 7.}
 κηρύσσειν τὴν βασιλείαν τοῦ Θεοῦ, καὶ ἰᾶσθαι τοὺς ἀσθε- ^{supr. 6. 13.}
 3 νοῦντας. [†] καὶ εἶπε πρὸς αὐτούς· Μηδὲν αἵρετε εἰς τὴν ^h Matt. 10.
 ὁδόν· μήτε [†] ῥάβδους, μήτε πήραν, μήτε ἄρτον, μήτε ἄρ- [†] Matt. 10.
^g Marc. 6. 8.
^{infr. 22. 35.}

51. εἰσελθὼν] Many MSS. have ἐλθὼν, which is received by Wets., Griesb., and Scholz. Καὶ Ἰωάννην καὶ Ἰάκωβον. This (for Ἰάκ. καὶ Ἰωάνν.) is found in all the best MSS. and Versions, the Edit. Princ., and Theophyl., and is edited by Wets., Matth., Griesb., Tittm., and Scholz, who are probably right in so doing, as the mistake might easily arise from the καὶ—καί. Yet the common reading might be defended on tenable grounds.

52. ἐκόπτοντο αὐτήν] 'bewailed her.' Κόπτειν properly signifies to beat or strike oneself, and then, because that is the usual accompaniment of extreme grief, to bewail, grieve for any one. It answers to the Heb. כָּבַד, which is followed by ל, for, or ὑπ, over, and has sometimes in the Sept. (as here), like a deponent, simply an Accusative.

54. ἡ παῖς] Nomin. for Vocat., which occurs also at vi. 25. x. 21. xii. 32. xviii. 11. and Mark v. 41., and sometimes in the Classical writers, especially the Attic ones.

IX. 1. μαθητὰς αὐτοῦ] These words are omitted in very many of the best MSS., several Versions, and some Fathers, and are cancelled by almost every Editor from Wets. to Scholz. Some MSS. and those Versions which have not μαθ. αὐτοῦ have ἀποστόλους αὐτοῦ. Nothing therefore can be plainer than that both are from the

margin. The elliptical expression οἱ δώδεκα for the twelve Apostles, is frequent in the N. T., and there are generally some MSS. in which is added ἀπόστολοι. It may be said, indeed, that these words are confirmed by Matth. x. 1. But it is more probable that they have been introduced from thence. Better reasons may be imagined for their insertion than for their omission. I cannot but here animadvert on the bad criticism and disingenuous spirit evinced by the supporters of the system, which regards the Dæmoniacs as merely lunatics. For though dæmoniacs and lunatics would in this verse seem to be as plainly distinguished as words can make them; yet the party in question (as, for instance, Kuinoel) seek to neutralize this by foisting an *alios* in their versions, as if ἄλλοις were found in the text.

2. ἀπέστειλεν, &c.] In the foregoing verse it is said, that he gave them power to cast out dæmons and to heal disorders. In this the sense is, that they had a commission to go forth and exercise their power, in conjunction with the preaching of the Gospel Dispensation.

3. ῥάβδους] Many MSS. have ῥάβδον, which is preferred by almost all the recent Editors. See Note on Matt. x. 9. Ἀνά, a-piece. So Matt. xx. 9. ἔλαβον ἀνά ἑνάρπιον. and Joh. ii. 6. ἀνά μετρητὰς δύο ἡ τρεῖς. On this distributive sense, see Matth. Gr. Gr. § 579. 3. The Commenta-

h Infr. 10. γύριον· μήτε ἀνὰ δύο χιτῶνας ἔχειν. * καὶ εἰς ἣν ἂν οἰκίαν 4
 6. 6. εἰσέλθητε, ἐκεῖ μένετε, καὶ ἐκεῖθεν ἐξέρχεσθε. 1 καὶ ὅσοι 5
 1 Marc. 6. 10. 1 Matt. 10. 14. ἂν μὴ δεξῶνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης,
 Infr. 10. 11. καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάξατε, εἰς
 Act. 13. 61. et 18. 6. μαρτύριον ἐπ' αὐτούς. Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς 6
 κώμας, εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.

m Matt. 14. 1. Marc. 6. 14. m Ἦκουσε δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα ὑπ' 7
 αὐτοῦ πάντα· καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπὸ τινων, ὅτι Ἰωάννης ἐγγήγερται ἐκ νεκρῶν· ὑπὸ τινων δὲ, ὅτι Ἡλίας 8
 ἐφάνη· ἄλλων δὲ, ὅτι προφήτης εἰς τῶν ἀρχαίων ἀνέστη· καὶ εἶπεν [ὁ] Ἡρώδης· Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δέ 9
 ἐστὶν οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; καὶ ἐξήτει ἰδεῖν αὐτόν.

n Matt. 14. 13. Marc. 6. 30. 31. 32. n Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ 10
 ὅσα ἐποίησαν. καὶ παραλαβὼν αὐτούς, ὑπεχώρησε κατ' ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαϊδά. οἱ 11
 δὲ ὄχλοι γινόντες, ἠκολούθησαν αὐτῷ· καὶ δεξάμενος αὐτούς, ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς χρει-
 o Matt. 14. 15. Marc. 6. 35. Joh. 6. 5. an ἔχοντας θεραπείας ἰάτο. Ὁ δὲ ἡμέρα ἤρξατο κλίνειν 12
 προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ· Ἀπόλυσσον τὸν ὄχ-
 λον, ἵνα ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ τοὺς ἀγρούς καταλύσωσι, καὶ εὕρωσιν ἐπισιτισμόν· ὅτι ὧδε ἐν ἐρήμῳ
 τόπῳ ἐσμέν. εἶπε δὲ πρὸς αὐτούς· Δότε αὐτοῖς ὑμεῖς φα- 13
 γεῖν. οἱ δὲ εἶπον· Οὐκ εἰσὶν ἡμῖν πλέον ἢ πέντε ἄρτοι καὶ * ἰχθῦες δύο, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς

tors and Grammarians, however, seem wrong in supposing that the numeral belongs to the *ἀνὰ*. It is rather to be referred to the *verb*; and the preposition is to be taken as put *absolutely*, thus becoming an *adverb*, by an ellipsis of *ἐκαστον*, which is sometimes *expressed* and very frequently *πᾶς*. Our *a-piece*, for at piece, exactly corresponds to the *ἀνὰ ἑκαστόν*. The passage of Mark vi. 40. *ἀνὰ ἑκαστόν*, is of another nature.

— *ἔχειν*] This is regarded as *Infin.* for *Imperat.* *ἔχετε*; a not unfrequent idiom, to lessen the harshness of which Philologists generally suppose an ellipse of an *Imperative of wish*, or of *δεῖ*. It is better, with Herm. on Vig. p. 591., to suppose the idiom to be a relique of antient simplicity of language, when a wish was expressed simply by a verb in the Infinitive. Of this there is a confirmation in the use of the Hebrew verb. The principle, however, cannot apply to the phraseology of later Greek writers, especially prose writers. It will usually be found that the Infinitive has a reference to some verb which has preceded, and to which the writer, inadvertently, *accommodates the construction*. Thus the idiom falls under the head of *Anantapodoton*; e. gr. here *ἔχειν* is used as *if αἶπεν* (referred to *εἶπε*, *bade*) had preceded, and not *αἶπε*.
 5. καὶ τὸν κονιορτὸν] *Kai*, even.

7. διηπόρει] 'he was in doubt and perplexity,' namely, what to think.

10. πόλεως] 'belonging to the city.' Or πόλ. may denote the district of Bethsaida.

12. ἡμέρα ἤρξατο κλίνειν] *Κλίνειν* and its compounds are often used with *ἥλιος* of the declination of the sun to the horizon. Sometimes, as here, *ἡμέρα* is used instead of *ἥλιος*. At τὰς κύκλῳ sub. *ἐν*, and *οὐσας*, or *κειμένας*. The ellipsis is frequent in the Classical writers. "ἵνα καταλύσωσι," that they may seek *καταλύματα* or lodgings; as xix. 7. and Gen. xxiv. 23. (Sept.) This signification of the word is derived (like that of our *stage* for *stayage*) from travellers unloading their beasts and ungirding themselves.

13. ἰχθῦες δύο] This, instead of *δύο ἰχθύες*, is found in a very great number of MSS., and is received by Wets., Matth., Griesb., Tittm., Knapp, and Scholz.

— *εἰ μήτι*] There is here some obscurity, the sense being not fully developed. Hence Beza, Grot., Pisc., and Wolf suppose an ellipsis of *οὐ δυνατόν ἐστί*, or *οὐ δυνάμεθα*. But this is so harsh, that Kypke, Kuin., and others seek to remove the difficulty by taking *εἰ μήτι* for *num quid*, and making the sentence interrogative. For that signification, however, they adduce no sufficient authority. We must therefore adhere to

- 14 πάντα τὸν λαὸν τοῦτον βρώματα ἦσαν γὰρ ὥσπερ ἄνδρες πεντακισχίλιοι. εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Κατα-
 15 κλίνατε αὐτοὺς κλισίας ἀνά πεντήκοντα· καὶ ἐποίησαν οὕτω,
 16 καὶ ἀνέκλιναν ἅπαντας. ^{p 1 Sam. 9. 16.} λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησεν αὐτοὺς, καὶ κατέκλασε, καὶ ἐδίδου τοῖς μαθηταῖς παρατιθέναι
 17 τῷ ὄχλῳ. καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες· καὶ ἦρθη τὸ περισσεῦσαν αὐτοῖς, κλασμάτων κόφινοι δώδεκα.
 18 ^{q Matt. 16. 13. Marc. 8. 27.} ¹ΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον καταμόνας, συνῆσαν αὐτῷ οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοὺς
 19 λέγων· Τίνα με λέγουσιν οἱ ὄχλοι εἶναι; ^{r Matt. 14. 2. Marc. 6. 14.} οἱ δὲ ἀποκριθέντες εἶπον· Ἰωάννην τὸν βαπτιστὴν· ἄλλοι δὲ Ἠλίαν·
 20 ἄλλοι δὲ, ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη. ^{s Joh. 6. 69.} εἶπε δὲ αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς δὲ
 21 [ὁ] Πέτρος εἶπε· Τὸν Χριστὸν τοῦ Θεοῦ. Ὁ δὲ ἐπιτιμή-
 22 σας αὐτοῖς, παρήγγειλε μηδενὶ εἰπεῖν τοῦτο, ^{t Matt. 16. 21. et 17. 22. Marc. 8. 31. et 9. 31. et 10. 33. Infr. 18. 31. et 24. 7. u Infr. 14. 27.} εἰπὼν· Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.
 23 ^{u Matt. 10. 38. et 16. 24. Marc. 8. 34. x Matt. 10. 39. et 16. 25. Marc. 8. 35. Infr. 17. 33. Joh. 12. 25. y Infr. 12. 9. Matt. 10. 33.} ¹Ελεγε δὲ πρὸς πάντας· Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ
 24 [καθ' ἡμέραν,] καὶ ἀκολουθείτω μοι. ^{z Joh. 12. 25. y Infr. 12. 9. Matt. 10. 33.} ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ
 25 τὴν ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ, οὗτος σώσει αὐτήν. τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ
 26 ἀπολέσας ἢ ζημιωθείς; ^{1 Joh. 2. 23. 2 Tim. 2. 12. 1 Joh. 2. 23. 2 Tim. 2. 12. 1 Joh. 2. 23. 2 Tim. 2. 12. 1 Joh. 2. 23. 2 Tim. 2. 12.} ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμὸν λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυ-
 27 θήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἀγίων ἀγγέλων. ^{2 Matt. 16. 28. Marc. 9. 1.} Λέγω δὲ ὑμῖν ἀληθῶς, εἰσὶ τινες

the usual one of *εἰ μὴ*, unless, and suppose, with the Syriac Translator, Casaub., Valekn., Schleus., and Wahl, that the *τι* has what Hoogew. calls the *vis stoχαστικὴ*, and signifies *fortasse*, or perhaps *forsooth*. The Apostles, through delicacy, do not fully express their meaning, which seems to have been this: 'We have no more than, &c. unless forsooth we should go and purchase [sufficient food] for all this multitude.' The ellipse is by no means harsh, nor unknown in our own language.

14. *κλισίας*] Sub. *κατά*. The word is very rare in the Classical writers, but is found in Josephus.

18. *καταμόνας*] 'apart (from the inhabitants of the country)', in private.

20. ὁ Π.] The *ὁ* is omitted in many good MSS., and is cancelled by Matth. and Scholz.

23. *καθ' ἡμέραν*] The Editors and Critics are in doubt whether this expression be genuine, or not. It is rejected by Wets., Matth., and Scholz,

but retained by Griesb., Knapp, Tittm., and Vat., external evidence is pretty equally balanced; the Alexandrian recension and almost all the Versions having it, and the Constant., with some few Versions, and Chrys. and other Fathers, being without it. Griesb. thinks it was cancelled by the *librarii*, as not being in the other Gospels. But he adduces no example of a similar curtailment from the same cause. Matthæi thinks it was introduced from the Fathers and Interpreters, who had perhaps in view 1 Cor. xv. 31. And of this he adduces some strong proofs. The latter view seems to be the best founded. It was not, however, I conceive, introduced direct from the Fathers or Interpreters. It was, no doubt, at first borrowed by the Scholiasts, and from them was marked in the margin of copies, from whence careless scribes introduced it into the text.

25. *ζημιωθείς*] Repeat *ἑαυτὸν*, in the sense *ἑαυτοῦ ψυχὴν*. Herodot. vii. 39. has *τὴν ψυχὴν ζημιώσκει*.

τῶν ὧδε ἐστηκότων, οἱ οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ.

^a Matt. 17.

^b Marc. 9. 2.

^a Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους, ὥσεί ²⁸ ἡμέραι ὀκτῶ, καὶ παραλαβὼν [τὸν] Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. καὶ ἐγένετο, ἐν ²⁹ τῷ προσεύχεσθαι αὐτὸν, τὸ εἶδος τοῦ προσώπου αὐτοῦ ἔτερον, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἕξαστράπτων. Καὶ ἰδοὺ, ³⁰ ἄνδρες δύο συναλάλουν αὐτῷ, οἵτινες ἦσαν Μωσῆς καὶ Ἡλίας· οἱ ὀφθέντες ἐν δόξῃ, ἔλεγον τὴν ἐξοδὸν αὐτοῦ, ἣν ἐμελλὴ πλη- ³¹ ροῦν ἐν Ἱερουσαλὴμ. ^b ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βε- ³² βαρημένοι ὑπνῷ· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. καὶ ἐγένετο ³³ ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν· Ἐπιστάτα, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοι, καὶ *μίαν Μωσεῖ, καὶ μίαν Ἡλίᾳ· μὴ εἰδὼς ὁ λέγει. ταῦτα δὲ αὐτοῦ λέγοντος, ³⁴ ἐγένετο νεφέλη καὶ ἐπεσκίασεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην. ^c καὶ φωνὴ ἐγένετο ³⁵ ἐκ τῆς νεφέλης λέγουσα· Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε. καὶ ἐν τῷ γενέσθαι τὴν φωνὴν, ³⁶ εὐρέθη ὁ Ἰησοῦς μόνος. καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδενὶ ἀπηγγεῖλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἐωράκασιν.

^c Matt. 3.

17.

et 17. 5.

Marc. 1. 11.

et 9. 7.

supr. 3. 22.

Em. 42. 1.

Col. 1. 13.

9 Pet. 1.

17.

Deut. 18.

19.

Act. 3. 22.

4 Matt. 17.

14.

Marc. 9. 14.

^d Ἐγένετο δὲ ἐν τῇ ἐξῆς ἡμέρᾳ, κατελθόντων αὐτῶν ³⁷ ἀπὸ τοῦ ὄρους, συνήνησεν αὐτῷ ὄχλος πολὺς. Καὶ ἰδοὺ ³⁸ ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησε λέγων· Διδάσκαλε, δέομαί σου, ^e ἐπιβλέψον ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς ἐστὶ μοι· ³⁹ καὶ ἰδοὺ, πνεῦμα λαμβάνει αὐτὸν, καὶ ἐξαίφνης κρᾶζει, καὶ

28. *ἐγένετο*—*ὀκτῶ*] There is here something apparently anomalous in the construction; to remove which, some recur to the idiom whereby in Hebrew and Hellenistical phraseology verbs singular are united with nouns plural. But that principle seems inapplicable here. As to *ἐγένετο*, which some would read, it is a mere conjecture. The truth is that *ἐγένετο* is not the true verb to the sentence, but together with *δὲ* constitutes a *formula* frequent in St. Luke, which merely serves to introduce some new narrative. Thus *ἐγένετο δὲ*, &c. will be connected with *καὶ παραλαβὼν*, and consequently *ὥσεί ἡμέραι ὀκτῶ* will be a *parenthetical epanorthosis* of the preceding *μετὰ τ. λ. τ.* There must, moreover, be an ellipse of *ἦσαν*, which is frequent, as in the next verse. *Τὸν* is omitted in very many MSS. and early Editions, and is cancelled by Matth., Griesb., and Scholz, perhaps without sufficient reason.

29. *λευκὸς ἔξ.* 'very dazzling white.' The *ἔξ.* is intensive.

30. *ὀφθέντες ἐν δ.* 'appearing with a resplendent light.' See *supra* ii. 9.

31. *τὴν ἐξοδὸν*] This word often signifies a *military expedition*, both in the Scriptural and

Classical writers. Hence some have imagined that it here figuratively represents the contest our Lord was to maintain against the rebellious Jews on his advent at the destruction of Jerusalem. But this is neither warranted by the words nor permitted by the context. The best Commentators since the time of Grot. are agreed that *ἐξοδος* is here used to denote *death*; by a euphemism common both in the Scriptural and Classical writers, and indeed found in every language, and which is justly considered among the allusions that have preserved that most ancient of traditions, the immortality of the soul. 'Ἐλεγον, for ἔδδουν, 'were conversing of,' as in Mark iv. 32. Joh. vi. 7. viii. 27.

33. *μίαν Μωσεῖ*] This, instead of *Μωσεῖ μίαν* is found in almost all the best MSS. and Versions, with the Edit. Pr.; and it has been, very properly, edited by Matth., Griesb., Vat., Tittm., and Scholz.

37. *ἐξῆς*] for καθ' ἐξῆς.

38. *ἀνὴρ ἀπὸ τοῦ δ.* 'a man out of the crowd,' i.e. one of the crowd assembled. 'Ἐπιβλέψον. Very many of the best MSS. have *ἐπιβλέψαι*, which is received by Matth., Griesb. Vat., Tittm., and Scholz.

σπαράσσει αὐτὸν μετὰ ἀφροῦ, καὶ μόγῃς ἀποχωρεῖ ἀπ' αὐ-
 40 τοῦ, συντρίβον αὐτόν. καὶ ἐδεήθη τῶν μαθητῶν σου, ἵνα
 41 ἐκβάλωσιν αὐτό, καὶ οὐκ ἠδυνήθησαν. ἀποκριθεὶς δὲ ὁ Ἰη-
 σοὺς εἶπεν Ὁ γενεὰ ἄπιστος καὶ διεστραμμένη! ἕως ποτε
 42 εἶσομαι πρὸς ὑμᾶς, καὶ ἀνέξομαι ὑμῶν; προσάγαγε τὸν υἱόν
 σου ὧδε. ἔτι δὲ προσερχομένου αὐτοῦ, ἔρρηξεν αὐτὸν τὸ
 δαιμόνιον καὶ συνεσπάραξεν· ἐπετίμησε δὲ ὁ Ἰησοὺς τῷ
 πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα· καὶ ἀπέδω-
 43 κεν αὐτὸν τῷ πατρὶ αὐτοῦ. ἐξεπλήσσαντο δὲ πάντες ἐπὶ
 τῇ μεγαλειότητι τοῦ Θεοῦ. Πάντων δὲ θαυμάζοντων ἐπὶ
 44 τοῦ· Ὁ θεῖος ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους·
 ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας
 45 ἀνθρώπων. οἱ δὲ ἠγνόουν τὸ ῥῆμα τούτο, καὶ ἦν παρα-
 κεκαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἰσθωνται αὐτό· καὶ ἐφο-
 46 βούντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου. Ἐἰς-
 ἦλθε δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ, τίς ἂν εἴη μείζων
 47 αὐτῶν. ὁ δὲ Ἰησοὺς ἰδὼν τὸν διαλογισμὸν τῆς καρδίας
 αὐτῶν, ἐπιλαβόμενος παιδίον, ἔστησεν αὐτὸ παρ' ἐαυτῶν.
 48^h καὶ εἶπεν αὐτοῖς· Ὃς ἐὰν δέξηται τούτο τὸ παιδίον ἐπὶ
 τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὅς ἐὰν ἐμὲ δέξηται, δέ-
e Matt. 16.
21.
f 17. 22.
Marc. 9. 31.
Infr. 18. 32.
Act. 1. 23.
f Supr. 2.
50.
Infr. 18. 34.
Marc. 9. 32.
f Matt. 18.
5.
Marc. 9. 33.
Infr. 22. 24.
b Matt. 18.
5.
Marc. 9. 37.
Infr. 10. 16.
Joh. 13. 20.
Matt. 23. 11.
Infr. 14. 11.
et 18. 14.

40. ἐκβάλωσιν] This, for ἐκβάλλ., is edited by Matth., Griesb., and Scholz.

41. πρὸς ὑμᾶς] *apud vos*. Equivalent to the *μεθ' ὑμῶν* of Matthew. The same signification is found in Matt. xiv. 56. and Joh. i. 1. *Ἀνέξομαι ὑμῶν*, 'shall I bear with you.' This sense is frequent in the N. T., and sometimes occurs in the Classical writers, though with the *Accusative*. *Τὸν—ὧδε*. This (instead of *ὧδε τὸν υἱόν σου*) is found in almost all the best MSS., and the Ed. Pr., and is received by Matth., Griesb., Vat., and Scholz.

43. ἐπὶ τῇ μεγ. τοῦ Θεοῦ] 'at the righteousness of God as manifested in Christ.' *Μεγαλειότης* is a word almost appropriate to designating *Divine* power. So it is used in Acts xix. 27. of Diana; and in 2 Pet. i. 16. of Christ, thus showing Peter's belief in the divinity of our Lord.

44. θέσθε—ὦτα ὑμῶν] Equivalent to *θέσθε εἰς τὰς καρδίας*, which occurs in Luke xxi. 14. 'Let these sayings sink into your ears,' i.e. attend to and lay them to heart.

45. ἵνα μὴ αἰσθ.] The best Commentators are agreed, that *ἵνα* is for *ὥστε*, *adeo ut*, *inasmuch that*, a very frequent sense. The sense is, 'And it was hidden to (i.e. obscure to) them, so that they did not understand it.' 'They understood (says Kuin.) the words of Christ, but were at a loss how to reconcile them with their preconceived opinions (founded on their own traditions) that their Messiah should live for ever, or with the great things they expected from him.' 'And therefore (says Whitby) in after ages they invented the distinction of *Messiah Ben Joseph*, who

was to die, and *Messiah Ben David*, who was to triumph and live for ever." Some recent Commentators have endeavoured (after Campb.) to revive the interpretation of the early Translators, who take *ἵνα* in the ordinary sense to the *end that*, as expressing something *intentional*. And it is not to be denied that predictions were sometimes intentionally expressed darkly, so that they should be imperfectly understood. But that principle must not be unnecessarily obtruded. Campb. justly admits, that "if the Evangelist had employed an adjective (as *κρυπτόν*) for the past participle, *ἵνα* might better have been interpreted so *that*." If, however, no better reason can be given for the other interpretation than *that*, it cannot stand; for what is so common as the use of a past participle for an adjective? Are there not hundreds of past participles in both the antient and modern languages used as adjectives, and a still greater number of adjectives which were once past participles, but have ceased to be such, and have become purely adjectives?

46. τὸ, τίς, &c.] This use of τὸ, in reference not to a noun, but to a sentence, or part of a sentence, is almost peculiar to St. Luke, though it occurs also in Matt. xix. 18. and Mark ix. 23. (Campb.) In fact, the neuter Article (to use the words of Winer, Gr. Gr. p. 54.) "stands before all propositions which are cited as proverbs, or maxims, or which on account of their importance require to be made distinctly prominent." *Διαλογισμὸς ἐν αὐτοῖς*, 'a discussion or dispute with each other.' 'Ἐν αὐτοῖς for *πρὸς ἀλλήλους*.

χεται τὸν ἀποστείλαντά με. ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων, οὗτος ἔσται μέγας.

¹ Marc. 9. 38. Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν· Ἐπιστάτα, εἰδομέν τινα 49

¹ Matt. 12. 30. ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα [τὰ] δαιμόνια· καὶ ἐκωλύ-
¹ Marc. 9. 40. σαμεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν. καὶ εἶπε πρὸς 50
¹ Infr. 11. 23. αὐτόν ὁ Ἰησοῦς· Μὴ κωλύετε· ὅς γὰρ οὐκ ἔστι καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστίν.

¹ Marc. 16. 12. ἘΓΕΝΕΤΟ δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς 51
¹ Act. 1. 2. ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε
τοῦ πορευέσθαι εἰς Ἱερουσαλήμ. καὶ ἀπέστειλεν ἀγγέλους 52
πρὸ προσώπου αὐτοῦ· καὶ πορευθέντες εἰσῆλθον εἰς κώμην
Σαμαρειτῶν, ὥστε ἐτοιμάσαι αὐτῷ. καὶ οὐκ ἐδέξαντο αὐ- 53
τόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσα-

¹ Reg. 1. 10, 12. λήμ. ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης, 54
εἶπον· Κύριε, θέλεις εἰπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐ-
ρανοῦ, καὶ ἀναλῶσαι αὐτούς, ὡς καὶ Ἡλίας ἐποίησε; στρα- 55
φείς δὲ ἐπετίμησεν αὐτοῖς, καὶ εἶπεν· Οὐκ οἴδατε, οἶον πνεύ- 56
¹ Joh. 3. 17. ματός ἐστε ὑμεῖς; [ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε
¹ Act. 12. 47. ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι.] καὶ ἐπορεύθησαν
εἰς ἐτέραν κώμην.

49. τὰ] This is omitted in very many MSS. and the Ed. Fr., and is cancelled by Matth., Griesb., and Scholz. But the case is doubtful; for Critical reasons may be adduced both ways. 'Ἀκολουθεῖ μεθ' ἡμῶν. The sense is, 'does not belong to our company of disciples,' 'is not our fellow disciple.' The phrase was formed from the custom of the Jewish Doctors, like that of the Greek Philosophers, of being accompanied by their disciples wherever they went.

51. συμπλ. τὰς ἡμέρας τῆς ἀναλ. α.] Συμπληροῦσθαι, when used of time, denotes such a completion of a period between two given times as that the latter is *fully come*. So also in Acts ii. 1. On the sense of ἀναλήψεως the Commentators are not agreed. Some take it to signify a removal, others a lifting up, i. e. on the cross. Both interpretations seem inadmissible. The true one is, no doubt, that of the Syr. and Arab., Euthym., Beza, De Dieu, Grot., and others down to Rosenm., Kuin., Schleus., and Wahl, who take it to refer to our Lord's *ascension into heaven*. The word, indeed, does not elsewhere occur either in the N. T. or the LXX.; but the verb ἀναλαμβάνειν is often used to denote Christ's ascension, ex. g. Mark xvi. 10. Acts i. 2. ii. 22. i Tim. 3. 16. And ἀνάληψις occurs in Test. xii. Patr. in Fabric. Cod. Pseud. i. p. 585. and in the name of a Treatise, ἀνάληψις Μωσέως. Also in 2 Kings ii. 11. of the translation of Enoch. Thus Luke speaks of the *departure* of our Lord and his assumption into heaven, (which is denoted by the ἀνά), by a term derived from the most splendid circumstances attending the former. Συμπλ. is taken populariter, by an idiom which speaks of an event as *come*, when it is very near.

— τὸ πρόσωπον α. ἐστήριξε] This is best

explained as a Hebraism formed from נָצַב שָׁמַנְי, which often in the Sept. denotes to firmly determine and resolve. So the Pers. Vers. has 'positum firmum fecit.' Valckn., 'firmiter animo destinavit.'

53. ὅτι τὸ πρόσωπον α. ἦν πορευόμενον, &c.] This phrase is Hebrew. So in 2 Sam. xvii. 11. נָצַב שָׁמַנְי גִּינִי, which is rendered by the LXX. καὶ τὸ πρόσωπον σου πορευόμενον ἐν μέσῳ αὐτῶν. The sense therefore is, 'when they knew that he was travelling to Jerusalem.'

54. ἀναλῶσαι] to destroy. This signification is common both in the Scriptural and Classical writers, and is applied to destruction by fire, also in Gen. xli. 30. Numb. ix. 38. Jer. i. 7. Ez. v. 12. On the wide difference between the case adverted to by the Apostles and their own, see Grot. and Whitby. As πῦρ is here used of lightning, so is the Heb. נִקָּה, and the Latin ignis.

55. οὐκ οἴδατε—ἔσσε] Most recent Commentators take this sentence interrogatively, rendering 'know ye not with what spirit and disposition ye ought to be actuated [as my disciples]?' The antient and the earlier modern ones take it *declaratively*. 'Ye know not with what disposition ye are actuated [and whither it would hurry you]', 'ye do not consider the impropriety of it.' The latter interpretation is preferable; for the former does some violence to the words by making ἔσσε mean 'ye ought to be.' The words in question are omitted in many MSS., Versions, and Fathers, and are suspected by some Editors not to be genuine; but without sufficient cause. Far more suspicion attaches to the next clause, which is not found in very many MSS., and is cancelled by Matth., Griesb., and Scholz.

57 Ὁ Ἐγένετο δὲ, πορευομένων αὐτῶν ἐν τῇ ὁδῷ, εἶπέ τις ¹⁹ ῥ Matt. 8.
 58 πρὸς αὐτὸν· Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ, κύριε. καὶ
 εἶπεν αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ
 τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀν-
 59 θρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει. ²⁰ ῥ Matt. 8.
 ἔτερον· Ἀκολουθεῖ μοι. ὁ δὲ εἶπε· Κύριε, ἐπίτρεψόν μοι
 60 ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου. εἶπε δὲ αὐτῷ
 ὁ Ἰησοῦς· Ἀφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς·
 61 σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ. ²¹ ῥ 1 Reg. 19.
 εἶπε δὲ καὶ ἕτερος· Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρε-
 62 ψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου· εἶπε δὲ πρὸς
 αὐτὸν ὁ Ἰησοῦς· Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ’
 ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετὸς ἐστὶν εἰς τὴν
 βασιλείαν τοῦ Θεοῦ.

1 X. META δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέρους
 ἑβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου
 αὐτοῦ, εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἔμελλεν αὐτὸς ἔρχεσ-
 2 θαι. ²² ῥ Matt. 9. Ἐλεγεν οὖν πρὸς αὐτοὺς· Ὁ μὲν θερισμὸς πολὺς, οἱ
 δὲ ἔργατα ὀλίγοι· ²³ ῥ John. 4. 35. δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ,
 3 ὅπως ἐκβάλῃ ἔργατας εἰς τὸν θερισμὸν αὐτοῦ. ²⁴ ῥ 1 Thess. 3. Ὑπάγετε
 4 ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. ²⁵ ῥ Matt. 10. μὴ
 βαστάζετε βαλάντιον, μὴ πήραν, μηδὲ ὑποδήματα· καὶ μὴ
 5 δένα κατὰ τὴν ὁδὸν ἀσπάσησθε. ²⁶ ῥ Matt. 10. Εἰς ἣν δ’ ἂν οἰκίαν εἰσ-
 6 ἔρχεσθε, πρῶτον λέγετε· Εἰρήνη τῷ οἴκῳ τούτῳ. καὶ ἐὰν
 [μὲν] ἢ ἐκεῖ [ὁ] υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ’ αὐτὸν ἢ

61. ἀποτάξασθαι τοῖς, &c.] Heins. and Doddg. apply the words to the man's possessions, supposing an ellipse of κτήμασι; and they take the sense to be, 'to arrange and settle my affairs.' But the phraseology would thus be unprecedented. The common interpretation, by which τοῖς εἰς τὸν οἶκον is taken for τοῖς οἰκέτοις, is, no doubt, the true one. And of the sense to bid farewell in ἀποτ. abundant examples have been adduced by Kypke.

62. οὐδεὶς ἐπιβαλὼν—Θεοῦ] This maxim is couched under a figure derived from the ploughman, who must keep his eyes intent on his work, and not permit them to be turned away to any other object, otherwise his labour will be useless. See Hesiod. Op. D. ii. 61. and Theoc. Id. 10. init. For ἐπιβάλλειν χεῖρά τινα is often used of undertaking any work. The ἀπόδοσις (as Grot. remarks) is here (as often) mingled with the comparison. Turning back implies inattention, and preference to some other employment than that we are engaged in. Similar is the Pythagorean maxim in Simplic. on Epict. 332. cited by Grot. εἰς τὸ ἱερὸν ἀπερχόμενος μὴ ἐπιστρέφου.

X. 1. ἀνέδειξεν—καὶ ἑτέρους] 'appointed seventy others also,' or 'besides (the Apostles).' Some few MSS., Versions, and Fathers read

ἑβδ. δύο. But their evidence is comparatively slight; and I suspect that the B was derived from the K following. Those two letters are in MSS. written in the uncial character frequently confounded. Some, however, are of opinion that 70 is a round number for 72, the number, they say, of the Elders selected by Moses as his colleagues in the government of the people, and of the Jewish Sanhedrim, as also the Translators of the Sept. But in the first case seventy was the number; and of the rest there is reason to think that not 72, but 70, was the real number.

2. ἐκβάλῃ] This, for ἐκβάλλῃ, is found in very many MSS. and the Ed. Pr. and other early Edd., and is received by almost all Editors from Matth. to Scholz. On the sense of ἐκβ. see Note on Matth. ix. 33.

3. ὑπάγετε] This is a formula of dismissal.

4. μὴ—ἀσπάσησθε] i. e. do not indulge in merely complimentary or courteous address.

6. μὲν] This is omitted in most of the antient MSS., and in several Versions and Fathers, and the Ed. Pr., together with almost all the other early Edd., and is cancelled by Wets., Matth., Griesb., Tittm., Vat., and Scholz. It was probably inserted to complete the apodosis. Ὁ υἱὸς εἰρήνης. The Article is omitted in almost all the best MSS., some Fathers, and nearly all the

^γ Lev. 19. 13. εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. Ἐν αὐτῇ 7
^{Deut. 24. 14. et 25. 4. Matt. 10. 10.} δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν
^{1 Cor. 9. 4. et 9. 10. 1 Tim. 5. 18.} ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἔστι· μὴ μεταβαί-
^{a Matt. 3. 2. et 4. 17.} νετε ἐξ οἰκίας εἰς οἰκίαν. καὶ εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε 8
^{a Matt. 10. 14. Marc. 6. 11. supr. 9. 5. Act. 13. 51. et 18. 6.} καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, καὶ 9
^{b Matt. 11. 21, &c.} θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς·
^{a Matt. 10. 40. Marc. 9. 37. Joh. 13. 20. 1 Thess. 4. 8.} Ἡγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. Ἐἰς ἣν δ' ἂν 10
^{b Matt. 11. 21, &c.} πόλιν εἰσέρχησθε, καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς
^{a Matt. 10. 40. Marc. 9. 37. Joh. 13. 20. 1 Thess. 4. 8.} τὰς πλατείας αὐτῆς, εἶπατε· Καὶ τὸν κοινορτὸν τὸν κολ- 11
^{b Matt. 11. 21, &c.} λθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν, ἀπομασσόμεθα ὑμῖν.
^{a Matt. 10. 40. Marc. 9. 37. Joh. 13. 20. 1 Thess. 4. 8.} πλὴν τοῦτο γινώσκετε, ὅτι ἡγγικεν ἐφ' ὑμᾶς ἡ βασιλεία 12
^{b Matt. 11. 21, &c.} τοῦ Θεοῦ. Ἐγὼ [δὲ] ὑμῖν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ 12
^{a Matt. 10. 40. Marc. 9. 37. Joh. 13. 20. 1 Thess. 4. 8.} ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ. οὐαὶ σοι, 13
^{b Matt. 11. 21, &c.} Χοραζὶν! οὐαὶ σοι, Βηθσαϊδᾶ! ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι
^{a Matt. 10. 40. Marc. 9. 37. Joh. 13. 20. 1 Thess. 4. 8.} ἐγένοντο αἱ δυνάμεις αἱ γενομέναι ἐν ὑμῖν, πάλαι ἂν ἐν 14
^{b Matt. 11. 21, &c.} σάκκῳ καὶ σποδῷ καθήμεναι μετενόησαν. πλὴν Τύρῳ καὶ 14
^{a Matt. 10. 40. Marc. 9. 37. Joh. 13. 20. 1 Thess. 4. 8.} Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν. καὶ σὺ 15
^{b Matt. 11. 21, &c.} Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ᾧδον κατα-
^{a Matt. 10. 40. Marc. 9. 37. Joh. 13. 20. 1 Thess. 4. 8.} βιβασθήσῃ. Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει· καὶ ὁ ἀθετῶν 16
^{b Matt. 11. 21, &c.} ὑμᾶς ἐμέ ἀθετεῖ· ὁ δὲ ἐμέ ἀθετῶν ἀθετεῖ τὸν ἀποστεί-
^{a Matt. 10. 40. Marc. 9. 37. Joh. 13. 20. 1 Thess. 4. 8.} λαντά με. Ὑπῆστρεψαν δὲ οἱ ἐβδομήκοντα μετὰ χαρᾶς 17
^{b Matt. 11. 21, &c.} λέγοντες· Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ
^{a Matt. 10. 40. Marc. 9. 37. Joh. 13. 20. 1 Thess. 4. 8.} ὀνόματί σου. Ἐἶπε δὲ αὐτοῖς· Ἐθεώρουν τὸν Σατανᾶν ὡς 18

early Edd. I suspect that it crept, by an error of the press, into the fifth Edition of Erasmus, and consequently was introduced into the third of Stephens, where it certainly is found. Therefore it could not, as some imagine, be a mere conjecture introduced by Beza. It is true he accounted the Article as indispensable; in which he is so far mistaken, that the Article can by no means be tolerated, this being one of those numerous cases in which *υἱός* (by Hebraism) is put before a Genitive to indicate the relation of *possession*, or *resemblance*, *participation*, &c. as Luke xvi. 8. *υἱοὶ τοῦ αἰῶνος τούτου*. Matt. xxiii. 15. *υἱοὶ τῆς γενένης*. 1 Thess. v. 5. *υἱοὶ τοῦ φωτός*, &c. See more in Wahl in v. § 3. In not one example is the Article found. It is truly remarked by Middlet., that "the regimen will not endure the Article." The sense here is, 'one deserving of your blessing.'

7. τὰ παρ' αὐτῶν] scil. δοθέντα, or παρατιθέμενα. See Bos Ekl. Ἀξίος γὰρ ἔστι. The sense is, '[And this ye may freely do,] for the labourer is worthy of his hire;' as much as to say, 'ye will earn your support by your labour for the spiritual good of your hosts.' Μὴ μεταβαίνετε—οἰκίαν, literally, 'do not change your lodgings by going from house to house.'

11. ἀπομασσόμεθα ὑμῖν] Render, 'we wipe off for you,' i. e. we return it back to you; a form of giving up all intercourse. Ἐφ' ὑμᾶς. Almost all Commentators take this to mean, 'against you,' 'to your harm.' But that sense cannot be admitted. All that is meant seems to

be this, that the same solemn message is to be delivered to them, whether they will hear, or whether they will forbear. Render, 'But (or however) know ye this (i. e. receive this our testimony) that the kingdom,' &c. Griesb. and others cancel the ἐφ' ὑμᾶς, from some MSS. The authority, however, of those MSS. is but slender; and even a far greater number would not suffice; since the words were, no doubt, omitted from the difficulty of explaining them.

12. δὲ] This is omitted in very many MSS., most of them antient, and several Versions and early Edd., and is cancelled by Matth., Griesb., Tittm., and Scholz. But the formula is almost always accompanied with some conjunction. And perspicuity here would require one.

13. ἐν σάκκῳ—καθήμεναι] This posture of mourning and repentance was in use not only among the Eastern, but the Western nations of antiquity. See Kypke in Recens. Syn.

18. ἐθεώρουν τὸν Σ., &c.] The best Commentators are agreed that this is a bold and figurative mode of expression, anticipating the future triumph of the Gospel over the powers of darkness; and that, as being exalted to heaven imports widely spread dominion, so falling from heaven denotes a fall from eminence and power. A kindred expression occurs in Is. xiv. 12. See also Joh. xii. 31. 2 Cor. iv. 11. Ephes. vi. 12. Nor is it without example in the Classical writers. Thus Cicero Epist. Att. ii. says of Pompey "ex astris decidisse."

30. ὑπολαβών] Sub. τὸν λόγον, which ellipse is supplied in Herodot. iii. 146. Render, 'taking him up,' 'answering;' a signification common

Ἰησοῦς εἶπεν· Ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχώ, καὶ λησταῖς περιέπεσεν· οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον, ἀφέντες ἡμθανῇ τυγχάνοντα· κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ 31 ἐκείνῃ· καὶ ἰδὼν αὐτὸν, ἀντιπαρῆλθεν. ὁμοίως δὲ καὶ Λευὶ- 32 τῆς, γενόμενος κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθε. Σαμαρείτης δὲ τις ὁδεύων ἦλθε κατ' αὐτὸν, καὶ 33 ἰδὼν αὐτὸν ἐσπλαγχνίσθη. καὶ προσελθὼν κατέδῃσε τὰ 34 τραύματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον. ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ. καὶ ἐπὶ τὴν αὔριον ἐξελθὼν, ἐκβαλὼν 35

both to the Scriptural and Hellenistical, and also to the Classical writers. So the Latin *excipere* and *excipere*. It is well observed by Kuin., that in the best Classical writers the ὑπολαβὼν is joined to εἶπεν, when any one interrupts the speaker, and so answers him as to take exception at, reprehend, or at least circumscribe, or correct, any position laid down by the other; in which case the word is not redundant. Wakef. and Campb. connect ἄνθρωπος closely with ἀπὸ Ἱερ., remarking, that the whole energy of the story depends on the opposition between the Jew and the Samaritan. But the transposition is very harsh, and indeed unnecessary; since, considering how little Judæa was frequented by foreigners, it might very well be implied that a person travelling from Jerusalem to Jericho should be a Jew. He could not be a Samaritan, because Samaritans were never allowed to go to Jerusalem. Κατέβαινεν has reference to the situation of Jericho as compared with Jerusalem, the latter being on a hill, and the former on low ground. Περιπίπτειν signifies 1. to fall on. 2. to happen upon, fall in with, generally of things, but sometimes of persons; and almost always implying evil. The Commentators adduce examples both from the LXX. and the Classical writers.

30. οἱ καὶ ἐκδύσαντες, &c.] 'who after stripping and beating him.' The phrase πληγὰς ἐπιθεῖναι is found also in Acts xvi. 23., and occasionally in the Fathers; but never in the Classical writers; so that it is supposed to be a Latinism formed from the phrase *imponere plagas*. Yet we find in 2 Maccab. iii. 26. πολλὰς ἐπιρίπτουσαντες αὐτῷ πληγὰς. Ἡμθανῆς is the ordinary Greek form for the Attic ἡμθυῆς. Yet I suspect that it was the more ancient form, and the other an Attic contraction.

31. κατὰ συγκυρίαν] 'by a chance.' The Classical writers not unfrequently use κατὰ συντυχίαν; but never κατὰ συγκυρίαν; and indeed they scarcely ever use συγκυρία. Inasmuch that we might suppose it to be entirely Hellenistic, did it not occur several times in Hippocrates. Hence it appears to have been a very ancient word, and the phrase κατὰ συγκυρίαν was probably early in use, but afterwards supplanted by κατὰ συντυχίαν. Yet it maintained, it seems, a place in the popular phraseology even to the time of Eustathius.

31. ἀντιπαρῆλθεν] The exact sense of this term is not clear. It cannot well be that com-

monly assigned to it, 'passed by on the other or farther side,' i. e. by getting out of the road. Most recent Commentators consider the ἀντι as pleonastic. But that is declining the difficulty. I should think, with Grot., that it might mean 'passed by going the contrary way,' i. e. from Jerusalem to Jericho. But that is forbidden by the κατέβαινεν; neither would that circumstance be to the purpose. I would therefore take ἀντι here to mean *over against*, which, indeed, I believe to be its original sense, it being, no doubt, for [ἐν] ἀντι, from the old ἀνς, whence the common term ἐναντι. Thus the sense is, 'He past by right over against him,' and not at some distance off, as some travellers might do, for in such a desert as all that tract was, it is not likely that there should be any regular road. The term ἀντιπαρέρχομαι occurs also in the LXX. once.

32. ἐλθὼν καὶ ἰδὼν] The ἐλθὼν is not redundant, but shows that the Levite did more than the Priest. The latter only cast a passing glance; the former also went towards him.

34. κατέδῃσε] A surgical term, occurring also in Xen. (Cyr. v. and Ecclus. xxvii. 31., and signifying to apply bandages to hold down the lips of a wound. The use of oil and wine, both separately, and as a mixture, called οὐνέλαιον, is clear from the citations of Wets. from the ancient Medical writers. Here, however, they may be best understood as used separately, the wine to wash the wound and stanch the blood, the oil to allay the pain. The oil, which in that country is very generous, was, no doubt, intended for anointing; and the antiquity of the custom of taking such on a journey is (as Schoetg. observes) shown by the case of Jacob in the O. T.

— κτῆνος] This corresponds to our general term *beast*, whether horse, mule, or ass. It was probably an ass. Πανδοχεῖον, a public hostelry, such as are still known in the East by the name *khan*. The word is said to occur only in the later writers; yet I find something very much like it in Æschyl. Choeph. 649. Σκοτεινὸν ἄρα δ' ἐμπόρους μεδίεμαι ἀγκύραν ἐν δόμοις πανδόχοις ξένων.

35. ἐκβαλὼν] 'having cast down, put down, or disbursed.' The two *denaria* were (as I have observed in Recens. Synop.) equivalent to two days' wages of a labourer. See Matt. xx. 9. Ἐπιμελεῖσθαι was a term appropriated to the nursing and care of the sick and wounded, as distinct from medical or surgical attendance.

δύο δηνάρια ἔδωκε τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ· Ἐπιμελή-
θητι αὐτοῦ· καὶ ὃ τι ἂν προσδαπανήσης, ἐγὼ ἐν τῷ ἐπα-
36 νέρχεσθαί με ἀποδώσω σοι. τίς οὖν τούτων τῶν τριῶν
δοκεῖ σοι πλησίον γεγονέναι τοῦ ἐμπειρόντος εἰς τοὺς λη-
37 στάς; ὁ δὲ εἶπεν· Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν
οὖν αὐτῷ ὁ Ἰησοῦς· Πορεύου καὶ σὺ ποιεῖ ὁμοίως.

38 ⁿ ἘΓΕΝΕΤΟ δὲ, ἐν τῷ πορεύεσθαι αὐτοὺς, καὶ αὐτὸς <sup>a Joh. 11. 1.
et 12. 2, 3.</sup>
εἰσῆλθεν εἰς κώμην τινά· γυνή δέ τις ὀνόματι Μάρθα ὑπε-
39 δέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. ὁ καὶ τῇδὲ ἦν ἀδελφῇ ^{o Act. 22.}
καλουμένην Μαρία, ἣ καὶ παρακαθίσασα παρά τοὺς πόδας
40 τοῦ Ἰησοῦ, ἤκουε τὸν λόγον αὐτοῦ. ἡ δὲ Μάρθα περιε-
σπᾶτο περὶ πολλὴν διακονίαν· ἐπιστάσα δὲ εἶπε· Κύριε, οὐ
μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με κατέλιπε διακονεῖν;
41 εἰπέ οὖν αὐτῇ ἵνα μοι συναντιλάβηται. ἀποκριθεὶς δὲ εἶπεν
αὐτῇ ὁ Ἰησοῦς, Μάρθα Μάρθα, μεριμνᾷς καὶ τυρβάζῃ περὶ
42 πολλά· ἐνὸς δὲ ἐστὶ χρεία. Μαρία δὲ τὴν ἀγαθὴν μερίδα
ἐξελέξατο, ἣτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.

1 XI. ΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ
προσευχόμενον, ὡς ἐπαύσατο, εἰπέ τις τῶν μαθητῶν αὐτοῦ
πρὸς αὐτόν· Κύριε, διδάξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ

2 Ἰωάννης ἐδίδασκε τοὺς μαθητὰς αὐτοῦ. ^{p Matt. 6.} εἶπε δὲ αὐτοῖς·
Ὅταν προσεύχησθε, λέγετε· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρα-

37. ὁ ποιήσας—αὐτοῦ] 'he who rendered benevolence towards him.' A Hebraism. See Notes on Luke i. 58. & 72.

38. κώμην τ.] namely, Bethany. See Joh. xii. 1. In the phrase ὑποδέχεσθαι εἰς οἶκον is implied hospitable entertainment. The words εἰς τὸν οἶκον are very rarely added in the Classical writers; yet in Hom. Od. xvi. 70. we have the equivalent phrase ὑποδέχομαι οἶκον.

39. καὶ] also, i. e. as well as the disciples. Παρακαθίσασα, 'having seated herself.' That neither the phrase 'being seated at the feet of any one,' nor the use of this as a posture of instruction, was unknown to the Greeks and Romans as well as the Jews, is clear from the citations adduced by Wets.

40. περιεσπᾶτο] Περιεσπᾶν signifies properly to draw around, draw aside, draw out of course. Thus those are, by an elegant metaphor, said περιεσπᾶσθαι, who are distracted, and whose minds are drawn aside in various directions, by anxious cares. So Diod. Sic. p. 82. A. ἀπῆλθε περιεσπασθεὶς ὑπὸ βιοτικῆς χρείας. Hor. Sat. viii. 6, 7. Omni sollicitudine distractum.

Διακονεῖν here denotes the preparation of the meal, and other services required by hospitality. Συναντιλάβεσθαι signifies to lend a hand with one, to help in any work.

41. τυρβάζῃ] 'thou art troubled,' (or, 'thou distractest thyself with) a multiplicity of cares.' Τυρβάζειν is said by some Commentators to properly signify to raise the mud. But it comes from τὺρβη, which does not signify mud, but is equivalent to our old English Substantive a stir,

Ang. Sax. stour, which may be cognate with τὺρβη, turba. At all events, τὺρβη comes from τέρειν, (cognate with τέρειν and ταράσσειν), to stir, which stir or stur is the same word, for σ is often prefixed to words, as τέγος, στέγος.

42. ἐνὸς] On the reference in this word the Commentators vary in opinion. Several ancient and modern Interpreters suppose an ellipsis of βρώματος, dish, in which sense μέρις occurs in Gen. xliiii. 34. Thus they think that what is usually applied to the dishes of a meal, is here applied to divine knowledge. But such an ellipsis as this, and that which they suppose after πολλά, viz. many things to eat, is quite unprecedented. In either case the regular ellipsis is μέρη, or πράγματα, in the one, and μέρους or πράγματος in the other. And thus the common interpretation is undoubtedly the true one, and (as Doddridge remarks) "this is one of the most important apothegms that ever was uttered." The passage is thus paraphrased by Grot.: 'Various and multiplied are the cares and occupations of this life; one thing there is, which (if we would be saved) is altogether and indispensably necessary to us; namely, the care of religion and piety, and the study of divine things.'

—μερίδα] Grot., Elsn., Kypke, and Kuin. have proved that μέρις here signifies business, or occupation; as in Xen. Cyr. iii. 3, 5. Anab. vii. 6, 25. So the Latin pars in Cic. Quint. Frat. So Julian p. 253. (cited by Elsn.) οὐ μικρὰς μερίδος ὁ Φιλόσοφος προϊόσθηκεν, i. e. non exiguo muneri præfectus est Philosophus.

XI. 2. seqq. On the interpretation here see

νοῖς, ἀγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γεννηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. τὸν 3
 ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν· καὶ 4
 ἄφες ἡμῖν τὰς ἀμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. ¹ Καὶ εἶπε πρὸς 5
 αὐτούς· Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου, καὶ εἶπῃ αὐτῷ· Φίλε, χρήσόν μοι τρεῖς ἄρτους, ἐπεὶ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ἔχω 6
 ὃ παραθήσω αὐτῷ· κακεῖνος ἔσθην ἀποκριθεὶς εἶπῃ· Μή μοι 7
 κόπους πάρεχε· ἦδη ἡ θύρα κέκλεισται, καὶ τὰ παῖδια μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι. λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ 8

Note on Matt. vi. 9. seqq. It is only necessary to advert to the marvellous omissions which are found in some MSS., Versions, and Fathers, and which are almost entirely adopted by Griesb. and other Editors. The words ἡμῶν ὃ ἐν τοῖς οὐρ. are not found in about 8 MSS., with the Vulg. and Pers. Versions. But that authority is too slender to claim any deference. The reason for the omission may be conceived, though it were vain to imagine reasons for all the innumerable alterations which were introduced by the Alexandrian biblical Aristarchs.

The words γεννηθήτω—γῆς are omitted in nearly the same MSS. and Versions as the preceding ἡμῶν—οὐρανοῖς, and, of course, there is no greater attention due in this than in the former case. But the omission here cannot well be considered as otherwise than *unintentional*. And not only the very small number of MSS. (about 6) warrants us to suppose this, but there is a *palaeo-graphical* principle which will exceedingly increase the probability thereof, namely, that as this clause begins with 4 words, 2 of them the same, and the other 2 of the same termination with the former clause ἀγιασθήτω τὸ θέλημά σου, so it is likely that these each formed a line in the very antient Archetype or Archetypes, and thus (as in a thousand other cases) the scribes' eyes were deceived, and they inadvertently omitted the second of those clauses.

Again, the words ἀλλὰ ῥῦσαι—πονηροῦ are omitted in about the same number of MSS. and Versions as the before mentioned clauses, with the addition of three or four others, and *Origen*, and are cancelled by *Scholz* also. Here the omission cannot be accounted for on the same principle as the γεννηθήτω—σου; yet the testimony is too weak, and the quarter whence it comes so suspicious as to destroy all confidence. And far more probable is it, that the words were omitted by the above mentioned critics for some speculative doctrinal reasons, than that in all the MSS. except about ten, the clause should have been introduced from Matthew. This last reason will also apply to the other omissions; especially as the doxology, which is found in almost all the MSS. of Matthew, is here found in *not one*. Is it likely that those who introduced three interpolations should all of them omit to introduce the fourth?

4. καὶ γὰρ αὐτοὶ, &c.] These words may seem to confirm the interpretation of those who render the *ὡς* in Matthew vi. 10. by *for, forasmuch as*. But it is not necessary to resort to that sense; for there is no real discrepancy, since in Luke that duty is taken for granted as indispensable, which in Matthew is made the condition, or measure of the forgiveness which we implore. Thus there is, in fact, no discrepancy between 'Give us this day,' and 'Give us day by day.'

5. τίς] The best Commentators are of opinion, that *τις* is for *εἰ τις*, as in 1 Cor. vii. 18. and James v. 13. Thus the sense would be, 'Should any one of you,' &c. But this seems unfounded; and I agree with Fritz, on Matth. p. 726. and Bornemann in loco, that the true sense in such cases is *quisnam?* where the interrogation, as Fritz says, expresses "*animi commotionem*;" though (as Bornemann remarks) in some passages referred to this idiom, we must call in the principle of a blending of two constructions. At εἶπῃ the proper construction is abandoned for another which is not unsuitable. Μεσονυκτίου, 'at midnight.' On the Genit. indicating time when, see Matth. Gr. Gr. § 378.

6. ἐξ ὁδοῦ] Valckn. and Campb. join this with παρεγένετο, and render, 'is come out of his road.' This sense, however, is forced, and the construction harsh; and it is better, with others, to connect παρεγένετο with πρὸς με; a very frequent construction, especially in Luke. The ἐξ ὁδοῦ depends on ὧν understood, and the sense is, 'who is just come off a journey.'

7. εἰς τὴν κοίτην] Newcome and Middl. would take κοίτην to mean *bed-chamber*. But for that signification there is no authority. The interpretation, in fact, was adopted, to avoid the difficulty of supposing that all were in the same bed, since κοίτην has the Article. But that does not necessarily follow; for the Article may here have the force of the pronoun possessive, and μετ' ἐμοῦ may mean, (as Pearce and Campb. render) 'as well as myself.' Εἰς κοίτην is best rendered by our old adverb *a-bed*, (for *at bed*) though the idiom may, with Bornemann, be accounted for on the principle of a blending of two expressions for εἰς τὴν κοίτην παρήσαν καὶ εἰσὶν ἐν αὐτῇ.

- εἶναι αὐτοῦ φίλον· διὰ γε τὴν ἀναίδειαν αὐτοῦ, ἐγερθεὶς
 9 δώσει αὐτῷ ὅσων χρήζει. ^r καὶ γὰρ ὑμῖν λέγω· Αἰτεῖτε, καὶ ^r δοθήσεται ὑμῖν· ^r ζητεῖτε, καὶ εὐρήσετε· κρούετε, καὶ ἀνοι-
 10 γήσεται ὑμῖν. πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν ^r εὐρίσκει· καὶ τῷ κρούοντι ἀνοιγήσεται· ^r τίνα δὲ ὑμῶν τὸν
 11 πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσῃ αὐτῷ; * ^r ἢ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσῃ αὐτῷ; ^r ἢ καὶ ἐάν
 12 αἰτήσῃ ὄν, μὴ ἐπιδώσῃ αὐτῷ σκορπίον; εἰ οὖν ὑμεῖς πο-
 13 νηροὶ ὑπάρχοντες, οἴδατε ἀγαθὰ δόματα διδόναι τοῖς τέ-
 κνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ, δώσει
 πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν;
 14 Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· ἐγέ-
 νετο δὲ, τοῦ δαιμονίου ἐξελθόντος, ἐλάλησεν ὁ κωφός· καὶ
 15 ἐθαύμασαν οἱ ὄχλοι. ^u τινὲς δὲ ἐξ αὐτῶν εἶπον· Ἐν Βεελ-
 16 ζεβουλ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. ^x ἔτε-
 ροὶ δὲ πειράζοντες σημεῖον παρ' αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ.
 17 Ἀὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα, εἶπεν αὐτοῖς· Πᾶσα
 βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται, καὶ οἶκος ἐπὶ
 18 οἶκον, πίπτει. εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη,
 πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε, ἐν Βεελ-
 19 ζεβουλ ἐκβάλλειν με τὰ δαιμόνια. εἰ δὲ ἐγὼ ἐν Βεελζε-
 βουλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλ-
 20 λουσι; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσονται. εἰ δὲ ἐν
 δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἐφθασεν ἐφ' ὑμᾶς
 21 ἡ βασιλεία τοῦ Θεοῦ. ^z ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυ-
 λάσῃ τὴν ἑαυτοῦ αὐλὴν, ἐν εἰρήνῃ ἔστι τὰ ὑπάρχοντα αὐ-

8. ἀναίδειαν] importunity which will not be repressed.

9. καὶ γὰρ ὑμῖν] The comparison is not *à simili*, but *à majori*, q. d. 'If the importunate teaser obtains so much from men, what will not he that offers up fervent and assiduous prayers obtain from his Father in heaven.'

11. ὑμῶν.] Many MSS., Versions, and Fathers prefix ἐξ, which is adopted by Griesb. and Scholz. Ἡ, instead of εἰ, is found in a great number of the best MSS., in most of the Versions, several Fathers, and the Ed. Princ., and is adopted by Wets., Matth., Griesb., Tittm., Vat., and Scholz. The words are perpetually confounded in the MSS., but the ἦ is demanded by the context.

13. ἐξ οὐρανοῦ] for οὐράνους, as often. By πνεῦμα ἅγιον are meant the ordinary aids of the Holy Spirit.

14. κωφόν] This is said to be put by metonymy, for what causes deafness, as Mark ix. 25. But it may mean *dumb*, as often elsewhere. Ἐθαύμασαν, 'expressed their admiration and approbation.'

16. ἐζήτουν] Bornem. would read ἐζητούν, which would indeed be more proper, but the vulg. is Hellenistic Greek.

17. καὶ οἶκος—πίπτει] Campbell's version, 'one family is falling after another,' yields an unsatisfactory sense, and irreconcilable with the parallel passages of Matth. and Mark. The common version well expresses both the sense and the construction. The sentence contains a *parallelism*; and (as Valckn. saw) *diaper*, in the former member is to be repeated, with an adaptation of gender, in the latter. This mode of taking the passage is confirmed by the parallel ones in Matthew and Mark, and is adopted by almost all the ancient and the best modern Commentators, who illustrate the *sentiment* both from the Classical and Rabbinical writers.

20. δακτύλῳ Θεοῦ] A Hebrew and popular expression, signifying 'by Divine power.' Ἐφθασεν carries with it an adjunct notion of what supervenes with unexpected celerity. See Valckn.

21. ὁ ἰσχυρὸς] The Article here falls under Middleton's canon, of *insertions in Hypothesis*. The force of it is 'he who [is].' Thus also ὁ ἰσχυρότερος is 'he who (is) stronger.' The reasoning at ver. 22. is, that when another attacks, conquers, and spoils any one's property, it is plain that the other is more powerful than he.

a. Em. 53. τοῦ. ^aἐπὶ δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπαλθὼν νικήσῃ αὐτόν, 22
12.
Col. 2. 15. τὴν πανοπλίαν αὐτοῦ αἶρει, ἐφ' ἣ ἐπεποιθεί, καὶ τὰ σκύλα
b. Matt. 12. αὐτοῦ διαδίδωσιν. ^bὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστὶ 23
30.
c. Matt. 12. καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. ^cὍταν τὸ ἀκά- 24
43. θαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι'
d. Joh. 5. ἀνδρῶν τόπων ζητοῦν ἀνάπαυσιν· καὶ μὴ εὐρίσκον, λέγει·
14. Ὑποστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον· καὶ ἐλθὼν 25
2 Pet. 2. εὐρίσκει σεσαρωμένον καὶ κεκοσμημένον. ^dτότε πορεύεται 26
90. καὶ παραλαμβάνει ἐπτὰ ἕτερα πνεύματα πονηρότερα ἐαν-
Heb. 6. 4. τοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα
et 10. 26. τοῦ ἀνθρώπου ἐκείνου χεῖρονι τῶν πρώτων.
 Ἐγένετο δὲ, ἐν τῷ λέγειν αὐτόν ταῦτα, ἐπάρασά τις 27
e. Matt. 7. γυνὴ φωνὴν ἐκ τοῦ ὄχλου, εἶπεν αὐτῷ· Μακαρία ἡ κοιλία
21. ἡ βαστάσασά σε, καὶ μαστοὶ οὓς ἐθήλασας! ^eαὐτὸς δὲ εἶπε· 28
Rom. 2. 13. Μενούγγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ, καὶ
Jac. 1. 21. φυλάσσοντες αὐτόν. Ἐτῶν δὲ ὄχλων ἐπαθροισμένων, ἦρ- 29
f. Matt. 12. ξατο λέγειν· Ἡ γενεὰ αὕτη πονηρὰ ἐστὶ σημεῖον ἐπιζητεῖ,
30. καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ
Joh. 2. 1. προφήτου. καθὼς γὰρ ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινευ- 30
4c. ῖταις, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ
g. 1 Reg. 10. ταύτῃ. ^gβασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ 31
2 Par. 9. 1. τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς· ὅτι
Matt. 12. ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκούσαι τὴν σοφίαν Σολο-
42. μῶνος, καὶ ἰδοὺ, πλείον Σολομῶνος ᾧδε. ^hἄνδρες Νινευί 32
h. Jon. 3. 5. ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ
 κατακρινούσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ,
 καὶ ἰδοὺ, πλείον Ἰωνᾶ ᾧδε.
 Ὅυδεις δὲ λύχνον ἄψας, εἰς κρύπτην τίθῃσιν, οὐδὲ ὑπὸ 33
i. Supr. 8. τὸν μόδιον, ἀλλὰ ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι
16. τὸ φέγγος βλέπωσιν. ⁱὁ λύχνος τοῦ σώματος ἐστὶν ὁ 34
Matt. 5. 15. ὀφθαλμός· ὅταν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾦ, καὶ ὅλον
Marc. 4.
21.
k. Matt. 6.
22.

22. τὰ σκύλα] Many eminent modern Commentators take σκ. to signify, 'effects,' corresponding to the σκεῦθ of Matthew. This they confirm from the Heb. לָבַשׁ, which, though it properly signifies *spoil*, often denotes *goods*, as in Esth. iii. 13. That sense, however, is not established on any Classical authority; nor, indeed, is it necessary to resort to it, since the common version *spoils*, denoting the *goods made a spoil of*, includes the other sense.

27. μακαρία, &c.] With this exclamation, (coming, no doubt, from a mother) the Commentators compare several from the Classical and the Rabbinical writers. Κοιλία καὶ μαστοὶ ἀρετῇ γὰρ ματὴρ.

28. μενούγγε] 'imo vero, yea indeed,' as Rom. ix. 20. x. 18. Phil. iii. 8. So Euthym. explains it ἀληθῶς. Μενούγγε is a stronger ex-

pression than μενούω, and is used at the beginning of a sentence, while the other is not. The γε is used as in καίτοι γε, μήτιγε, &c.

33. εἰς κρύπτην] Some Commentators suppose an ellip. of χώραν. But as that is of slender authority, others take εἰς κρύπτην for ἐν κρύπτῳ. That, however, is not definite enough to suit the parallelism. More objectionable is the method adopted by those who suppose a feminine put for the neuter, Hebraicé; especially as there is no good authority for the Hebraism. It is better, with others, as Valckn. and Schleus., to consider κρύπτην as a substantive from κρύπτειν, a *vault*, which occurs in Athenæus, and often in the later writers. Hence the Latin *crypta*, whence our *croft*. Thus κρύπτην exactly answers to μόδιον. The first mentioned method, however, may be the truest.

- τὸ σῶμά σου φωτεινόν ἐστίν· ἐπὶ δὲ πονηρὸς ἦ, καὶ τὸ
 35 σῶμά σου σκοτεινόν. σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοί,
 36 σκότος ἐστίν. εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον
 τὸ μέρος σκοτεινόν, ἔσται φωτεινόν ὅλον, ὡς ὅταν ὁ λύχνος
 τῇ ἀστραπῇ φωτίζη σε.
 37 Ἐν δὲ τῷ λαλῆσαι, ἡρώτα αὐτὸν φαρισαῖός τις, ὅπως
 38 ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. ὁ δὲ φαρισαῖος ^{1 Marc. 7. 3.}
 ἰδὼν ἐθαύμασεν, ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.
 39 ^{m Matt. 23. 25.} εἶπε δὲ ὁ κύριος πρὸς αὐτόν· Νῦν ὑμεῖς οἱ φαρισαῖοι τὸ
 ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ
 40 ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. ἄφρονες! οὐχ
 41 ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησε; ^{u Dan. 4. 27.} πλὴν τὰ
 ἐνόντα δότε ἐλεημοσύνην· καὶ ἰδοὺ, πάντα καθαρά ὑμῖν
 42 ἐστίν. ^{u Matt. 23. 23.} ἄλλ' οὐαὶ ὑμῖν τοῖς φαρισαίοις, ὅτι ἀποδεκατοῦτε
 τὸ ἡδύοσμον καὶ τὸ πῆγανον καὶ πᾶν λάχανον, καὶ πα-
 43 ρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ. ταῦτα
 εἶδει ποιῆσαι, κακῆϊνα μὴ ἀφιέναι. ^{u Matt. 23. 6.} οὐαὶ ὑμῖν τοῖς φαρι-
^{Marc. 12. 38.}σαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς,

36. Some Commentators recognize no little irregularity and tautology in this verse, which they attempt to remove by conjectures. But those, besides being unauthorized, are very inefficient. There is, indeed, no tautology; the latter clause being more fully explained by a reference to the τὸ φέγγος supra ver. 33. As to the irregularity, we have only a very usual blending of the comparison with the thing compared. On its application Middleton has well remarked, that "though nothing more than the body has been mentioned, the soul is the object which our Saviour has in view; and to this, probably, by a tacit inference, the application is to be made." In ver. 35. (continues he) the analogy between external and internal light had been established: in the present, the complete illumination described in the concluding clause, though intended of the mind, is affirmed only of the body, the application, after what had been said, being supposed to be obvious." After all, however, the difficulty cannot be entirely removed without cancelling the first ὅλον, which I agree with Bornem. was probably introduced from the following clause by gloss.

37. ἀνέπεσεν] This simply means 'he seated himself at table;' the word only denoting that reclining posture adopted at meals. Ἐλθὼν signifies 'on entering,' i.e. immediately on entering; which is required by what follows, where the sense is meant to be strongly marked by πρῶτον and πρὸ. Of ἐβαπτίσθη the sense is the same as at Mark vii. 4. where see Note. It is passive for middle.

39. νῦν] In the interpretation of this particle, the Commentators generally run into the extremes either of regarding it as expletive, or pressing on the sense. It is best, with Schleus. and Wahl, to consider it as an affirmative particle, signifying, 'namé, profecto,' as in Acts xxii. 16.

So we sometimes use Now! and *aye, now!* Bornem. takes it for *eo nunc dilapsi estis*. Kuin. and others think there is a transposition of ὁμῶν, which they construe with ἀρπαγῆς. But that is at variance with the context; and the passages adduced in proof are not to the purpose. We have only to suppose (with Bornem.) a brevity of construction, for τὸ δὲ ἔσωθεν ὑμῶν οὐ καθαρίζετε γέμει γὰρ ἀρπαγῆς, &c. The interpretation of Elsn. and Kuin., however learned and ingenious, is too far-fetched, and depends too much on an insufficiently established sense of ποιεῖν, to be received. The common interpretation (confirmed by Euthymius) by which τὸ ἔσωθεν (scil. μέρος) is taken to denote the body, and τὸ ἔσωθεν the mind, bears, in its simplicity, the stamp of truth.

41. τὰ ἐνόντα] The ancient and most modern Commentators consider this as an elliptical phrase, and supply κατὰ and χρήματα, in the sense 'according to your ability,' or your substance; as Tobit iv. 7. ἐκ τῶν ὑπαρχόντων σοι ποιεῖ ἐλεημοσύνην. Of each signification examples have been adduced, and the ellip. is not unfrequent in τὰ ὀνόματα. Other Commentators, however, (as Raphael, Heum., Kypke, and Wets.) think that the sense would require ἐκ τῶν ἐνόντων. And they take τὰ ἐνόντα to signify 'what is within the cup,' or dish, i.e. its contents, q. d. 'Be not anxious about the outward part, [or its brightness] but rather attend to its contents, and do but give in alms therefrom, and then food and every thing else shall be pure to you.' Thus ἐλεημοσύνην will be in apposition with and exegetical of τὰ ἐνόντα. Upon the whole, this interpretation is so strongly confirmed by Matt. xxiii. 26. that it may probably deserve the preference. Thus πλὴν may be rendered, 'But yea [rather].'

27. ² Matt. 23. καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. Ὁὐαὶ ὑμῖν, γραμμα- 44
 τεῖς καὶ φαρισαῖοι, ὑποκριταί! ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ
 ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἶδασιν.
 Ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ· Διδάσκαλε, 45
¹ Matt. 23. ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. Ὁ δὲ εἶπε· Καὶ ὑμῖν τοῖς 46
⁴ Ess. 10. 1. νομικοῖς οὐαὶ! ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβά-
 στακτα, καὶ αὐτοὶ ἐν τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς
⁶ Matt. 23. φορτίοις. Ὁὐαὶ ὑμῖν! ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προ- 47
⁵⁹ φητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς. Ἄρα μαρτυ- 48
 ρεῖτε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν· ὅτι
 αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ
¹ Matt. 10. μνημεῖα. ὁ διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν· Ἀποστελῶ 49
¹⁶ et 23. 34. εἰς αὐτούς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτε-
^{supr. 10. 3.} νοῦσι καὶ ἐκδιώξουσιν· ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν 50
^{Joh. 16. 2.} προφητῶν, τὸ ἐκχυννόμενον ἀπὸ καταβολῆς κόσμου, ἀπὸ τῆς
^{Act. 7. 51,} γενεᾶς ταύτης, ἀπὸ τοῦ αἵματος Ἀβελ ἕως τοῦ αἵματος 51
^{Heb. 11. 35.} Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ
^{u Matt. 23.} οἴκου. ναὶ λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.
^{36.} ^{x Gen. 4. 8.} ^{2 Par. 24.} ^{21.}
⁷ Matt. 23. Ὁὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· 52
^{13.} αὐτοὶ οὐκ εἰσῆλθετε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε.
 Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτούς, ἤρξαντο οἱ γραμματεῖς 53
 καὶ οἱ φαρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστοματίζειν αὐτὸν

43. τοὺς ἀσπασμοὺς] The force of the Article may be thus expressed, 'the salutations [which are made] in the market places.' Sub. γενομέ-
 νους.

44. οἶδασιν] At this word the preceding περι-
 πατοῦντες is to be repeated. The sense is, 'The
 men who walk over know not [that they are
 walking over them].' We may paraphrase, 'Ye
 are as it were hidden tombs over which men
 walk unknowingly.'

46. ταῦτα—ὑβρίζεις] Render, 'by so saying
 thou reproachest us also.' The νομικοὶ are sup-
 posed to have been in dignity superior to the
 γραμματεῖς. On the double Accus. after φορτί-
 ζετε, see Matth. Gr. Gr. § 413. Note 1. and
 Winer § 25. 2. And on the Dative in προσψαύ-
 ετε, see Matth. Gr. Gr. § 394. The construc-
 tion is for οὐδ' ἐν τῶν δακ. ὑ. προσψαύετε.

47. ὅτι οἰκοδομεῖτε] On the omission of μὲν,
 see Matth. Gr. § 284. 4. Winer's Gr. § 13. 2.

48. ὅτι—μνημεῖα] Bornemann, rightly renders,
 quod, dum majores vestri prophetas necarunt, vos
 horum monumenta instaurastis. And remarks
 that the Greeks often put a primary sentiment
 in the second place, and a secondary one in the
 first place in the sentence.

49. ἡ σοφία τοῦ Θεοῦ] Several ancient Com-
 mentators (as Euthym.), and some modern ones,
 as Brug. and Wolf, take this to mean the Λόγος,
 or Son of God, i. e. Christ himself, who is called
 in 1 Cor. i. 24. the wisdom of God. And this
 interpretation is strongly confirmed by the ἐγὼ
 of Matthew in the parallel passage. The same

is adopted by Dr. Burton in his Bampton Lec-
 tures, p. 364., who observes that there seems
 reason to conclude, that the Jews were in the
 habit of using the term wisdom in a personal
 sense. And this (he thinks) may explain why
 the Gnostics made Sophia one of their aeons.
 Perhaps, however, that opinion is magis arguta
 quam vera. And there is more reason to think,
 with the generality of modern Commentators,
 that ἡ σοφία τοῦ Θεοῦ is abstract for concrete for
 ὁ Θεὸς ὁ σόφος. Compare Acts viii. 10.

52. ἤρατε τὴν κλεῖδα τῆς γ.] The Christian
 doctrine is compared to an edifice, which, when
 the key is taken away, becomes closed up and
 inaccessible. The sense is the same as Matt.
 xxiii. 13., i. e. you both reject the Gospel dis-
 pensation yourselves, and hinder others from
 embracing it. Matth. xvi. 19.

53. δεινῶς ἐνέχειν] i. e. ἐγκοτεῖν, on which
 sense see Note on Mark vi. 19. Ἀποστοματί-
 ζειν is properly a Rhetorical term, and signifies
 to repeat memoriter, bring forward any thing
 from memory, or ex tempore. See Tim. Lex.
 Plat., and especially Suid. and Hesych. So λέ-
 γειν ἀπὸ στόματος καὶ ἀποστοματίζειν, of
 which numerous examples are given by Wets.
 Sometimes, however, it is used in an active or
 transitive sense, 'to make any one speak memo-
 riter,' of which examples are produced from
 Plato 216. C. & 217. A. This is plainly the
 sense of the word in the present passage. The
 Pharisees strove to draw from Jesus unpreme-
 ditated effusions, in order that they might catch

54 περὶ πλειόνων, ἐνεδρεύνοντες αὐτὸν, [καὶ] ζητοῦντες θηρεῦσαι
τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.

- 1 XII. ^a EN OIS ἐπισυναχθεῖσιν τῶν μυριάδων τοῦ ὄχλου, ^a Matt. 16.
ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς ^a Marc. 8.13.
αὐτοῦ· πρῶτον προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν φαρι-
2 σαίων, ἥτις ἐστὶν ὑπόκρισις. ^a οὐδὲν δὲ συγκεκαλυμμένον ^a Job. 12.
3 ἐστὶν, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτόν, ὃ οὐ γνωσθή- ^a suppr. 8. 17.
σεται. ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῷ φωτὶ ἀκουσθή- ^a Matt. 10.
σεται· καὶ ὃ πρὸς τὸ οὐς ἐλαλήσατε ἐν τοῖς ταμείοις, κηρυ- ^a Marc. 4. 22.
4 χθήσεται ἐπὶ τῶν δωματίων. ^b Λέγω δὲ ὑμῖν τοῖς φίλοις μου· ^b Jer. 1. 8.
Μὴ φοβηθῆτε ἀπὸ τῶν ^c ἀποκτεινόντων τὸ σῶμα, καὶ μετὰ ^c Matt. 10.
5 ταῦτα μὴ ἐχόντων περισσώτερόν τι ποιῆσαι. ὑποδείξω δὲ ^c 1 Pet. 3. 14.
ὑμῖν τίνα φοβηθῆτε. φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι
ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν· ναί, λέγω ὑμῖν,
6 τοῦτον φοβήθητε. ^c οὐχὶ πέντε στρουθία πωλεῖται ἀσσαρίων
δύο; καὶ ἐν ἑξ αὐτῶν οὐκ ἔστιν ἐπιλεησμένον ἐνώπιον τοῦ
7 Θεοῦ· ^d ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἡρίθμην-
8 ται. μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε. Λέγω
δὲ ὑμῖν· Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώ-
πων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν
9 τῶν ἀγγέλων τοῦ Θεοῦ· ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν
ἀνθρώπων, ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ.
10 καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται
αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον Πνεῦμα βλασφημήσαντι οὐκ ἀφε-
11 θήσεται. ^e ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς
καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε πῶς ἢ τί ἀπο-
12 λογήσησθε, ἢ τί εἶπητε· τὸ γὰρ ἅγιον Πνεῦμα διδάξει ὑμᾶς
ἐν αὐτῇ τῇ ᾠρᾷ, ἃ δεῖ εἰπεῖν.

up something hastily and inconsiderately uttered, whence they might elicit matter for public accusation.

54. καὶ] This is omitted in almost all the ancient MSS., several of the Versions, and in the Ed. Pr., and almost all the early Edd., and is cancelled by Wets., Matth., Griesb., Tittm., Vat., and Scholz. It came, no doubt, from the margin.

XII. 1. ἐν οἷς] Most Commentators interpret 'inter ea.' Thus there will be an ellip. of χρόνους. But the true ellip., I conceive, is πράγμασι, 'during which proceedings.' Μυριάδων (as Kuin. observes) stands for an exceedingly great number, as often the Heb. מֵרֹבֶץ. The idiom, however, is common to all languages. Πρῶτον. This may be taken either with the preceding ἤρξατο λέγειν, or the following προσέχετε. The former construction is adopted by the earlier, and the latter by the recent Translators and Commentators. The Editors, almost without exception, point according to the former. Yet the latter seems by far the better founded,

and thus πρῶτον signifies *inprimis*, as in Matt. vi. 33. Rom. i. 8. iii. 2. and in Joseph. Ant. x. 10, 5. πρῶτον αὐτοῖς προστάξαν.

4. ἀποκτενόντων] Several MSS. and early Edd. have ἀποκτενόντων, which is edited by Wets., Matth., Griesb., Vat., and Scholz. But there is no sufficient reason for the change. If any were made, I should prefer, with Bornem., ἀποκτενόντων, or ἀποκτενόντων, or ἀποκτενόντων. And as so many readings may be true, while it is difficult to prove which of them is the true one, it is better to adhere to the common text.

11. τὰς ἀρχὰς καὶ τὰς ἐξουσίας] Of these words conjoined examples are cited by Wets., to which may be added Onosand. p. 104. The latter denotes *magistrates*, the former *rulers and governors*. In this sense ἀρχή is almost always found in the plural. I have, however, in Recens. Synop., added examples of the singular from Thucyd. iv. 53. Theogn. 1941. Liban. Orat. p. 369. *Potestas* in Latin and *Podesta* in Italian have the sense of ἐξ. here.

Εἶπε δὲ τις αὐτῷ ἐκ τοῦ ὄχλου· Διδάσκαλε, εἰπὲ τῷ 13
 ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. ὁ δὲ εἶπεν 14
 αὐτῷ· Ἀνθρώπε, τίς με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ'
 ὑμᾶς; ^h Εἶπε δὲ πρὸς αὐτούς· Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ 15
 τῆς πλεονεξίας· ὅτι οὐκ, ἐν τῷ περισσεύειν τινί, ἡ ζωὴ αὐτοῦ
 ἐστίν ἐκ τῶν ὑπαρχόντων αὐτοῦ. Εἶπε δὲ παραβολὴν πρὸς 16
 αὐτούς, λέγων· Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα
 καὶ διελογίζετο ἐν εαυτῷ, λέγων· Τί ποιήσω; ὅτι οὐκ ἔχω 17
 ποῦ συνάξω τοὺς καρπούς μου; καὶ εἶπε· Τοῦτο ποιήσω 18
 καθελῶ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω, καὶ συν-
 ἄξω ἐκεῖ πάντα τὰ γεννήματά μου καὶ τὰ ἀγαθὰ μου· ⁱ καὶ 19
 ἐρῶ τῇ ψυχῇ μου· Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς
 ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου. ^k εἶπε δὲ 20
 αὐτῷ ὁ Θεός· Ἀφρων, ταύτῃ τῇ νυκτί τὴν ψυχὴν σου

13. μερίσασθαι μετ' ἐμοῦ] This use of μετὰ imports participation. The sense is, so 'to divide as to admit me to my share.' On the thing itself see Grot., Whitty, and Recens. Syn.

14. τίς με—ἐφ' ὑμᾶς] In allusion to Exod. ii. 14. The difference between δικαστής and μεριστής, I had myself thought to be this; that the former signifies an arbitrator, or referee in general; the latter such a referee as has power to adjust conflicting claims, by apportioning to all parties their proper share. Thus ἡ μερ. may be said to be exegetical of δικ., as in a kindred passage of Appian. T. i. 64. 96. μήτε ἡγεῖσθαι Ῥωμαίους δικαστὴν ἢ διατὴν. The great Valckn., however, has pronounced an opinion, which, though it somewhat differs from the above, and from that of all other Commentators, may probably decide the question. He maintains, that by δικ. is meant a judge publicly appointed; and by μεριστής, a privately appointed judge, an arbitrator, one authorized to determine conflicting claims, and apportion what is right to all, usually called a διατὴς, as in a kindred passage of Menand. Εἰ τις δικαστής, ἢ διατὴς Θεῶν. Thus what Luke calls μεριστάς, Plato de Legg. p. 915. first calls αἰρετοὺς δικαστάς, and then διατὴτάς.

15. αὐτοὺς] i. e. 'the bystanders, his hearers in general.'

—ὁρᾶτε καὶ φυλ.] 'Mind and carefully guard against.' So Heliod. cited by Wets. ὅρα δὲ οὖν, φυλάττων. The construction φυλ. ἀπὸ often occurs in the LXX., and sometimes in the Classical writers, and answers to our *beware of*. Πλεονεξία here denotes an excessive desire of increasing one's substance; and it is the scope of the subsequent parable to show how little such a spirit avails, whether to produce happiness, or procure longevity. With this admonition the Commentators compare many moral lessons of the Heathen Philosophers, to which I have in Recens. Synop. added others, the most apposite of which is an answer of the Pythian oracle, preserved by Liban. Orat.: φυλάττεσθαι τὴν φιλοχρημάτων ὡς ἄλεθρον ἔχουσιν, where I would emend the manifest corruption by reading τὸ φιλ. and ἔχον.

—οὐκ, ἐν τῷ περισσεύειν, &c.] On the sense, and still more the construction, of this passage, Commentators are not agreed. Kuin. maintains that ἐν τῷ περισσεύειν τινί signifies 'when there is abundance to any one,' 'when he has abundance.' The οὐκ, he says, is to be referred to ἐστίν, and that is to be joined with ἐκ τῶν ὑπαρχ. αὐτοῦ. As to the sense, Schleus., Kuin., Wahl, and Bornem. rightly take it for 'the comfort of life, happiness,' as in Acts ii. 28. Rom. viii. 6. and 1 Pet. iii. 10. Thus the sense is, 'In whatever affluence a man may be, his happiness depends not on his possessions. Bornem., however, takes well founded exception to the above construction, and gives the following literal version, "non in abundantia cuiquam felicitas versatur [parta] ex opibus ejus: i. e. nemini propterea quod abunde habet felicitas paratur ex opibus quas possidet." And he adduces an example of ἐκ in this sense from Xenoph. Conv. iv. 57.

16. εὐφόρησεν ἡ χώρα] I have, in Recens. Synop., shown that χώρα here denotes *farm*; a signification found in the LXX., Joseph., and the Classical writers. Εὐφόρησεν. Literally, 'bore well,' yielded abundant produce. The word is rare, but it occurs in Joseph. Bell. i. 2, 43.

18. γεννήματα] Literally, 'all the products [of my lands]: a sense occurring also infra xxii. 18. and in the later Greek writers, and the LXX. Τα ἀγαθὰ may mean goods *generally*, as just after; or such produce as might not fall under the name of γεννήματα, as wool, &c.

19. τῇ ψυχῇ μου] Euthym., Brug., and Kuin. seem right in taking this to mean 'to myself,' as in Matt. x. 39. And they adduce examples.

19. εὐφραίνου] This denotes, in a general way, the *sensual delight* resulting from the *animal gratifications* just mentioned, not the least of which is in the East, and in all hot countries, the ἀναπαύεσθαι, the 'sur niente' of the Italians. Simil. Tobit. vii. 9. φάγε, πίε, καὶ ἡδῶς γίνου.

20. εἶπε] Not in words addressed to the man, but by a silent decree. See Prov. i. 26.

- 21 ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται; οὕτως ὁ
θησαυρίζων ἐαυτῷ, καὶ μὴ εἰς Θεὸν πλουτῶν.
- 22 Ἐἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Διὰ τοῦτο ὑμῖν ^{1 Matt. 6. 25.}
λέγω· μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε· μηδὲ τῷ ^{1 Pet. 5. 7.}
σώματι, τί ἐνδύσῃσθε· ἡ ψυχὴ πλεῖον ἔστι τῆς τροφῆς, ^{Psalm 55. 21.}
23 καὶ τὸ σῶμα τοῦ ἐνδύματος. ^{1 Tim. 6. 8.} Κατανοήσατε τοὺς κόρακας, ^{Phil. 4. 6.}
ὅτι οὐ σπεύρουσιν, οὐδὲ θερίζουσιν· οἷς οὐκ ἔστι ταμεῖον ^{m Job. 39. 3.}
οὐδὲ ἀποθήκη· καὶ ὁ Θεὸς τρέφει αὐτούς. πόσῳ μᾶλλον ^{Psalm 147. 9.}
25 ὑμεῖς διαφέρετε τῶν πετεινῶν; ^{a Matt. 6. 27.} τίς δὲ ἐξ ὑμῶν μεριμνῶν
26 δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; εἰ
οὐκ οὔτε ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμ-
27 νᾶτε; Κατανοήσατε τὰ κρίνα, πῶς αὐξάνει· οὐ κοπιᾷ,
οὐδὲ νήθει· λέγω δὲ ὑμῖν· οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ
28 αὐτοῦ περιεβάλετο ὡς ἐν τούτων. εἰ δὲ τὸν χόρτον ἐν τῷ
ἀγρῷ σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ
Θεὸς οὕτως ἀμφιέννυσι· πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;
29 Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε ἢ τί πίνητε· καὶ μὴ με-
30 τεωρίζεσθε. ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπι-
31 ζητεῖ. ὑμῶν δὲ ὁ πατήρ οἶδεν ὅτι χρήζετε τούτων. ^{o 1 Reg. 3. 13.} πλὴν ^{Psalm 37. 25.}
ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ, καὶ ταῦτα πάντα προσ-
32 τεθήσεται ὑμῖν. ^{p Matt. 11. 25, 26.} μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι

— ἀπαιτοῦσι] The Commentators are not agreed as to the Nominat. here. Most think it alludes to those *angels*, who, as the Jews thought, accompanied the angel of death to require the debt of life, which is inherent in *ἀπαιτεῖν*. But it seems better to suppose, with the best modern Commentators, that by an idiom common to both Hebrew and Greek, the noun is suppressed, and to be supplied from the context; or *ἀπαιτοῦσι* may be regarded as in *impersonal* form, 'it shall be required;' of which idiom there are many examples. See Win. Gr.

21. οὕτως] i.e. such is the case with, such the folly of. 'Εαυτῷ,' for himself (only). On the sense of *εἰς θεὸν πλουτῶν* the Commentators are not agreed. Some think the meaning is, 'to be rich for the honour and glory of God,' which is the benefit of man. Others, 'to use one's riches agreeably to the will of God.' But I prefer that of the antient and many modern Commentators, (as Grot., Beza, Elsn., Wolf, Rosenm. and Kuin.), who take *πλουτεῖν εἰς τὸν θεὸν* for *θησαυρίζειν παρὰ θεῷ*, 'to lay up riches with God,' namely, by works of charity, benevolence, and virtue in general. Bornem. renders *εἰς τὸν θεὸν* quod ad Deum attinet, i.e. so as to ascribe his property to God.

22. διὰ τοῦτο] i.e. as I am treating on this subject.

23. πλεῖον] a greater gift. (Campb.)

24. τοὺς κόρακας] 'The Divine Providence (remark Grot. and Bochart) is especially evidenced in respect to ravens, [the *corvus corax* of the Zoologists] for though, as we learn from Aristotle and Ælian, the old ones very soon expel their young from the nests, and Philo

says that they often abandon both nest and young; yet, by a wise Providence, they instinctively heap up in their nests whatever creates worms, whereby their abandoned young are preserved.' See Ps. cxlvii. 9. and Job xxxviii. 41.

— ὅτι] 'that,' or 'how.' Οἷς, for *καὶ ἐκείνοισι*. Ταμεῖον. Campb. wrongly renders this 'cellar.' The word scarcely differs in sense from *ἀποθήκη*. The difference, if any, seems to be this, that *ταμεῖον* denoted a regularly built barn; and *ἀποθ.*, merely one of those temporary *depositories* for grain which, we know, have ever been common in the East. Or if *ἀγαθὰ* be had in view, *ταμ.* may denote one of those large *storehouses*, in which whatever was necessary for domestic use was laid up, and thence dispensed.

— πόσῳ μᾶλλον—πετεινῶν] 'how far superior are ye to fowls.' Καὶ, and yet.

29. μὴ μετεωρίζεσθε] The sense (missed by most Commentators) is, 'Be not exalted in mind, fluctuating with hope and fear of a livelihood.' *Μετεωρίζεσθαι* signifies properly to be lifted on high; and, among other things, it is said of vessels tossed aloft at sea; from which the present signification is derived. See more in Recens. Synop. and my Note on Thucyd. ii. 8.

30. ἔθνη τοῦ κόσμου] This is a plena locutio for the more frequent *ἔθνη*, Heb. עַמִּים, denoting 'the [other] nations of the world, (besides the Jewish).'

32. τὸ μικρὸν ποίμνιον] The Article supplies the place of the Vocative, *Hellenistic*; or it may stand for the pronoun possessive. The double diminutive implies affection 'poor little flock.'

εὐδόκησεν ὁ πατήρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. ¹ Πω- 33
 λήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην. ποιή-
 σατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλει-
 πτον, ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίξει, οὐδὲ σὴς
 διαφθείρει. ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ 34
 καρδία ὑμῶν ἐστίν. ¹ Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζω- 35
 μέναι, καὶ οἱ λύχνοι καιόμενοι· καὶ ὑμεῖς ὅμοιοι ἀνθρώποις 36
 προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε ἀναλύσει ἐκ τῶν
 γάμων, ἵνα, ἐλθόντος καὶ κρούσαντος, εὐθέως ἀνοίξωσιν αὐτῷ.
 μακάριοι οἱ δούλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὐρήσει γρη- 37
 γοροῦντας. ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται καὶ ἀνακλίνει 38
 αὐτοὺς, καὶ παρελθὼν διακονήσει αὐτοῖς. ¹ καὶ ἐὰν ἔλθῃ ἐν 38
 τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ
 εὐρὴ οὕτω, μακάριοί εἰσιν οἱ δούλοι ἐκεῖνοι. ¹ τοῦτο δὲ γι- 39
 νώσκετε, ὅτι εἰ ᾗδῃ ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτῃς
 ἔρχεται, ἐγγρηγόρησεν ἂν, καὶ οὐκ ἂν ἀφῆκε διορυγῆναι τὸν
 οἶκον αὐτοῦ. ¹ καὶ ὑμεῖς οὖν γίνεσθε ἑτοιμοί· ὅτι ἡ ὥρα οὐ 40
 δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. Εἶπε δὲ αὐτῷ ὁ 41
 Πέτρος· Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις,
 ἢ καὶ πρὸς πάντας; ¹ εἶπε δὲ ὁ κύριος· Τίς ἄρα ἐστὶν ὁ 42
 πιστὸς οἰκονόμος καὶ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ
 τῆς θεραπείας αὐτοῦ, τοῦ δίδοναι ἐν καιρῷ τὸ σιτομέτριον;
 μακάριος ὁ δούλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει 43
 ποιούντα οὕτως. ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς 44
 ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. Ἐὰν δὲ εἴπῃ ὁ δοῦ- 45
 λος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ κύριός μου ἔρ-
 χεσθαι· καὶ ἄρξῃται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας,
 ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι· ¹ ἥξει ὁ κύριος τοῦ 46

32. εὐδόκησεν] "hath thought good, or chosen."

33. βαλάντια] This is said, by metonymy, for the money contained in the purse. The word signifies the same as θησαυρὸς in the other member of the sentence, except that by θησαυρὸς is meant a greater, and by βαλ. a lesser portion of wealth. (Rosenm.) Ἀνέκλ. is a rare word, but it occurs in the LXX., and occasionally in Diod. Sic. and other later writers.

35. αἱ ὀσφύες περιεζ.] There is here an allusion to what must be done before the long-robed inhabitants of the East can engage in any active employment, civil or military. The custom, however, extended to the West, as is testified by numerous passages of the Classical writers.

36. ἀνθρώποις] 'men (servants).' An idiom common to the Hebrew, Greek, and Latin, and even modern languages, especially when any word corresponding to master is in the context. Ἀναλύσει, shall return. A sense derived from a nautical metaphor, and used both in the LXX. and Classical writers. Ἰάμος in the plural is

here, as often, used to denote a feast generally.

37. περιζ. καὶ ἀνακλ.] Many Commentators compare this with what took place at the Roman Saturnalia, and the Cretan Hermæa. But, as Kuin. remarks, such was common to all servants, good and bad. Here the subject is the reward assigned to diligent and faithful servants. The image (as he observes) only imports, that as the master will treat such servants with unusual condescension and kindness, so will your heavenly master of his free bounty, reward your diligence and fidelity with rewards as disproportionate.

42. τίς ἄρα, &c.] Jesus does not directly answer to the question proposed by Peter, but *implicitè*. For, from the following parable, it is manifest that what is said, though applicable to all, is meant especially for the Apostles, who are compared to house-stewards, who in large families used to dispense the allotted portion of food to the servants. Θεραπείας, for τῶν θεραπευόντων, abstract for concrete, as frequently, both in the Scriptural and Classical writers. See my Note on Thucyd. v. 23.

- δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ὅρᾳ ἣ οὐ
 γινώσκει· καὶ διχοτομήσει αὐτὸν, καὶ τὸ μέρος αὐτοῦ μετὰ
 47 τῶν ἀπίστων θήσει. ^a Ἐκεῖνος δὲ ὁ δούλος ὁ γνοὺς τὸ θέ- ^a Jac. 4. 17
 λημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἐτοιμάσας μηδὲ ποιήσας
 48 πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλὰν· ὁ δὲ μὴ γνοὺς,
 ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. παντὶ δὲ ὃ
 ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ· καὶ ὃ παρέ-
 49 θεντο πολὺ, περισσώτερον αἰτήσουσιν αὐτόν. ^a Πῦρ ἦλθον ^a Matt. 10.
 50 βαλεῖν εἰς τὴν γῆν, καὶ τί θέλω, εἰ ἤδη ἀνήφθη; ^b βάπ- ^b Matt. 20.
 τισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως οὗ τε- ^c Marc. 10.
 51 λεσθῇ; ^c δοκεῖτε ὅτι εἰρήνην παρεγενόμην δούναι ἐν τῇ γῇ; ^d Matt. 10.
 52 οὐχί, λέγω ὑμῖν, ἀλλ' ἡ διαμερισμὸν. ἔσονται γὰρ ἀπὸ ^d Mich. 7. 6.
 τοῦ νῦν πέντε ἐν οἴκῳ ἐνὶ διαμερισμένοι, τρεῖς ἐπὶ δυσί,
 53 καὶ δύο ἐπὶ τρισί. ^d διαμερισθήσεται πατὴρ ἐφ' υἱῶν, καὶ ^d Matt. 10.
 υἱὸς ἐπὶ πατρί· μήτηρ ἐπὶ θυγατρὶ, καὶ θυγάτηρ ἐπὶ μητρὶ· ^e
 πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθε-
 ρὰν αὐτῆς.
 54 ^e Ἐλεγε δὲ καὶ τοῖς ὅχλοις· Ὅταν ἴδητε τὴν νεφέλην ^e Matt. 16.
 ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθέως λέγετε· Ὁμβρος ἔρχε-

47. καὶ μὴ ἐτοιμάσας—αὐτοῦ] This is, per Synchysin, for μὴ ἐτι [ἐαυτὸν πρὸς] [τὸ ποιεῖν] μηδὲ ποιῆσαι, &c.

48. δαρήσεται ὀλίγας] Here and just before there is said to be an ellipse of κατὰ. But as the complete phrase has never been produced, though the elliptical one is common, this may be reckoned among those false ellipses which have been swept away, too unmercifully perhaps, by Hermann, Schaefer, and others.

To inflict any stripes upon a man for not performing his Lord's will, when he had no knowledge of it, would be manifestly unjust. Hence some would restrict the words to the knowing the Lord's will by a revelation, and the not knowing it by that means. But it is better to understand them comparatively, of one who knew it more perfectly, as contrasted with one who knew it less perfectly. And this view has the advantage of including the other.

—παντὶ] This is not, as some imagine, a Dative absolute, but is put for πάντος, being accommodated, by attraction, to ὃ. At παρεθέντο sub. ἀνθρώποι.

49. πῦρ ἦλθον βαλ.] Grot. observes, that "from the necessity of Christian vigilance, our Lord is led to consider those times of persecution, when it would be especially needed, and the fire of which would be kindled soon after his death and passion; which are represented under the figure of baptism." Others (as Kuin.) consider fire (being opposed to peace and concord) as a general image of discord and dissention, which is then described by its parts.

—τί θέλω—ἀνήφθη] This clause partakes of that obscurity which is generally inherent in what is uttered amidst extreme mental agitation. And hence Commentators are at issue on its meaning. Grot., Whitby, and others, assign to

the *el* the sense 'O that,' and render, 'And what do I wish? O that it were already kindled!' But though *el* be sometimes used for *eithe*, as in Luke xix. 42. & xxii. 42., it is in a very different construction. Rosenm. and Kuin. take the *τί* for πῶς, and the *el* for *ut*, like the Heb. *um*, rendering, 'And how much I wish that it were already accomplished!' But both significations, in such a context as the present, are precarious. I prefer, with Le Clerc and Campb., the rendering of the Vulgate, 'Quid volo, nisi ut accendatur.' But to take *el* for *eimē* is unauthorized. It is better to retain the usual signification of *el*, and take θέλω for θέλωμι, with the Syr. Version, q. d. 'And what should I (have to) wish, if it were but already kindled?' the very sense expressed by the Vulg., but thus elicited without any violence. Perhaps, however, we may, with Winer and Bornem., take *el* for *ἐπεὶ*, since. (Literally if, as is the case.) *Ti* will be for *διὰ τί*, why.

50. βάπτισμα δὲ ἔχω βαπτισθῆναι] i. e. I must be plunged into dire calamities. See Note on Matt. xx. 22.

—καὶ πῶς—τελεσθῇ] 'And how am I distressed till it be accomplished!' Συνέχεσθαι signifies properly 'to be hemmed in,' and is used with a Dative, denoting disease, or calamity, either expressed, or implied. The term here merely denotes an anxious longing.

51. ἀλλ' ἡ] The Commentators explain this by 'imo potius.' But of that sense no proof has been adduced. Perhaps there will be no occasion to deviate from the usual sense of *ἡ*, if ἀλλ' be taken, not for ἀλλά, but ἄλλο, and an ellipse be supposed of οὐδέν, to be taken from οὐχί, and which was occasioned by the interposition of λέγω ὑμῖν. There is only a choice of diffi-

54. τὴν νεφέλην] i. e. the cloud; advē

ται· καὶ γίνεται οὕτω. καὶ ὅταν νότον πνέοντα, λέγετέ· 55
 'Ὅτι καύσων ἔσται· καὶ γίνεται. ὑποκριταί! τὸ πρόσωπον 56
 τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν δὲ καιρὸν
 τοῦτον πῶς οὐ δοκιμάζετε; τί δὲ καὶ ἀφ' ἐαυτῶν οὐ κρί- 57
 νετε τὸ δίκαιον; ὥς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου 58
 ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐ-
 τοῦ· μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς
 σε παραδῷ τῷ πράκτορι, καὶ ὁ πράκτωρ σε βάλλῃ εἰς
 φυλακὴν. λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὗ καὶ τὸ 59
 ἐσχατον λεπτὸν ἀποδῷς.

¹ Prov. 25.
² Matt. 5. 25.

XIII. ΠΑΡΗΣΑΝ δὲ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγ- 1
 γέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος 2
 ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν. καὶ ἀποκριθεὶς ὁ Ἰησοῦς 2
 εἶπεν αὐτοῖς· Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἀμαρτωλοὶ
 παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα πεπόν-
 θασιν; οὐχί, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοήτε, πάντες 3
 ὡσαύτως ἀπολείσθε. ἡ ἐκείνοι οἱ δέκα καὶ ὀκτὼ, ἐφ' οὓς 4
 ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ, καὶ ἀπέκτεινεν αὐτοὺς, δο-

to a well known phenomenon, explained by the writers on Jewish Antiquities. See Middlet.

56. τὸν καιρὸν τοῦτον] i. e. the time when, according to the prophets, the Messiah is to appear.

57. δίκαιον] 'what is reasonable,' as in Phil. i. 7. and elsewhere.

58. δὸς ἐργασίαν] A Latinism for 'da operam.' 'Ἀπαλλάττεσθαι ἀπὸ τινος signifies 'to be rid of any thing,' or 'to be dismissed or let go by any person.' "It is used (says Schleusn.) in a forensic sense, of a criminal who is dismissed, when an adversary does not follow up an accusation, or of a debtor who receives an acquittance from his creditor by paying the money due, or making a composition."

— πράκτορι] Πράττειν and εἰσπράττειν signify 'to exact the payment of a mulct, or its equivalent in corporal punishment;' and πράκτωρ denotes the exactor *ραπᾶ*, (as in *Æschyl.* *Eum.* iii. 13. *πράκτορες αἵματος*), and in a general sense, the executioner of a magistrate's sentence.

XIII. 1. παρήσαν] 'came up,' as in Matt. xxvi. 50. This signification is often found in the best Classical writers, though in the earlier and purer ones followed by *eis* and a proper name. In the later ones the word is, as here, used absolutely. So *Diod. Sic.* xvii. 8. *παρήσαν τινες ἀπαγγέλλοντες*, &c.

— περὶ τῶν Γαλ. αὐ., &c.] To what circumstance in the history of that time this incident is to be referred, it is impossible to say. Those which the Commentators mention (as the *sedition of the Samaritans on Mount Gerizim*, or the *rebellion set on foot by the followers of Judas of Galilee*) are liable to insuperable objections. The affair was probably one (like the murder of the babes at Bethlehem) not recorded by Josephus. Though nothing is more probable than that something of this sort should have happened; for the Gali-

leans were the most seditious people in Judæa. Josephus has not, indeed, mentioned any Galileans slain in the Temple by *Pilate*; but we learn from various parts of his history (see *Ant.* xv. 4. & 7. xvii. 9, 3. & vi. 17, 10.) that tumults often arose at the festivals, and sometimes battles took place even in the Temple. Thus Josephus relates that Archelaus put to death 300 Galileans in the Temple in the act of sedition. It is therefore likely that a similar insurrection of Galileans at the same period (a festival) happened in the government of Pilate, and was repressed in the same manner.

With respect to the phraseology, there is in τῶν θυσιῶν an ellipse of αἵματος, to be supplied from αἷμα; an idiom found both in the Greek and Latin writers. The complete expression occurs in a passage of Philo. ii. 3151. cited by Wets. It is a boldly figurative way of saying, that they were slain while attending the sacrifice, as in a kindred passage of Theophyl. Simoc., which I have adduced in *Recens. Syn.* How atrocious it was thought to slay any one at an altar, is well known. The circumstance in question was, it seems, mentioned as being the effect of a Divine judgment on the sufferers. And our Lord's answer is meant to remove the erroneous notion of considering that, or such like calamities, as marks of Divine vengeance; and moreover to predict a similar fate to those who would not repent; a prediction which ere long attained its full completion, when, in the very Temple, innumerable multitudes of Jews were slain, and their blood was literally mingled with the blood of the victims.

2. παρὰ] 'beyond,' as Luke iii. 13. and elsewhere. So the Latin *præter*.

4. ἐν τῷ Σιλ.] The sense is, 'at,' i. e. by, 'Siloam'; for this tower is said to have been one of the towers of the city walls. Ὁφείλεται, sinners. A Chaldee idiom, by which debts

- κεῖτε ὅτι οὗτοι ὀφειλέται ἐγένοντο παρὰ πάντας ἀνθρώπους
 5 τοὺς κατοικοῦντας ἐν Ἱερουσαλήμ· οὐχί, λέγω ὑμῖν· ἀλλ'
 6 ἐὰν μὴ μετανοήτε, πάντες ὁμοίως ἀπολείσθε. ^ε Ἐλεγε δὲ ^ε ^{Exa. 5. 2.} ^{Matt. 21.}
 ταύτην τὴν παραβολὴν· Συκὴν εἶχε τις ἐν τῷ ἀμπελῶνι
 αὐτοῦ πεφυτευμένην· καὶ ἦλθε ζητῶν καρπὸν ἐν αὐτῇ, καὶ
 7 οὐχ εὔρεν. εἶπε δὲ πρὸς τὸν ἀμπελουργόν· Ἰδοὺ τρία ἔτη
 ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὐρίσκω·
 8 ἐκκόψου αὐτήν, ἵνατί καὶ τὴν γῆν καταργεῖ; ὁ δὲ ἀποκριθεὶς
 λέγει αὐτῷ· Κύριε, ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου
 9 σκάψω περὶ αὐτήν, καὶ βάλω *κόπρια· κἂν μὲν ποιήσῃ καρπὸν·
 εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψεις αὐτήν.
 10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάβ-
 11 βασι· καὶ ἰδοὺ, γυνὴ ἦν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα
 καὶ ὀκτώ· καὶ ἦν συγκύπτουσα, καὶ μὴ δυναμένη ἀνακύψαι
 12 εἰς τὸ παντέλές. ἰδὼν δὲ αὐτήν ὁ Ἰησοῦς προσεφώνησε
 13 καὶ εἶπεν αὐτῇ· Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου. καὶ
 ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παρχρήμα ἀνωρθώθη, καὶ ^h ^{Exod. 20.}
 14 ἐδόξαζε τὸν Θεόν. ^h Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγα-
 νακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε τῷ
 ὄχλῳ· Ἐξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι ἐν ταύταις
 οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.
 15 ἀπεκρίθη οὖν αὐτῷ ὁ κύριος, καὶ εἶπεν· Ὑποκριτὰ, ἕκαστος
 ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ ^h ^{Exod. 20.}
^{9.} ^{Deut. 5. 13.} ^{Ezech. 20.} ^{12.} ^{1 Exod. 23.} ^{5.} ^{Deut. 22. 4.} ^{Matt. 12. 1.} ^{11.} ^{Marc. 3. 2.} ^{supr. 6. 7.} ^{Infir. 14. 3.} ^{Joh. 7. 23.}

and sins, and debtors and sinners, are interchanged.

7. *τρία ἔτη*] At which time, from the period of fruit bearing, the Naturalists tell us, those that bear at all will produce fruit. *Καταργεῖ*, i. e. *ἀργὸν ποιεῖ*, 'makes it unproductive.' The only other passage in which this sense is found is in Ezra iv. 21. Though the term is often figuratively applied to denote *abrogating a law*.

9. *κόπρια*] This, instead of *κοπρία*, is found in a great number of MSS. and early Edd., and is adopted by Wets., Matth., Griesb., Vat., Tittm., and Scholz.

— *κἂν—καρπὸν*] Sub. *ἀγαθὸν ἔσται*, or *καλῶς ἔξει*. On this idiom I have before treated. See also my Note on Thucyd. iii. 3.

11. *πνεῦμα ἔχουσα ἀσθ.*] 'laboured under weakness.' The recent Commentators mostly regard πν. ἀσθ. as a periphrasis for *ἀσθενείαν*, as denoting simply a *disease*. But the passages of the Classical writers which they adduce are of a different nature. The words of our Lord at v. 16. *ἦν ἐδόξεν ὁ Σατανᾶς*, show that πνεῦμα is very significant; and, considering the very frequent use of πνεῦμα in the sense *δαμόνιον*, it cannot be doubted but that the sense is (as the ancient and most modern Commentators maintain) 'having a daemon which inflicts disease or infirmity.' So Acts xvi. 16. *πνεῦμα πύθωνος*, where see Note. It was, indeed, the Jewish opinion, that diseases, especially the severely acute and tediously chronic ones, were inflicted by *dæmons*; and this is no more than what was

the belief of many of the greatest Greek Philosophers. See Recens. Synop. But the peculiarity of the present expression, and the words of our Lord himself must constrain us to suppose a real *daemonic* possession. Euthym. well explains πν. ἀσθ. by *δαμόνιον ἀρρώστίας*, *μη ἐὼν αὐτῇ ὑγιαίνει*.

11. *καὶ ἦν συγκ.*] 'she was bowed together.' This is not simply an *active* in a *passive* sense; for I suspect that the word was sometimes used in a *neuter* sense for *σύνκυφος εἶναι*; from which the transition to a *passive* one is easy. The disorder called *κύφωσις* is seated in the whole of the spine, and extends to the loins, inducing a total inactivity of the vertebræ, so that the patient is necessarily *bowed together*, from utter weakness of the parts. And therefore the disease might very well be called *κατ' ἐξοχήν* (as it seems to have been) *ἀσθένεια*. The words *εἰς τὸ παντέλές* are a phrase for the adverb *παντελῶς*, as Hebr. vii. 25, and sometimes in the later Classical writers.

12. *ἀπολέλυσαι*] Both the Hebrew and Greek writers were accustomed to compare disorders to *chains* and *ropes*, by which men are, as it were, held bound. Of this Kypke and Wets. produce several examples.

13. *ἀνωρθώθη*] 'she was made straight.'

15. *οὐ λύει, &c.*] That it was made allowable to attend to the *necessary* care (even laborious as it might be) even of *animals* on the Sabbath, is clear from many passages of the Rabbinical writers cited by Schoetg. Nay even *Pagan* superstition

τῆς φάτνης, καὶ ἀπαγαγὼν ποτίζει; ταύτην δέ, θυγατέρα 16
Ἀβραὰμ οὖσαν, ἣν ἔδωκεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη,
οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαβ-
βάτου; Καὶ ταῦτα λέγοντος αὐτοῦ, κατησχύνοντο πάντες οἱ 17
ἀντικείμενοι αὐτῷ· καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς
ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.

^k Ἐλεγε δέ· Τίμι ὁμοία ἐστὶν ἡ βασιλεία τοῦ Θεοῦ; 18
^h Matt. 13.
^{31.}
^h Marc. 4. 30. καὶ τίμι ὁμοιώσω αὐτήν; Ὅμοία ἐστὶ κόκκῳ σινάπεως, ὃν 19
λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον αὐτοῦ· καὶ ἤρξησε, καὶ
ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατε-
ⁱ Matt. 13.
^{33.} σκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ. ¹ [Καὶ] πάλιν εἶπε, Τίμι 20
ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ; ὁμοία ἐστὶ ζύμη, ἣν 21
λαβούσα γυνὴ ἐνέκρυσεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ
ἐζυμώθη ὅλον.

^m Matt. 9.
^{35.}
^h Marc. 6. 6. ^m ΚΑΙ διεπορεύετο κατὰ πόλεις καὶ κώμας, διδάσκων, 22
καὶ πορείαν ποιούμενος εἰς Ἱερουσαλήμ. εἶπε δέ τις αὐτῷ 23
ⁿ Matt. 7.
^{13.} Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; ὁ δὲ εἶπε πρὸς αὐτούς· ⁿ Ἀγώ- 24
νίξεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης· ὅτι πολλοί, λέγω
^o Matt. 25.
^{11, 12.}
^{et 7. 21. 22.}
^{supr. 6. 46.} ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν, ὅ· ἀφ' οὗ ἂν 25
ἐγερθῇ ὁ οἰκοδεσπότης, καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξη-
σθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν λέγοντες· Κύριε,
κύριε, ἀνοῖξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν· Οὐκ οἶδα ὑμᾶς
πόθεν ἐστέ. τότε ἄρξεσθε λέγειν· Ἐφάγομεν ἐνώπιόν σου 26
^p Paul. 6. 9.
^h Matt. 7. 23.
^{et 24. 41.} καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας. ^p καὶ 27
ἐρεῖ· Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς πόθεν ἐστέ· ἀπόστητε ἀπ'
^q Matt. 8.
^{11, 12.}
^{et 13. 42.}
^{et 24. 51.} ἐμοῦ, πάντες οἱ ἐργάται τῆς ἀδικίας. ^q ἐκεῖ ἐστὶ ὁ κλαυθ- 28
μὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὀψήσθε Ἀβραὰμ καὶ

permitted various employments of husbandry even on the solemn festivals.

23. *εἰ ὀλίγοι οἱ σωζ.* Some of the most eminent Commentators from Hamm. to Kuin. have been of opinion that *σωζεσθαι* here signifies *to be put in the way of salvation*. But that interpretation, however ably supported, appears *magis arguta quam vera*. That of the ancient and earlier modern ones, who understand it of *eternal salvation*, is far more natural, and correspondent to the words of our Lord's reply. Whether the question was a *captious* one, or not (though the latter is the more probable opinion), certain it is (as appears from Lightf. and Schoetg.) that the present was a disputed one in the Jewish schools; some maintaining universal salvation, others limiting it to a few *elect*. Now to a question of such minor importance as this (for it rather concerns us, as Grot. observes, to know *what sort of persons* will be saved, than *how few*) our Lord (agreeably to his custom of never answering questions of *mere curiosity*) was pleased to return no answer; but makes his words an answer to the question which ought rather to have been asked, namely, "*how salvation is to be attained.*" Ἀγωνιζεσθαι is a very significant term, founded

on an agonistic allusion. The sense is, '*strain every nerve*. This use of *εἰ* for *πότερον* in direct address is rare; in indirect address it is not unfrequent either in the Scriptural or Classical writers. The best mode of viewing the former idiom is to consider it as a blending of the *oratio directa* with the *indirecta*.

25. *ἀφ' οὗ* Sub. *χρόνου*, '*from the time,*' '*when once.*' Ἐγερθῇ is not (as some imagine) redundant, but is a part of the imagery of the story, and signifies, '*has risen from his seat,*' *Κρούειν τὴν θύραν*. This and *κόπτειν θύραν* is used by the best Greek writers. And so *pulsare aedes* in Plautus. There is probably an ellipse of *ἐπὶ*, which is supplied in Judg. xix. 22.

26. *ἐνώπιόν σου* 'in thy presence and company.' This mode of address is a popular form of rousing *any one's* recollection of a person, as denoting familiar intercourse.

27. *ἐργάται τῆς ἀδικίας* Grot. well explains the *ἐργ.* as denoting *habit* and devotedness to. Schleus. compares Xen. Mem. ii. 1, 27. *καλῶν καὶ σεμνῶν ἐργάτης*. To which I would add 2 Macc. iii. 6. *οἱ ἐργάται τῆς ἀδικίας*. Menand. Hist. i. 145. A. *χαλεπῶν ἐργῶν καὶ ἀνοσιῶν ἐργάται*. & 163. C. *ἐργάται εἰρήνης*.

- Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βα-
 29 σιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. ¹ καὶ ἤξουσιν ¹ Esa. 2. 2.
 ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου· καὶ ² Mal. 1. 11.
 30 ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. ³ καὶ ἰδοὺ, εἰσὶν ³ Matt. 19.
 ἔσχατοι, οἳ ἔσονται πρῶτοι· καὶ εἰσι πρῶτοι, οἳ εἰσονται ^{30.}
 ἔσχατοι. ^{et 20. 16.}
 31 Ἐν αὐτῇ τῇ ἡμέρᾳ προσήλθόν τινες φαρισαῖοι, λέγοντες ^{31.}
 αὐτῷ· Ἐξέλθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ^{37.}
 32 ἀποκτεῖναι. καὶ εἶπεν αὐτοῖς· Πορευθέντες εἰπάτε τῇ ἀλώ-
 πεκι ταύτῃ· Ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις ἐπιτελῶ
 33 σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. πλὴν δεῖ με
 σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι· ὅτι οὐκ ἐν-
 34 δέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλὴμ. Ἱερουσα- ¹ Matt. 23.
 λὴμ Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας, καὶ λιθο- ^{37.}
 βολουσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, πσάκις ἠθέλησα ^{Psalm 17. 8.}
 ἐπισυνάξαι τὰ τέκνα σου, ὃν τρόπον ὄρνις τὴν ἐαυτῆς ^{et 21. 4.}
 35 νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλησατε; ἰδοὺ, ἀ- ^{u Psalm 69.}
 φίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. ἀμὴν δὲ λέγω ὑμῖν, ὅτι ^{26.}
 οὐ μὴ με ἴδῃτε ἕως ἃν ἤξῃ ὅτε εἴπητε· Εὐλογημένος ὁ ^{Esa. 1. 7.}
 ἐρχόμενος ἐν ὀνόματι κυρίου. ^{Jer. 7. 23.}
 1 XIV. ΚΑΙ ἐγένετο, ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος ^{Mic. 3. 12.}
 τῶν ἀρχόντων τῶν φαρισαίων σαββάτῃ φαγεῖν ἄρτον, καὶ ^{Matt. 23.}
^{38.}
^{Act. 1. 20.}
^{Psalm 118.}
^{26.}

32. τῇ ἀλώπεκι τ.] Our Lord did not (as Wets. observes) use this expression by way of contumely, but to show his intimate knowledge of his disposition and secret policy.

— ἐκβάλλω δαιμόνια &c.] The course of the reasoning in this verse is, 'I am employed innocently, and even highly meritoriously, nor shall I long weary him with my presence, but soon take my departure; why then should he seek my life?' Σήμερον καὶ αὔριον is admitted to be a proverbial form denoting any short interval of time, as in a kindred passage of Arrian Epict. iv. 10, and Hos. vi. 2, cited by Wets. But on τελειοῦμαι the Commentators are not agreed. Some recent ones take it to mean, 'I shall be sacrificed;' but they adduce no valid proof. It is better, with the antient and most modern Interpreters, to consider it as an Attic contract, for τελειώσομαι, and that for τελειωθήσομαι. 'I shall be brought to my end, shall have finished my course, shall die.' So Phil. iii. 12. οὐχ ὅτι ἤδη τετελείωμαι. Yet this method is liable to some objection, and Bornem., with reason, objects that the penult of this verb is long, and adverts to similar errors in the forms of other verbs in the Classics. Here certainly the Present form may be tolerated, nay is required by the correspondent verbs foregoing, ἐκβάλλω καὶ ἐπιτελῶ, though the sense be 'I am to be brought to my end,' which involves a sense of what is not only future, but very shortly to take place.

33. πλὴν—πορεύεσθαι] The sense seems (as Kuin. suggests) to be, 'However, I must for this short time go on in my usual course or

ministry.' Πορεύεσθαι, (like the Hebr. יָצָא) as it denotes habitual action, so it sometimes signifies simply the performance of habitual or regular business.

— οὐκ ἐνδέχεται—Ἱερουσαλὴμ] These words contain one of the most cutting reproaches imaginable. Of course, οὐκ ἐνδέχεται must be understood with the due limitation of such sort of *acutè dicta*, i. e. "it can scarcely be."

XIV. 1. φαγεῖν ἄρτον] This phrase, the Commentators say, is formed from the Heb. שָׁחַד לֶחֶם, which though it properly signifies no more than 'to take food,' yet often denotes to feast, to make good cheer. But that sense, I apprehend, is never found except when the meal is one to which company are invited; and then it will be supposed that the cheer is better than that of an ordinary domestic meal. But then this is never the signification of the phrase, and is only implied in the context. Such a meal, no doubt, was the present. And indeed it appears from what Lightf., Wets., and others have copiously adduced from the Rabbinical writers, that it was usual with the Jews (as we might suppose) to have better provisions on the Sabbath than on other days. But it further appears that the Jews used to make feasts and give entertainments especially on that day. Amidst all this, however, it appears that the phrase φαγεῖν ἄρτον formed one of those usages of primitive simplicity of diction which yet retained its place.

By τινος τῶν ἀρχ. τῶν Φαρ. is meant (as Grot., Hamm., Whithy, Pearce, and Campb. have shown) one of the rulers (i. e. of a synagogue) who was a Pharisee. Comp. Joh. iii. 1.

αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. καὶ ἰδὼν, ἄνθρωπός τις 2
 ἦν ὑδρωπικὸς ἐμπροσθεν αὐτοῦ· καὶ ἀποκριθεὶς ὁ Ἰησοῦς 3
 εἶπε πρὸς τοὺς νομικοὺς καὶ φαρισαίους, λέγων· Εἰ ἔξεστι 4
 τῷ σαββάτῳ θεραπεύειν; οἱ δὲ ἠσύχασαν. καὶ ἐπιλαβόμενος 5
 αὐτόν, καὶ ἀπέλυσε. καὶ ἀποκριθεὶς πρὸς αὐ- 6
 τοὺς εἶπε· Τίνος ὑμῶν ὄνος ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, 7
 καὶ οὐκ εὐθέως ἀνασπάσει αὐτόν ἐν τῇ ἡμέρᾳ τοῦ σαββά- 8
 τοῦ; καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα. 9
 Ἐλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων 10
 πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς· 11
 Ὅταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῇς εἰς 12
 τὴν πρωτοκλισίαν· μήποτε ἐντιμότερός σου ἢ κεκλημένος 13
 ὑπ' αὐτοῦ, καὶ ἐλθὼν ὁ σὲ καὶ αὐτόν καλέσας ἐρεῖ σοι· Δὸς 14
 τούτῳ τόπον· καὶ τότε ἄρξῃ μετ' αἰσχύνῃς τὸν ἔσχατον 15
 τόπον κατέχειν. ἀλλ' ὅταν κληθῇς, πορευθεὶς ἀνάπεσον εἰς 16
 τὸν ἔσχατον τόπον· ἵνα ὅταν ἐλθῇ ὁ κεκληκὼς σε, εἴπῃ 17
 σοι· Φίλε, προσανάβηθι ὠώτερον· τότε ἔσται σοι δόξα 18
 ἐνώπιον τῶν συνανακειμένων σοί. ὅτι πᾶς ὁ ὑψῶν ἑαυτόν, 19
 ταπεινωθήσεται· καὶ ὁ ταπεινῶν ἑαυτόν ὑψωθήσεται. 20
 Ἐλεγε δὲ καὶ τῷ κεκληκότι αὐτόν· Ὅταν ποιῇς ἄρι- 21
 στον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελ- 22
 φούς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλου- 23
 σίους· μήποτε καὶ αὐτοὶ σε ἀντικαλέσωσι, καὶ γένηταί σοι 24
 ἀνταπόδομα. ἀλλ' ὅταν ποιῇς δοχὴν, κάλει πτωχοὺς, ἀνα- 25
 πήρους, χωλοὺς, τυφλοὺς· καὶ μακάριος ἐστί· ὅτι οὐκ ἔχον- 26

That all such rulers were not Pharisees, appears from Joh. vii. 48.

2. ἦν ἐμπροσθεν αὐτοῦ] 'was in his view'; having probably so placed himself, though he did not dare to ask for cure, it being the Sabbath day.

3. εἰ] for πρότερον. See Note supra xiii. 23.
 6. ἀποκριθεὶς] 'addressing them.'

— τίνος] Bornem. rightly renders *ecquis*, &c.
 — ὄνος] Many valuable MSS., Versions, and some Fathers, and early Edd. have *ulos*, which is adopted by Wets., Matth., and Scholz; but without sufficient reason; for the canon of preferring the more difficult reading does not apply in cases where that would involve an exceeding harshness, and violate the usage of the language, or where the words are very similar. Such is the case here. In these sort of sayings an *ass* and a *horse* are put for any kind of animal, as being in the most common use. See more in Campbell.

7. παραβολὴν] The word here denotes simply a precept. See Grot. 'Ἐπέχων. Some imagine here an ellipse of τὸν ὀφθαλμὸν. But as they adduce examples only of the complete phrase ἐπέχειν ὀφθ. τιμῇ, not of the elliptical one, this cannot be admitted. Others, more properly, supply τὸν νοῦν, both here and at Acts iii. 5. But even that is so seldom found supplied, that it is better to suppose no ellipse at all, as in

1 Tim. iv. 16. ἐπεχε σεαυτῷ. Thus it will simply signify 'observing.'

9. δὸς τόπον] 'give place, seat, situation.' The phrase often occurs in the later Greek Classical writers. It was probably founded on the Latin *locum dare*. From Schoetg. it appears that this was the phrase used on such occasions by the Jews, who, as well as the Greeks and Romans had frequent disputes about the chief seats at feasts.

11. πᾶς—ὑψωθήσεται.] Similar sentiments occur in the Rabbinical writers.

12. μὴ φώνει τοὺς φίλους &c.] The best Commentators are of opinion that the negative particle must here be taken with limitation, and rendered *non tam, quam*, as in many passages of the O. and N. T. This idiom, however, is properly confined to cases where the two particles are employed in the same sentence, not, as here, in two different ones, and Winer and Bornem. rightly reject it here. Thus it appears that, after every limitation, the duty of charity is considered as far more obligatory than that of hospitality.

This sense of φωνεῖν is very rare, and is founded on that more frequent one by which the word denotes to *hail* any one, and, from the adjunct, to summon or call him to us.

14. ὅτι οὐκ—δντ. γὰρ, &c.] The sense is, 'because, though they can make thee no return, a return will be made thee,' &c.

σιν ἀνταποδοῦναί σοι· ἀντιποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

15 Ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα, εἶπεν αὐτῷ·

16 Μακάριος ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. ^{οἷ} ⁶ ^ο ^{Εσα. 25.}
δὲ εἶπεν αὐτῷ· Ἀνθρωπὸς τις ἐποίησε δείπνον μέγα, καὶ ^{Ματθ. 22, 2.}
^{Αποκ. 19, 2.}

17 ἐκάλεσε πολλούς· ^δ καὶ ἀπέστειλε τὸν δούλον αὐτοῦ τῇ ^δ ^{Prov. 9.}
^{2, 5.}

ᾧ ὥρα τοῦ δείπνου, εἰπεῖν τοῖς κεκλημένοις· Ἐρχεσθε, ὅτι ἡδὴ

18 ἑτοιμὰ ἐστὶ πάντα. Καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες· ὁ πρῶτος εἶπεν αὐτῷ· Ἀγρὸν ἠγόρασα, καὶ ἔχω

ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρη-

19 τημένον. καὶ ἕτερος εἶπε· Ζεύγη βοῶν ἠγόρασα πέντε,

καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρητη-

20 μένον. καὶ ἕτερος εἶπε· Γυναῖκα ἔγνημα, καὶ διὰ τοῦτο οὐ

21 δύναμαι ἐλθεῖν. καὶ παραγενόμενος ὁ δούλος ἐκείνος ἀπήγ-

γειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκοδε-

σπότης εἶπε τῷ δούλῳ αὐτοῦ· Ἐξελθε ταχέως εἰς τὰς

22 πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀνα-

πῆρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε. καὶ εἶπεν

ὁ δούλος· Κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστὶ.

23 Καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον· Ἐξελθε εἰς τὰς ὁδοὺς

καὶ φραγμοὺς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκος

— ἀναστάσει τῶν δικαίων] So ἀναστ. τῆς ζωῆς in Joh. v. 29. where it is opposed to ἀναστ. κρίσεως. The Pharisees believed in a resurrection of the just, but imagined that there would be two resurrections, the first to take place at the coming of the Messiah, who would establish an earthly kingdom, to which the Pharisee here evidently alludes.

18. ἀπὸ μιᾶς] There is here manifestly an ellipse, in filling up which Philologists differ. Some understand ὥρας; others γνώμης; others, again, φωνῆς, which is expressed in Joseph. ii. 509. and Diod. Sic. 515. D. But the true ellipse seems to be γνώμης, on which see Bos. Παραιτεῖσθαι here signifies to excuse oneself, as in Joseph. Ant. viii. 8, 2., as is clear from the following ἔχε με παρητημένον, which is a Latinism formed on the *excusatum me habeo* *rogo*, which occurs in Martial.

— ἀγρὸν ἠγόρασα] As we cannot suppose that a man would buy land without seeing it, or that having bought it, the going to see it should be a matter of such urgency, most recent Commentators take the sense to be *emere volo*, I intend to buy. But this is too precarious a view to be admitted. Others suppose that the purchase was conditional. But of such a mode of purchasing land, i. e. on warrant, there is no proof, and the interpretation is altogether hypothetical. The best method of interpretation seems to be that proposed in Recens. Synop., namely, to take the Aorist in the sense of a present tense (on which idiom see Matth. Gr. Gr. § 506. and Win. Gr. Gr. § 34. Note 3.) Thus the sense will be, 'I have been purchasing,' i. e. 'I been in treaty for,' which well accounts for the going and

seeing, corresponding to the going and proving the oxen just after mentioned. Bornem. rightly observes that ἐρωτῶ σε just after is *extra structuram*, as αἰτούμαι σε in Eurip. Alc. 318. & 1047.

19. ζεύγε βοῶν ἠγόρασα] Here again I would render ἠγόρασα, 'I am in treaty for,' because though in a passage of a Rabbinical writer mention is made of some oxen sold on warranty, and subject to subsequent proof, yet we may readily imagine that such cases were rare. It seems, however, from Theognis Sentent. 126. to have been a custom with the antients to try oxen, as we do horses; for he says: Οὐ γὰρ ἂν εἰδείη ἀνδρὸς νόον, οὐτὲ γυναικὸς, πρὶν πειραθεῖν, ὥσπερ ὑποζυγίου.

20. γυναῖκα—οὐ δύναμαι ἐλθεῖν] This was the most specious excuse; for by the laws and customs of most nations, any omission in the duties, much less the *etiquette*, of life was thought venial in newly married persons; hence even soldiers had usually a furlough for a year.

21. ἀπήγγειλε—ταῦτα] 'reported these excusatory messages.' Ῥύμας, 'lanes'; a signification only found in the later writers, and, as appears from Lobbeck on Phryn., first employed as a comic appellation. Τοὺς πτωχοὺς—τυφλοὺς, i. e. the most wretched and miserable objects. We are not, however, to understand that others were not pressed to come.

23. φραγμοὺς] The Commentators all take this to mean 'places fenced off.' But that sense is quite unsatisfactory. From the connexion of this with ὁδοὺς, it is plain that some kind of road is meant; and as φραγμοὺς signifies 'dead fence,' (1.)

μου. λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκεῖνων τῶν 24
κεκλημένων γεύσεται μου τοῦ δείπνου.

Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφεὶς εἶπε 25
πρὸς αὐτούς·^a Εἴτις ἔρχεται πρὸς με, καὶ οὐ μισεῖ τὸν πατέρα 26
ἐαυτοῦ, καὶ τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ
τοὺς ἀδελφούς, καὶ τὰς ἀδελφάς, ἔτι δὲ καὶ τὴν ἐαυτοῦ
ψυχὴν, οὐ δύναται μου μαθητὴς εἶναι. [†]καὶ ὅστις οὐ βα- 27
στάζει τὸν σταυρὸν αὐτοῦ, καὶ ἔρχεται ὀπίσω μου, οὐ δύνα-
ται μου εἶναι μαθητὴς. τίς γὰρ ἐξ ὑμῶν, θέλων πύργον 28
οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ
ἔχει [τὰ] † πρὸς ἀπαρτισμόν; ἵνα μήποτε, θέντος αὐτοῦ θε- 29
μέλιον, καὶ μὴ ἰσχύοντος ἐκτελέσαι, πάντες οἱ θεωροῦντες
ἄρξωνται ἐμπαίζειν αὐτῷ· λέγοντες· Ὅτι οὗτος ὁ ἄνθρω- 30
πος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἴσχυσεν ἐκτελέσαι. ἢ τίς 31
βασιλεὺς πορευόμενος συμβαλεῖν ἑτέρῳ βασιλεῖ εἰς πόλεμον,
οὐχὶ καθίσας πρῶτον βουλευέται εἰ δυνατός ἐστιν ἐν δέκα
χιλιάσιν ἀπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ’
αὐτόν; εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω ὄντος, πρεσβείαν ἀπο- 32
στείλας ἐρωτᾷ τὰ πρὸς εἰρήνην. οὕτως οὖν πᾶς ἐξ ὑμῶν, 33
ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἐαυτοῦ ὑπάρχουσιν, οὐ δύναται
μου εἶναι μαθητὴς. ^εΚαλὸν τὸ ἅλας· ἐάν δὲ τὸ ἅλας μω- 34
ρανθῇ, ἐν τίνι ἀρτυθήσεται; οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν 35
εὐθετόν ἐστιν· ἐξω βάλλουσιν αὐτό. ὁ ἔχων ὦτα ἀκούειν
ἀκουέτω.

XV. ^hἮΣΑΝ δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι 1
καὶ οἱ ἀμαρτωλοὶ, ἀκούειν αὐτοῦ. καὶ διεγόγγυζον οἱ φαρι- 2

faggots) so the sense here must be, ‘a fenced path,’ such as when carried across vineyards, orchards, &c. would require to be fenced off, to secure the produce. Thus ὁδοὺς and φραγμοὺς may be rendered ‘the high roads and bye-paths,’ corresponding to the streets and lanes before.

— ἀνάγκασον] All the best Commentators have been long agreed, that this can only denote the moral compunction of earnest persuasion. See Note on Matt. xiv. 22.

26. μισεῖ] i.e. comparatively, namely ‘minus amat,’ as appears from Matt. vi. 24. & x. 37. Τὴν ἐ. ψυχὴν, ‘his own life.’

28. πύργον] Dodd. supposes this to be such a tower as was built in the vineyards of the East, for the temporary accommodation of those who guarded the produce. But the costliness implied in calculating its expense plainly indicates (as the best Commentators have seen) a permanent mansion of the highest class, such as was called πύργος, by a similar figure as that in the Latin turris, as denoting a turreted house, and, by implication, a considerable edifice.

— τὰ πρὸς ἀπ.] Several MSS. have τὰ εἰς, and some without the τὰ, which is cancelled by Griesb. and Scholz; rightly, if the construction be what Bornem. affirms, εἰ ἔχει τὴν δαπάνην εἰς ἀπ.

— καθίσας] This is used *graphicè*, and is merely *ad ornatum*. ψηφίζειν signifies, 1. to count by dropping pebbles; (ψηφούς) a primitive mode of calculation still preserved in barbarous nations; 2. to calculate, reckon, compute.

31. συμβαλεῖν] The construction συμβαλεῖν εἰς πόλεμον, or μάχην τινι is frequent in the Classical writers. Such adjuncts are *eretical*. Καθίσας is, as before, said *graphicè*, and καθίζειν and the Latin *sedere* are often joined in expressions denoting to take counsel.

32. ἐρωτᾷ τὰ πρὸς εἰρ.] By τὰ πρὸς εἰρήνην is meant what *tendit* to peace, i.e. proposals for peace, conditions of peace. So τὰ τῆς εἰρήνης in Rom. xiv. 19. Wets. appositely cites a similar use of τὰ πρὸς τὰς διαλύσεις in Polyb.

33. ἀποτάσσασθαι] ‘to renounce, forsake.’ Ἀποτάσσειν signifies, 1. to range into parts. 2. (in the middle voice) to take part with one, which implies 3dly to renounce the other. This last sense of the word is Alexandrian Greek, and only found in Joseph. and other later writers.

XV. 2. διεγόγγυζον] The δια here signifies *inter se*. Προσδέχεται. Προσδέχεσθαι implies admission to any one’s company or acquaintance; and συνεσθλεῖν, to his intimacy. See I Cor. v. 11. Gal. ii. 12. and Ps. ci. 5.

- σαῖοι καὶ οἱ γραμματεῖς λέγοντες· "Οτι οὗτος ἀμαρτωλοὺς
 3 προσδέχεται, καὶ συνεσθίει αὐτοῖς. Εἶπε δὲ πρὸς αὐτοὺς τὴν
 4 παραβολὴν ταύτην, λέγων· 'Τίς ἀνθρώπος ἐξ ὑμῶν ἔχων ¹ Matt. 18.
 5 ἑκατὸν πρόβατα, καὶ ἀπολέσας ἓν ἐξ αὐτῶν, οὐ καταλείπει
 τὰ ἐννενηκονταεννέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ
 6 ἀπολωλός, ἕως εὕρῃ αὐτό; καὶ εὕρων ἐπιτίθῃσιν ἐπὶ τοὺς
 7 ὧμους αὐτοῦ χαίρων· ^k καὶ ἔλθων εἰς τὸν οἶκον συγκαλεῖ τοὺς ^h 1 Pet. 2.
 φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς· Συγχάρητέ μοι,
 7 ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπωλός. ¹ λέγω ὑμῖν, ὅτι ¹ Supr. 5.
 οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἐνὶ ἀμαρτωλῷ μετα-
 νοοῦντι, ἢ ἐπὶ ἐννενηκονταεννέα δικαίοις, οἵτινες οὐ χρεῖαν
 8 ἔχουσι μετανοίας. ἢ τίς γυνὴ δραχμὰς ἔχουσα δέκα, εἰάν
 ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον, καὶ σαροῖ τὴν
 9 οἰκίαν, καὶ ζητεῖ ἐπιμελῶς, ἕως ὅτου εὕρῃ; καὶ εὕρουσα
 συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας, λέγουσα· Συγχά-
 10 ρητέ μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα. οὕτω, λέγω
 ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἐνὶ
 ἀμαρτωλῷ μετανοοῦντι.
 11 Εἶπε δέ· Ἀνθρωπὸς τις εἶχε δύο υἱούς· καὶ εἶπεν ὁ νεώ-
 12 τερος αὐτῶν τῷ πατρί· Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος
 13 τῆς οὐσίας. καὶ διεῖλεν αὐτοῖς τὸν βίον. καὶ μετ' οὐ πολλὰς
 ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς, ἀπέδημψεν εἰς
 χώραν μακρὰν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ, ζῶν

4. ἐπὶ joined with verbs of motion indicates the purpose of the action. Kypke aptly compares Diog. Laert. i. 10, 2. *πεμφθεῖς—ἐπὶ πρόβατον*. To which may be added Thucyd. iv. 13. ἐπὶ ζῶλα—*παραπέμπειν*.

5. ἐπιτίθῃσιν—*ὤμους*] It may have been, as some say, a custom with the Jewish shepherds to carry their sheep on their shoulders. But this passage will not prove it; for a lost sheep far from home must by shepherds of all countries be conveyed in some such manner, since one sheep cannot be driven.

7. ἢ] for *ἢ* αἰλλῶν ἢ, as in the best writers, e. gr. Thucyd. ii. 11. See Winer. Gr. § 28. who accounts for the idiom from Hebraism. But Bornemann more rightly refers it to the construction being moulded as if *πότερον εἰ* had preceded: citing Ecclesi. 22. 15.

8. τίς γυνή] With this parable the Commentators compare a very similar one from the Rabbinical writings.

—*ἅπτει λύχνον*] for which there would be need; since (as we find from the remains of Herculaneum and Pompeii) the houses of the lower orders in ancient times either had no windows, or what were rather like the loop-holes in our barns.

11. εἶπε δέ] 'he moreover said.'

12. τὸ ἐπιβάλλον μέρος] Sub. *μοι* from the preceding, 'the portion which falleth to me.' This use of *ἐπιβάλλειν* is found in the best writers from Herodotus downwards. See examples in Recens. Synop. and my Note on Thucyd.

i. 99. The Jewish law did not, any more than the Roman, permit to a father the arbitrary disposal of his whole property. It was entailed on the children in equal portions, except that the first-born had a double share. Such distribution, however, was sometimes made by an indulgent parent to his children during his life time, with a reservation of what was necessary to the support of himself and the rest of the family, if any. It would indeed appear from passages of Theophrastus and Dionys. Hal. which I have adduced in Recens. Synop., that this was not unfrequently the case.

—*τὸν βίον*] 'his substance,' or property, denoting almost always moveable property.

13. *συναγαγὼν ἅπαντα*] The sense is, 'having converted the whole into money'; as is clear from two passages cited by Wets. from Plutarch, p. 772. and Quintill. Dial. v. So we say to convert goods into money. There is, however, no ellipsis of *εἰς ἀργύριον*, but only that circumstance is implied in *συναγ.*, which seems to have been a form of expression used in common life.

—*διεσκόρπισε*] 'dissipated.' A metaphor taken from winnowing. So Alexis cited by Wets. *σφαῖραν ἀπέδειξε τὴν οὐσίαν*.

—*ἀσώτως*] i. e. *πρόσω ἀσώτου*. "Ασώτος originally denoted one who cannot be saved; but was afterwards used, in an active sense, to denote 'one who cannot save,' a prodigal, a dissolute person. Some Commentators, however, maintain a passive sense, referring to Aristotle. *ἔκ. iv. 1.* But that passage supplies no case. And

ἀσώτως. δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμός 14
 ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστε-
 ρεῖσθαι. καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας 15
 ἐκείνης· καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν
 χοίρους. καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν 16
 κερατίων, ὧν ἤσθιον οἱ χοῖροι. καὶ οὐδεὶς ἐδίδου αὐτῷ. Εἰς 17
 ἐάντων δὲ ἐλθὼν εἶπε, Πόσοι μίσθιοι τοῦ πατρός μου περισ-
 σεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι; ἀναστὰς πορεύ- 18
 σομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ· Πάτερ, ἡμαρτον
 εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου· [καὶ] οὐκέτι εἰμὶ ἄξιος 19
 κληθῆναι υἱός σου· ποιήσόν με ὡς ἓνα τῶν μισθίων σου. καὶ 20
 ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ. Ἐτι δὲ αὐτοῦ
 μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατήρ αὐτοῦ, καὶ ἐσπλαγγ-
 νίσθη· καὶ δραμῶν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ
 καὶ κατεφίλησεν αὐτόν. εἶπε δὲ αὐτῷ ὁ υἱός· Πάτερ, 21
 ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ
 ἄξιος κληθῆναι υἱός σου. εἶπε δὲ ὁ πατήρ πρὸς τοὺς δού- 22
 λους αὐτοῦ. Ἐξενέγκατε τὴν στολὴν τὴν πρώτην, καὶ ἐν-
 δύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ

in Act. 2.
30.
Eph. 2, 12,
17.

it is plain that Aristotle considered the word as having an *active* sense, since he just after explains it by ἀκρατῶς καὶ εἰς ἀκολασίαν δαπανηρούς; the most accurate definition that has ever yet been given of the word.

14. ἰσχυρὸς] 'severe, extreme.' An epithet not unfrequent with nouns signifying *famine* or *pestilence*. Κατὰ, over, throughout.

15. ἐκολλήθη] 'connected himself with,' i.e. bound or engaged himself to. The verb has properly a *passive* sense, but is always used in a reflected or reciprocal one. Βόσκειν χοίρους. An employment considered by all the ancient nations, even where no religious prejudices subsisted, as among the vilest and most contemptible. How degrading, then, for a Jew to be thus occupied!

16. καὶ ἐπεθύμει γεμίσαι—αὐτῷ] The sense which many Translators and Commentators assign to these words is very unsatisfactory. Camp. strenuously maintains, that ἐπεθύμει cannot denote *desire ungratified* (for the young man (says he) had surely the power, and would scarcely scruple to satisfy his hunger on the husks;) and that it is in vain to support this view by taking for granted circumstances which do not appear from the story. This is very true, but little to the purpose. It will only hold good against supplying κερατίων at ἐδίδου αὐτῷ. It may be argued, why should οὐδεὶς have been used? for surely none could give him even of the κεράτια but his master. One mode of avoiding the difficulty connected with the common version 'he desired to fill his belly,' is, with Campb. and others, to take ἐπιθυμεῖν for ἀγαπᾶν, 'to be fain,' i.e. content; and to suppose that οὐδεὶς ἐδίδου αὐτῷ an ellipse of τι scil. φαγεῖν. But, as I have shown infra xvi. 21, that sense has not been established on any certain authority, and it

is liable to some objections on the score of the sense yielded. I would now acquiesce in the common version 'he would fain have filled his belly,' &c. 'And yet no one gave him any food,' i.e. such as is eaten by men. (See more on xvi. 21.) His wages, in a season of extreme scarcity and dearth, were not likely to supply him with food sufficient. By the κερατίων Commentators are now agreed is meant (as Sir Tho. Brown first proved) the fruit of the *cera-
tonia siliquosa* or carob tree, common in the Southern and Eastern countries, and still used for feeding swine, nay occasionally eaten by the poorer sort of people, as were the *siliquæ* among the Romans.

17. εἰς ἐάντων ἐλθὼν] The phrase is properly used of revival from a fainting fit, or recovery from insanity, or awakening from a torpid sleep; but is occasionally employed in a metaphorical sense (as here) of recovery from the delusion of vice, of which examples are adduced by Wets., Kypke, and others.

18. οὐρανὸν] for τὸν Θεόν, an Orientalism. Ἀναστὰς, for εὐθέως.

19. καὶ] This is omitted in a considerable number of the best MSS. and Versions, and is cancelled by almost all Editors.

20. ἐπέπεσεν—αὐτοῦ] A significant mode of showing forgiveness and reconciliation.

21. πατήρ &c.] He commences the confession he had meditated, notwithstanding he had the embrace of forgiveness, yet does not finish his intended speech; being, we may suppose, interrupted in uttering the last words ποιήσων—σου by the words of his father.

22. ἐξενέγκατε &c.] The articles called for are such whose use denoted freedom and dignity; and the robe is to be the best. This use of πρῶτος is rarely found out of the Scriptures.

23 ὑποδήματα εἰς τοὺς πόδας· καὶ ἐνέγκαντες τὸν μόσχον τὸν
 24 σιτευτὸν θύσατε, καὶ φαγόντες εὐφρανθῶμεν· ὅτι οὗτος ὁ
 υἱὸς μου νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν, καὶ εὐ-
 25 ρέθη. καὶ ἤρξαντο εὐφραίνεσθαι. Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ
 πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ,
 26 ἤκουσε συμφωνίας καὶ χορῶν· καὶ προσκαλεσάμενος ἓνα τῶν
 27 παίδων, ἐπυνθάνετο τί εἴη ταῦτα; ὁ δὲ εἶπεν αὐτῷ· "Ὅτι ὁ
 ἀδελφός σου ἦκε· καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν
 28 σιτευτὸν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. ὠργίσθη δὲ, καὶ
 οὐκ ἔθελεν εἰσελθεῖν. ὁ οὖν πατήρ αὐτοῦ ἐξελθὼν παρε-
 29 κάλει αὐτόν. ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρί· "Ἰδοὺ, το-
 σαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου παρήλθον·
 καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου
 30 εὐφρανθῶ. ὅτε δὲ ὁ υἱὸς σου οὗτος, ὁ καταφαγὼν σου τὸν
 βίον μετὰ πορνῶν, ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν
 31 σιτευτόν. ὁ δὲ εἶπεν αὐτῷ· Τέκνον, σὺ πάντοτε μετ' ἐμοῦ
 32 εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν. εὐφρανθῆναι δὲ καὶ χαρῆναι
 ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπο-
 λωλὼς ἦν, καὶ εὐρέθη.

1 XVI. ἘΛΕΓΕ δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ· "Ἀν-
 θρωπὸς τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον· καὶ οὗτος διε-
 2 βλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. καὶ
 φωνήσας αὐτόν εἶπεν αὐτῷ· Τί τοῦτο ἀκούω περὶ σοῦ;
 ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ δυνήσῃ ἔτι

23. τὸν μόσχον τὸν σιτ.] i.e. one such as we may suppose most opulent rustic families would be usually provided with for any extraordinary call for hospitality, as with us *poultry*. And *veal* was by the ancients reckoned a delicacy. On *θύσατε*, *butcher*, see Note on Matt. xxii. 4.

24. νεκρὸς ἦν καὶ ἀνέζησε] This must be taken, as the ancient and most modern Interpreters explain, in a metaphorical sense of *spiritual* death and coming to life again by repentance; a sense often occurring in Scripture, and not unfrequent in the Classical writers.

25. ἤκουσε συμφωνίας καὶ χορῶν] It is a very ancient, and *Oriental* custom to have concerts of music at entertainments. See Hom. Od. xvii. 358.

27. ὑγιαίνοντα] 'safe and sound.' So the Greeks say *σῶν καὶ ὑγιῶν*, as Herodo. iii. 124. Thucyd. iii. 34.

29. δουλεύω] The present tense here denotes *continuity*, 'I have been and am serving thee.'

30. ὁ καταφαγὼν—βίον] This metaphor to denote prodigality is common in all the Classical writers from Homer downwards. See many examples in Recens. Synop.

31. πάντα τὰ ἐμὰ σὰ ἐστίν] i.e. *is to be thine* as my heir (for his brother had forfeited all title to inheritance). Such a person the Romans called *Herus minor*.

XVI. 1. ἀνθρωπὸς τις ἦν πλ.) On the object of this Parable the Commentators widely

differ. (See Recens. Synop.) It is, however, generally admitted to have an affinity to the foregoing one, and, like that, to have been meant for the instruction of Christ's followers in general; for *μαθηταὶ* is often taken in this extended sense. And as *that* represents the consequences of living without God in the world; so *this* seems to have been meant to teach men the true use of riches, and how they may be employed, so that being in this world rich towards God, they may attain eternal happiness in the world to come. A parable very similar to this is cited from D. Kimchi on Isaiah xl. 21.

—οἰκονόμον] The *οἰκονόμος* was a domestic, generally a free man, who discharged duties corresponding with those of our *house stewards* and of our *house-keepers*. *Διεβλήθη*, was accused. This use of the word, of a *true* and not of a calumnious charge, is chiefly found in the Sept. and the later Greek writers.

2. τί] for *διὰ τί*, how! importing expostulation and anger. But there may be, as Bornem. maintains an ellipse of *ὅ*, and thus *τί* will denote *what*. Τὸν λόγον, 'the account,' viz. which you are bound to give. So Plato Phæd. § 8. *ὁμῶν δὲ τοῖς δικασταῖς βούλομαι τὸν λόγον ἀποδοῦναι*, 'give my account.' Δυνήσῃ is not redundant, but signifies *must*, i.e. unless thou give a *satisfactory* account. The not attending to this point has occasioned many misconceptions in the interpretation of the Parable.

οικονομεῖν. εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· Τί ποιήσω, ὅτι 3
ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν
οὐκ ἰσχύω, ἐπαiteitὶν αἰσχύνομαι. ἔγνων τί ποιήσω ἵνα ὅταν 4
μετασταθῶ τῆς οἰκονομίας, δέξωνταί με εἰς τοὺς οἴκους αὐ-
τῶν. καὶ προσκαλεσάμενος ἓνα ἕκαστον τῶν χρεωφειλετῶν 5
τοῦ κυρίου ἑαυτοῦ, ἔλεγε τῷ πρώτῳ· Πόσον ὀφείλεις τῷ 6
κυρίῳ μου; ὁ δὲ εἶπεν· Ἐκατὸν βάτους ἐλαίου· καὶ εἶπεν
αὐτῷ· Δέξαι σου τὸ γράμμα, καὶ καθίσας ταχέως γράψον
πεντήκοντα. ἔπειτα ἐτέρῳ εἶπε· Σὺ δὲ πόσον ὀφείλεις; ὁ 7
δὲ εἶπεν· Ἐκατὸν κόρους σίτου. καὶ λέγει αὐτῷ· Δέξαι σου
τὸ γράμμα, καὶ γράψον ὀγδοήκοντα. ^ακαὶ ἐπήνεσεν ὁ κύ- 8
ριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν. ὅτι
οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ
φωτὸς εἰς τὴν γενεάν τὴν ἑαυτῶν εἰσι. ^οκαγὼ ὑμῖν λέγω· 9

^α Eph. 5. 8.
¹ Thim. 5.
^α Matt. 6.
¹⁹
^α 19. 21.
¹ Tim. 6.
¹⁹

3. ἀφαιρεῖται.] 'is taking,' has taken away.
— σκάπτειν οὐκ ἰσχύω] The sense is, 'I have not strength to work as a day labourer;' of which occupation digging, as being the most laborious and servile (hence prisoners of war were often set to it) is put for the whole. The expression seems to have been proverbial. So, among the passages which I have adduced in Recens. Synop., Phocyl. εἰ δὲ τις οὐ δέδρακε τέχνην, σκάπτειτο δικέλλη, and Aristoph. Av. 1432. τι γὰρ πάθω, σκάπτειν γὰρ οὐκ ἐπίσταμαι.

4. ἔγνων] 'I have resolved.' A use of γινώσκω frequent in the best writers. Or, as Kuin. and others explain, 'I understand' or discern, a thought has occurred to me. Μετασταθῶ. Μεθίστημι is often used of removal from office. In δέξωνται we have antecedent for consequent (*support*), as in Joh. xix. 27. Δέξ. may (as Kuin. directs) be taken impersonally; but, on account of the αὐτῶν following, it is better to suppose an ellipse of ἀνθρώποι; or rather there seems to be a reference to *certain persons* in the mind of the steward, i. e. his master's debtors.

5. τῷ πρώτῳ] One or two cases mentioned as examples of what was said to all.

6. δέξαι τὸ γράμμα &c.] There is some doubt as to the sense of γράμμα. The almost invariable opinion of Commentators, antient and modern, is that it signifies a *bond*, or *engagement*, of which sense Kypke adduces four examples from Josephus and Libanius. And Grot. has proved that γράμμα and the Latin *litteræ* had the signification of *syngrapha*, or *chirographa*, (so we say a note of *hand*) and *cautio*. These bonds, he shows, were kept in the hands of the steward. The thing, however, is not quite clear; and to make it so, Dr. A. Clarke remarks, that "this γράμμα was a writing in which the debt was specified, together with the obligation to pay so much, at such and such times. This appears to have been in the *hand writing* of the debtor, and probably signed by the steward: and this precluded imposition on each part. To prevent all appearance of forgery in this case, he is desired to write it over again, and cancel the old *engagement*." That it was in the *hand writing*

of the debtor, is certain. Yet such a note of hand could not require the *steward's signature*. I cannot therefore but think that the opinion originally formed of this passage, (see Recens. Synop.) and which was also entertained by Macknight, is the true one. These γράμματα were, it should seem, both *bonds* and *contracts*. Those who took land were, we may suppose, required, previously to occupancy, to execute and sign an *engagement* binding them to pay as rent a certain portion of the produce to the proprietor. This was, no doubt, countersigned by the proprietor or his steward, with an *acceptance* thereof, of which a *copy* was given to the occupier for his security. Thus the writing in question, being both an *engagement* and a *contract*, was rightly styled a γράμμα, in whichever sense that word may be taken. This would be a lasting advantage to the tenants, and, of course, would entitle the steward to a proportionally greater degree of their gratitude.

8. κύριος] 'the master (of the steward),' not, as it is vulgarly interpreted, 'the Lord,' i. e. Christ. Ἐπήνεσε, 'commended him,' not for his fraud, but, besides his prudence in securing his future subsistence, for the dexterity with which he had effected it; (as, in Terent. Heuton. iii. 2. 26. Chremes does a knavish servant; "Syrus. Eho! laudas, quæso, qui heros falleret? Chremes in loco ego vere laudo"), for a blundering fraud would merit both censure and contempt. Φρονίμως, astutē. Τὸν οἰκ. τῆς ἀδικίας, for τὸν οἰκ. τὸν ἀδικόν, (Hebraicē) the fraudulent steward. (So v. 9. μαμώνα τῆς ἀδικίας for τοῦ μ. δόικον, which occurs at v. 11.)

— ὅτι οἱ υἱοὶ—εἰσι] The best Commentators are agreed that these are the words, not of the *master*, but of *Christ* suggesting an important admonition. By οἱ υἱοὶ τοῦ αἰῶνος are meant those who are devoted to the things of this world, as children to their parents. By οἱ υἱοὶ τοῦ φωτὸς, those who are studious of true religion. Both phrases are found in the Rabbinical writings. The words εἰς τὴν γενεάν τὴν ἑαυτῶν are exegetical of φρονίμως, and admit of various explanations, according as a literal or metaphorical sense be adopted. For the latter there is no authority, and as to the former, it may denote

ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα
 10 ὅταν ἐκλίπητε, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. Ὁ 17. infr. 19.
 πιστός ἐν ἐλαχίστῳ, καὶ ἐν πολλῷ πιστός ἐστι. καὶ ὁ ἐν
 11 ἐλαχίστῳ ἀδικός, καὶ ἐν πολλῷ ἀδικός ἐστιν. εἰ οὖν ἐν τῷ
 ἀδικῷ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν

'as far as regards the age in which they live.' But it more probably signifies 'in respect to (i. e. as regards their dealings with) the men of their generation, their contemporaries, and those with whom they have to do.' This signification of *γενεά* is frequent in the N.T.

9. ποιήσατε—σκηνάς] On the whole of this verse there is no little diversity of interpretation. With respect to the *μαμωνᾶ τῆς ἀδικίας*, it is plainly for *μαμωνᾶ ἀδικου*, by a common Hebraism. But the force of the epithet here is not so clear. Some take *μαμωνᾶ τῆς ἀδ.* to denote *riches acquired by injustice*, for which, indeed, there is no want of authority. But this cannot here be admitted, because it would lead to a sense which would inculcate a doctrine unworthy of the Gospel; as if the wrath of God for ill-gotten gain could be appeased by giving to the poor. Far better, therefore, is it to suppose, with the best modern Commentators, that *ἀδικία* is here to be taken in the sense *deceitful, unstable*, as opposed to *ἀληθινός*, as at ver. 11. Of this sense they adduce many examples from the LXX. and the Classical writers, and a few from the N.T. But these last are not to the purpose; and the others *doubtful*, as taken from *poetic phraseology*. That our Lord elsewhere calls riches *fallacious*, is no proof that they are so called here. I should therefore prefer, with some antient and several modern Commentators, to suppose that the epithet has reference, in a general sense, to the means whereby riches are often acquired. And I would suggest that *ἀδικία* sometimes is used of *harsh and griping conduct*, and taking unfair advantages, without which riches, it is to be feared, are rarely amassed. See Matth. xxv. 24. Bornem. would remove the difficulty by supplying, *from conjecture*, an *οὐ* after *λέγω*; adducing several examples, both from the Classics and the Scriptures, of a negative particle being lost. But they are almost invariably taken from authors, of which we have few MSS., or where only a few MSS. present the omission. That the *οὐ* should here have been omitted in *all* the MSS., antient and modern, is so very improbable as to present a difficulty far greater than the difficulty of interpreting the passage as it stands. That difficulty, too, is *exaggerated*, and indeed *unnecessarily* increased by Bornem. who chuses to take *ἀδικίας* for *iniquitatis causā*, though the sense of *οικόνουμον τῆς ἀδικίας* is fixed by the *μαμωνᾶ τῆς ἀδ.* just afterwards. At *ἐκλίπητε* there is an ellipse of *τὸν βίον*, which is generally expressed in the Classical writers, though in the LXX. always omitted.

With respect to *δέξωνται*, many antient and modern Commentators understand by it the *angels appointed to receive departed spirits*. And for this there is countenance in Matth. xxiv. 31. Luke vi. 38. & especially xii. 20. *τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σου*. But there the *ἀπαιτ.* may be taken as an *impersonal*, as indeed almost all recent Commentators take the *δέξωνται* in the present passage, q. d. 'that ye may be re-

ceived.' It would seem, indeed, most natural to refer *δέξωνται* to the *φίλους* before; and this is strongly confirmed by the foregoing parable, of which this is an application. Many antient and many modern Commentators (as Grot., Mald., Brug., De Dieu, and Schoetg.) take *δέξωνται* as referring to those *φίλοι*, with allusion to a Jewish dogma to this effect. "The rich assist the poor in this world with their riches; the poor the rich, in another world, with their bodies and souls." But it seems better to suppose the sense to be, 'Make to yourselves friends by relieving the poor and destitute, that those whom you have thus befriended may, by their prayers and intercessions, be a means of your being received into heaven, i. e. may contribute to your reception.' And this view has been ably maintained and vindicated by Mr. Scott, and, in an eloquent sermon, by Mr. Le Bas. After all, however, this interpretation is more justifiable Theologically than Philologically; and I must still acquiesce in that recommended in Recens. Synop. *Δέξωνται* is, *strictly speaking*, not used impersonally, but has reference to the *φίλους* before; and the plural there is used with accommodation to the foregoing parable, namely, the *friends* made by the crafty steward. Besides, *φίλον ποιῆσθαι* seems to be an Hellenistic phrase, denoting to *make interest*; though something nearly approaching to it occurs in the Classical writers, e. gr. Thucyd. i. 28. Thus we say to make friends with, or to be friends with any one. Had it not been for the *accommodation* in question, *φίλων* would have been written, and consequently also *δέξονται*; for the hearer or reader is supposed to be well aware, that the person with whom this interest is to be acquired is *God*. The sense, therefore, is, 'Do ye [in like manner as the steward made friends with the tenants] make friends [with God] by means of those riches which are so often acquired or employed wrongly, viz. by their right distribution, in order that when ye fail [and your stewardship expires] the interest ye have thus acquired may be a means of your being admitted to the eternal abodes [the mansions of the blessed]. In *αἰωνίους σκηνάς* there is meant to be an *opposition*, of solid and lasting houses, to the temporary and frail tents of this world.

10. ὁ πιστός—ἐστιν] This is an adagial saying, (found also in the Rabbinical writers), to be understood only of what *generally* happens. On which principle masters act, who, after proving the fidelity of servants in *small* matters, at length confide more important business to their care. Our Lord, however, proceeds to give it an application as respects the comparative importance of the riches of this world, and those of heaven, q. d. As he who is faithful in small matters, &c., so he who has misapplied the riches committed to his stewardship, &c.

11. τίς] By implication, *no one*, i. e. God will not. *Τὸ ἀληθινόν*, 'the true riches,' i. e. the

πιστεύσει; καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ 12
3 Matt. 6. ὑμέτερον τίς ὑμῖν δώσει; ¹ Οὐδεὶς οἰκίτης δύναται δυσὶ κυ- 13
24. ρίοις δουλεύειν· ἡ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον
ἀγαπήσει· ἡ ἐνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει.
οὐ δύνασθε Θεῷ δουλεῖν καὶ μαμωνᾷ.
1 Matt. 23. ¹ Ἦκουον δὲ ταῦτα πάντα καὶ οἱ φαρισαῖοι, φιλάργυροι 14
14. ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν. ² καὶ εἶπεν αὐτοῖς 15
5 Psal. 7. Ὑμεῖς ἐστε οἱ δικαιοῦντες εαυτοὺς ἐνώπιον τῶν ἀνθρώπων·
10. ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις
1 Sam. 16. ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ Θεοῦ [ἐστίν]. ³ Ὁ νόμος 16
7. καὶ οἱ προφῆται ἕως Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ
Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται. ⁴ Εὐκο- 17
5 Ps. 102. πώτερον δὲ ἐστὶ τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ
27. τοῦ νόμου μίαν κεραίαν πεσεῖν. ⁵ Πᾶς ὁ ἀπολύων τὴν γυ- 18
Isa. 40. 8. ναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν, μοιχεύει· καὶ πᾶς ὁ ἀπολε-
et 51. 6. λυμένην ἀπὸ ἀνδρὸς γαμῶν, μοιχεύει. Ἀνθρωπος δέ τις ἦν 19
Matt. 5. 18. πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον, εὐφραινό-
2 Pet. 2. μενος καθ' ἡμέραν λαμπρῶς. πτωχὸς δέ τις ἦν ονόματι 20
7, 10. Λάζαρος, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ, ἡλκωμένος 21
2 Matt. 5. καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων
32. et 18. 9.
Marc. 10.
11.
1 Cor. 7.
10.

favour of God and admission to the eternal mansions of bliss. So said in opposition to the riches of the world, which are but a vain show, and promise what they never perform.

12. *εἰ ἐν τῷ ἀλλοτρίῳ—ὑμῶν*] This is only another mode of expressing the same thing as in the preceding verses, by considering it in another view. By τὸ ἀλλοτρίον are meant the goods of this life only, so called because they are, strictly speaking, not our own, but only committed to us as stewards. So Clem. Rom. ii. 5. cited by Wets. enjoins us τὰ κοσμικὰ ταῦτα ὡς ἀλλότρια ἡγεῖσθαι, καὶ μὴ ἐπιθυμεῖν αὐτῶν. By τὸ ὑμέτερον are meant the riches of an eternal inheritance in heaven, called our own, because 1st, the possession of it is secured to us on certain conditions; 2dly, it will be wholly our own, and not to be shared with others.

13. See Note on Matt. vi. 24.

14. *ἐξεμυκτήριζον α.*] 'sneered at him.' Μυκτηρίζειν (from μυκτήρ, the nose) properly signifies to turn up the nose; a metaphor used in most languages to designate derision, and sometimes contempt.

15. *δικαιοῦντες ε.*] This expression (which is variously interpreted) designates their arrogating to themselves a virtue and sanctity not really their's. Thus δικαίω is taken, like the Hiphil conjugation in Hebrew for 'to make [one seem] just.' Βδέλυγμα is for βδελυκτόν, abstract for concrete. Of course, this enunciation must be restricted to what went before, and denote the pomp of ceremonious observances, which serves as a cloak to vice.

16-18. On these verses, see Note on Matt. xi. 12 & 13. v. 18 & 32. and on the connexion with the preceding, see Grot., Whitby, and Dodd.

19. *ἄνθρωπος δέ τις, &c.*] It has been disputed, both among ancient and modern Commentators, whether the following narration be a real history, or merely a story, or something composed of both, i.e. founded on fact, but adorned with colouring and imagery. The best Commentators, both ancient (as Theophyl. and Euthym.) and modern (as Lightf., Whitby, Dodd., Rosenm., and Kuin.), with reason consider it as a parable, since all the circumstances seem parabolical, and a story very similar to it is found in the Babylonian Gemara. The scope of the parable is too obvious to need explanation.

— *πορφύραν*] The use of purple vestments was originally confined to Kings, but had gradually extended itself to the noble and rich. On this, and the nature and species of Byssus among the ancients, see Recens. Synop.

20. *πτωχός*] Not so much a beggar, as a poor destitute person. 'Εβέβλητο, &c., was stretched out at, &c. See Note on Matt. viii. 6. The portal of a rich man was, for many reasons, a frequent resort of such. In which view Wets. cites Hom. Od. ρ. 336. & Il. κ. 25. This still continues to be the case in Italy and elsewhere. This would seem to have been the usual place where Lazarus was laid. See Note on Acts iii. 2. 'Ἠλκωμένος, 'full of sores,' as beggars often are.

21. *ἐπιθυμῶν χορτ.*] It has been much debated among the Commentators whether ἐπιθυμῶν signifies desiring, or who desired, or who was glad, or fain. The former interpretation has been generally maintained by ancient and modern Commentators; but the latter has been adopted by Elsn., Parkh., Campb., and others, whose reasons, however, are of no great weight.

- ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχό-
 22 μενοι ἀπέλειχον τὰ ἔλκη αὐτοῦ. ἐγένετο δὲ ἀποθανεῖν
 τὸν πτωχόν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς
 τὸν κόλπον [τοῦ] Ἀβραάμ. ἀπέθανε δὲ καὶ ὁ πλούσιος,
 23 καὶ ἐτάφη. καὶ ἐν τῷ ᾧ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ,
 ὑπάρχων ἐν βασάνοις, ὁρᾷ τὸν Ἀβραάμ ἀπὸ μακρόθεν, καὶ
 24 Λάζαρον ἐν τοῖς κόλποις αὐτοῦ· ^γ καὶ αὐτὸς ^δ φωνήσας εἶπε· ^ε ^γ Es. 66.
 Πάτερ Ἀβραάμ, ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα ^{24.} ^{25.}
 βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ ^{12.} ^{13.}
 25 τὴν γλῶσσάν μου· ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. ² εἶπε ^{13.}

For ἀγαπᾶν, though used in this sense by the Classical writers, is never by the Scriptural ones; and ἐπιθυμεῖν no where occurs in that sense in the Classical, nor, I believe in the Scriptural writers; for as to Luke xv. 16, see the Note there. Now the difference between 'I was fain,' and 'I would fain,' is to be attended to. The former signifies, 'I was glad,' (for *fain* comes from the Ang. Sax. *feagen*, *glad*), which implies a sort of compulsion for fear of worse; the latter (in which *fain* is an *adverb*) signifies 'I would gladly do,' or have done, a thing. Now although in both these passages of Luke, the former signification would yield a tolerable sense, yet as that is not established on any certain authority, either Classical or Scriptural, it must not be adopted. The question is, whether the latter signification is to be adopted in these two passages, or the ordinary one to *desire*. It should seem that the same signification will not serve for both. Our common Translators have, I think, done right in adopting the sense 'he would fain' in the former; and have rightly retained the ordinary signification in the latter. In the former, ἐπεθύμει is, by a common idiom, for ἐπεθύμει ἂν, literally, 'he would have desired,' (i. e. if he could have brought his stomach to admit such distasteful food) to fill his belly; q. d. he would fain have filled, &c. But in the latter case it is simply *desire*, or *wish* that is expressed. His desire, in being laid there, was to be fed &c. The taking his post there was a sort of *begging by action*. That this his desire was *not* fulfilled, is not only not implied in the term itself, but is, as Campb. shows, inconsistent with the circumstances of the narrative. Bornem. rightly takes this ἐπεθ. for quia cupiebat.

On ψυχῶν—τραπέζης, see Matt. xv. 27. and Mark vii. 28. and Notes.

21. ἀλλὰ καὶ οἱ κύνες, &c.] This must not, with some, be considered as *meant* to note an alleviation of his sufferings, though the tongue of a dog is known to be healing, but only (as Euthym. and Dodd. remark,) to represent his helpless and miserable condition, (with his ulcers bare, neither bound up, nor mollified with ointment), and consequently the *inhuman neglect of the rich man*. Ἀλλὰ καὶ, quinetiam, nay even. Ἀπέλειχον, 'used to lick.'

22. ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγ., &c.] The more recent Commentators think that the simple idea, of Lazarus being removed to supreme felicity in heaven, is adorned with imagery agreeable to the opinions of the Jews, which are illus-

trated by Wets., Schoetg., and others, cited or referred to in Recens. Synop., from which it appears that the same notions prevailed among the Greeks and Romans. Now if there had been only the circumstance of his being carried by the angels to the place of eternal bliss, that, however, agreeable to the notions of the Jews, would have some countenance for it in our Lord's words, especially, "as this office (Dodd. remarks) would be suitable to their benevolent natures, and to the circumstances of a departed spirit." But when we consider the many other circumstances connected with it, as the ἀπενεχθῆναι αὐτὸν εἰς τὸν κόλπον τοῦ Ἀβ., (which has reference to the Oriental custom of reclining at table, by which the head of a person sitting next him who was at the top of the triclinium was brought almost into his lap), and that, according to the Jewish opinions, angels were employed to convey the bad to hell, as well as the good to heaven, it cannot but seem that the former view is the most correct. Yet it is to be borne in mind, that no responsibility on our Lord's part is involved in this case, as in that of the *Demoniacs*; for our best Commentators and Theologians are agreed, that in *parabols* narrations, provided the doctrines inculcated be strictly true, the terms in which they are expressed may be adapted to the prevailing notions of those to whom they are addressed. See Grot., Dodd., and Mackn.

23. ἐν ᾧ] See Note on Matth. xi. 23. Here, indeed, it is commonly supposed, that the word denotes the *place of torment*. But that this is, strictly speaking, not the case, has been shown by several able Commentators, as Wets., Campb., Rosenm., and others, whom see in Recens. Synop. They have proved that the Jews (as well as the Greeks) supposed the place of departed souls to be divided into two parts, *Paradise* and *Gehenna*, which were contiguous to each other, but separated by an impassable chasm, so narrow, however, that there was a prospect of one from the other; nay that their respective inmates could converse with each other. Thus both the rich man and Lazarus might be alike in Hades, though in different parts. Rosenm. observes, that both the Jews and Greeks thought that the souls of departed persons were in all things as if they were embodied, conversing and in other respects occupied as the inhabitants of the world. See the numerous citations in Recens. Syn.

24. ὕδατος] Sub. ἐπί. See Bos. Ellip-

δὲ Ἀβραάμ· Τέκνον, μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Ἀάζαρος ὁμοίως τὰ κακά· νῦν δὲ ἴσθι παρακαλεῖται, σὺ δὲ ὀδυνάσαι. καὶ ἐπὶ πᾶσι τούτοις, 26 μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται· ὅπως οἱ θέλοντες διαβῆναι ἐντεύθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ οἱ ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν. Εἶπε δέ· Ἐρωτῶ οὖν 27 σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου· ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα 28 μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασιάνου.

^a *Exa. 8. 20.* ^b *et 34. 16.* ^c *Joh. 5. 30, 46.* ^d *Act. 15. 21.* ^e *et 17. 11.*
 ἵνα λέγει αὐτῷ Ἀβραάμ· Ἐχουσι Μωσέα καὶ τοὺς προφῆτας· 29 ἀκουσάτωσαν αὐτῶν. ὁ δὲ εἶπεν· Οὐχί, πάτερ Ἀβραάμ· 30 ἀλλ' εἴαν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτούς, μετανοήσουσιν. εἶπε δὲ αὐτῷ· Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ 31 ἀκούουσιν, οὐδὲ, εἴαν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται.

^b *Matt. 18. 6, 7.* ^c *Marc. 9. 42.*
 XVII. ^b Εἶπε δὲ πρὸς τοὺς μαθητάς· Ἀνένδεκτόν ἐστι 1 μὴ ἐλθεῖν τὰ σκάνδαλα· οὐαὶ δὲ δι' οὗ ἔρχεται. λυσιτελεῖ 2 αὐτῷ, εἰ μύλος ὀνίκος περικείται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων. ^c προσέχετε ἑαυτοῖς. εἴαν δὲ ἁμάρτη εἰς 3 σὲ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ εἴαν μετανοήσῃ, ἄφες αὐτῷ. ^d καὶ εἴαν ἐπτάκις τῆς ἡμέρας ἁμάρτη εἰς σὲ, 4

25. ὁδε] Very many MSS., Versions, Fathers, and early Edd., have ὁδε, which is edited by Matth. and Scholz. But though this may seem agreeable to a well known canon, yet that does not apply to words exceedingly similar and often confounded; in which case, too, manuscript authority is small. *Propriety* then must decide; and that here requires the ὁδε. Bornemann thinks the true reading is ὁδε ὁδε.

— σὺ] This is omitted in several MSS., Versions, and Fathers, and is cancelled by Griesb., Tittm., and Scholz; but without reason; for besides that the antithesis requires the σὺ, and the insufficiency of the evidence for cancelling it, (that of *Versions* being in a case like this but slender), we can account for its omission in two ways; for its insertion, in one only, and that not a very probable one.

28. διαμαρτύρηται] i. e. as Schleus. and Campb. explain, warn, admonish, seriously exhort; or we may conjoin both senses, and render seriously admonish, by bearing witness of these truths.

29. Μωσέα καὶ τοὺς προφ.] i. e. generally the sacred books of the Jews (as in Matt. xvii. 5.) all revealing, more or less clearly, the doctrine of a future life, and a state of rewards and punishments.

30. οὐχί] The construction is elliptical. We must supply ἀκούουσιν, 'they will not attend to them, they will slight them,' as I did.

31. εἰ Μωσέως—πεισθήσονται] The Jews themselves confessed that the Law was delivered to them by God, and confirmed by manifest and signal miracles, the report of which, as handed down to them from their ancestors, they had re-

ceived. Yet they led a life contrary to the plain injunctions of the law. Nothing, therefore, hindered their reformation but a perverse mind, unwilling to embrace, as true, what they could not prove to be false. (Rosenm.) The passage may be thus paraphrased; "Occasions of repentance and reformation are not wanting to them. If, therefore, they will not embrace these, not even miracles could move their perverse and stubborn wills." See more in Doddr. and Campb.

XVII. 1. ἀνένδεκτόν ἐστι] for οὐκ ἐνδέχεται, which occurs in Luke xiii. 33., and denotes what necessarily must happen, from the condition of man. See Matt. xviii. 7. and Note. Before μὴ ἐλθεῖν many MSS., Fathers, and early Edd. have τοῦ, which, as it is agreeable to the usage of Luke, is probably genuine, and thus we may render literally, 'it is impossible for offences not to come.' Yet as it may have been derived from the margin, I cannot venture to insert it. Δι' οὗ, 'through whose means.'

In the following portions there is no occasion to perplex ourselves about the connexion, since, as the best Commentators have observed, the discourse is formed of detached admonitions, and consequently no connexion is intended.

2. λυσιτελεῖ] Here there is the frequent ellipse of μάλλον.

4. ἐπτάκις] for πολλάκις; a frequent Hebrew idiom. The ἐπὶ σὲ after ἐπιστρέψῃ is omitted in very many MSS., Versions, and Fathers, and is cancelled by Wets., Matth., Griesb., Tittm., Vat., and Scholz. But the evidence for it (or the correction upon it πρὸς σε) is so strong, and its antiquity so great, that it is more probable that the words were omitted by some over

καὶ ἐπτάκις τῆς ἡμέρας ἐπιστρέψῃ [ἐπὶ σέ,] λέγων· Με-
τανῶ· ἀφήσεις αὐτῷ.

- 5 Καὶ εἶπον οἱ ἀπόστολοι τῷ κυρίῳ· Πρόσθες ἡμῖν
6 πίστιν. ^{e Matt. 17. 20. et 21. 21. Marc. 11. 23.} εἶπε δὲ ὁ κύριος· Εἰ εἴχετε πίστιν ὡς κόκκον
σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ· Ἐκρίζωθι, καὶ
7 φυτευθῇ ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν. Τίς δὲ
ἐξ ὑμῶν δούλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελ-
8 θόντι ἐκ τοῦ ἀγροῦ ἐρεῖ· Εὐθέως παρελθὼν ἀνάπεσαι· ἀλλ'
οὐχὶ ἐρεῖ αὐτῷ· Ἐτοίμασον τί δειπνήσω, καὶ περιζωσάμενος
διακόνει μοι, ἕως φάγω καὶ πῖω· καὶ μετὰ ταῦτα φάγεσαι
9 καὶ πίεσαι σύ; μὴ χάριν ἔχει τῷ δούλῳ ἐκείνῳ, ὅτι ἐποίησε
10 τὰ διαταχθέντα [αὐτῷ]; οὐ, δοκῶ. οὕτω καὶ ὑμεῖς, ὅταν
ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε· Ὅτι δούλοι
ἄχρητοί ἐσμεν· ὅτι ὁ ὀφειλόμενος ποιῆσαι, πεποιήκαμεν.
11 ΚΑΙ ἐγένετο, ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ,
12 καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας. καὶ
εἰσερχομένου αὐτοῦ εἰς τινα κώμην, ἀπήντησαν αὐτῷ δέκα
13 λεπροὶ ἄνδρες, οἱ ἔστησαν πόρρωθεν· καὶ αὐτοὶ ἤραν φωνὴν
14 λέγοντες· Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς. ^{f Lev. 13. 2. et 14. 2. Matt. 8. 4. supr. 5. 14.} καὶ ἰδὼν εἶπεν
αὐτοῖς· Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι. καὶ
15 ἐγένετο, ἐν τῷ υπάγειν αὐτοὺς, ἐκαθαρίσθησαν. εἰς δὲ ἐξ
αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψε μετὰ φωνῆς μεγάλης
16 δοξάζων τὸν Θεόν· καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς
17 πόδας αὐτοῦ, εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρείτης.

nice Critics, to remove what seemed an offensive repetition, than that it should have been brought in to complete the sense. Such sort of tautology as this strengthens the sense, and is found in the best writers.

6. *συκαμίνῳ*] i. e. the *figus sycamorus* of Linnæus, a tree whose leaves resemble those of the mulberry, and its fruit that of the fig-tree. It is found in Egypt and Palestine, and is so called as resembling the *fig-tree* in its fruit, and the *mulberry* in its leaf.

7. *ἀνάπεσαι*] 'seat thyself at table.'

8. *φάγεσαι καὶ πίεσαι*] These are, as Wets. observes, 2 pers. Fut. Mid. for *φάγη* and *πίη*, according to the early usage, (which, it seems, continued in the common dialect to a late period,) whereby *φάγομαι* and *πιῶμαι* were used for *φαγῶμαι* and *πιῶμαι*. See Matth. Gr. Gr. § 197. 1. and Buttm. Gr. Gr. p. 244. With respect to the doctrine contained in ver. 7-10, it is plainly this, that the rewards held out to Christian obedience are not of merit, but purely of grace.

9. *αὐτῷ*] This is omitted in nearly all the best MSS., and in several Fathers and early Edd., and is with reason cancelled by almost every Editor from Beng. to Scholz.

11. *διήρχετο διὰ μέσου Σ.*] On the exact force of this expression the Commentators are in doubt, since Samaria and Galilee seem to be mentioned in a manner the reverse of their geographical

position. But it should rather seem that no notice is meant of that position, and that Grot., De Dieu, Wets., Campb., and others, have rightly supposed that our Lord did not proceed by the direct way (namely, through Samaria) to Jerusalem, but that, upon coming to the confines of Samaria and Galilee, he diverged to the east, so as to have Samaria on the right, and Galilee on the left. Thus he seems to have passed the Jordan at Scythopolis, (where there was a bridge), and to have descended along the bank on the Peræan side, until he again crossed the river, when he came opposite to Jericho. The reason which induced our Lord to take this route was (as Wets. conjectures) both to avoid any molestation from the Samaritans, and at the same time to make a greater number of Jews partakers of his benefits.

12. *εἰσερχομένου αὐτοῦ*] 'as he was entering,' i. e. about to enter; for lepers were not allowed to enter the towns. *Πόρρωθεν*. No doubt, within the distance, whatever it was, (for on that the Rabbins are not agreed), at which lepers were obliged to stand apart from others.

14. *τοῖς ἱερεῦσι*] This is either meant (as Grot. and others think) to be taken in a collective sense; or, with Wets., we may suppose the priests of both Jews and Samaritans. But the former is far more probable. On the circumstances of the narrative, see Euthym., cited in Recens. Synop.

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ; οὐχὶ εὐρέθησαν ὑποστρέψαντες δοῦναι 18
g Matt. 9. 22. Marc. 5. 34. et 10. 52. supr. 7. 50. et 8. 48. infr. 18. 42. δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἀλλογενὴς οὗτος· ^h καὶ εἶπεν αὐτῷ· 19
 Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέ σε.
 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν φαρισαίων, πότε ἔρχεται ἡ 20
 βασιλεία τοῦ Θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν· Οὐκ ἔρχε-
h Matt. 24. 23. Marc. 13. 31. infr. 21. 8. ται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως· ^h οὐδὲ ἐροῦν- 21
 σιν· Ἰδοὺ ὧδε, ἡ ἰδοὺ ἐκεῖ. ἰδοὺ γάρ, ἡ βασιλεία τοῦ Θεοῦ
 ἐντὸς ὑμῶν ἐστίν. Εἶπε δὲ πρὸς τοὺς μαθητάς· Ἐλεύσονται 22
 ἡμέραι, ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ
h Matt. 24. 23. Marc. 13. 31. infr. 21. 8. ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε. ⁱ καὶ ἐροῦσιν ὑμῖν· Ἰδοὺ 23
 ὧδε, ἡ ἰδοὺ ἐκεῖ· μὴ ἀπέλθῃτε, μηδὲ διώξῃτε. ^k ὥσπερ γὰρ 24
h Matt. 24. 27. i Matt. 16. 21. et 17. 22. et 20. 18. Marc. 8. 31. et 9. 31. et 10. 33. supr. 9. 22. infr. 18. 31. et 24. 7. 26. m Matt. 24. 27. 28. i Pet. 3. 20. Gen. 6. 2. et 7. 7. n Gen. 19. 14. o Gen. 19. 24. Deut. 29. 23. Ez. 13. 19. Jer. 50. 40. Osa. 11. 8. Amos 4. 11. Judas ver. 7. ἡ ἀστραπή ἡ ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανὸν εἰς τὴν ὑπ'
 οὐρανὸν λάμπει· οὕτως ἔσται [καὶ] ὁ υἱὸς τοῦ ἀνθρώπου ἐν
 τῇ ἡμέρᾳ αὐτοῦ. ^l πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν, καὶ 25
l Matt. 24. 27. m Matt. 24. 27. 28. i Pet. 3. 20. Gen. 6. 2. et 7. 7. n Gen. 19. 14. o Gen. 19. 24. Deut. 29. 23. Ez. 13. 19. Jer. 50. 40. Osa. 11. 8. Amos 4. 11. Judas ver. 7. ἀποδοκίμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. ^m καὶ καθὼς ἐγέ- 26
 νετο ἐν ταῖς ἡμέραις [τοῦ] Νῶε, οὕτως ἔσται καὶ ἐν ταῖς
 ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου. ἦσθιον, ἔπινον, ἐγάμουν, 27
 ἐξεγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβω-
 τὸν, καὶ ἦλθεν ὁ κατακλυσμὸς, καὶ ἀπώλεσεν ἅπαντας.
ⁿ ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λῳτ· ἦσθιον, ἐπι- 28
 νον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ῥοδόδοκουν· ^o ἡ δὲ ἡμέρα 29
 ἐξῆλθε Λῳτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ θεῖον ἀπ' οὐρα-
 νοῦ, καὶ ἀπώλεσεν ἅπαντας. κατὰ ταῦτα ἔσται ἡ ἡμέρα ὁ 30
 υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται. ^p ἐν ἐκείνῃ τῇ ἡμέρᾳ, 31
q Gen. 19. 26. r Supr. 9. 24. Matt. 10. 30. et 16. 25. Marc. 8. 35. Joh. 12. 25. ὅς ἐσται ἐπὶ τοῦ δώματος καὶ τὰ σκευὴ αὐτοῦ ἐν τῇ οἰκίᾳ,
 μὴ καταβάτω ἄραι αὐτά· καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ
 ἐπιστρεψάτω εἰς τὰ ὀπίσω. ^q μνημονεύετε τῆς γυναικὸς 32
 Λῳτ. ^r ὅς ἐάν ζητήσῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει 33

17. οἱ δέκα] i. e. the whole ten.

18. ἀλλογενὴς] *foreigner*. Such the Samaritans were esteemed by the Jews; and Josephus calls them *ἀλλοεθνείς*. Whether they were to be regarded as *Gentiles*, was a disputed question among the Rabbis. That they were not *heathens*, is certain; but the Jews took advantage of some approach to idolatry in the worship at Mount Gerizim to regard them as such.

20. μετὰ παρατηρήσεως] On the sense of this expression Commentators are not agreed. The word *παρὰ* is indeed rare; but four examples are adduced from the later writers, in which the sense is, *attention, observation*. But as this signification does not seem suitable here, many recent Commentators render it *splendour, pomp, parade*. That, however, is rather an interpretation than a *version*. It may be more literally taken, by metonymy, to denote *what attracts observation*.

21. ἐντὸς ὑμῶν ἔ.] 'is among you.' q. d. the kingdom of the Messiah has even commenced

among you (i. e. in your own country and among your own people) though ye do not see it. So xi. 20. ἐφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

24. τῆς ὑπ' οὐρ.] Sub. *χώρας*, 'in the lower world.' The ellipsis is found in the LXX.; and the phrase *ὑπ' οὐρ*, in this sense, is cited by Wets. from Plato and Liban.

25. ἀποδοκ.] See Note on Mark viii. 31.

29. ἐβρεξε] Sub. *θεός*; a frequent ellipsis, but supplied in Gen. xix. 24. Πῦρ denotes lightning; and such is the proper signification of *θεῖον*, i. e. *divine fire*. Thus places struck with lightning were said to be *θεῖα*, and were set apart from human use. Since, however, in such places there are (to use the words of Lucret. vi. 219.) *inusta vapore signa notaque, graves halantes sulphuris auras*, and since lightning has a sulphurous smell, hence it is often used for *sulphur*, as here and in Apoc. xiv. 10. xix. 20. Therefore, by πῦρ καὶ θεῖον is denoted a sulphurous fire, i. e. lightning.

33. ὅς ἐάν ζητήσῃ—ἀπολ. α.] If this be re-

- 34 αὐτήν· καὶ ὃς ἐὰν ἀπολέσῃ αὐτήν, ζωογονήσῃ αὐτήν. * λέγω * Matt. 24.
 ὑμῖν· ταύτη τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μίας· ὁ εἷς 40, 41.
 35 παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται. δύο ἔσονται 1 Thess. 4.
 ἀλήθουςαι ἐπὶ τὸ αὐτό· ἢ μία παραληφθήσεται, καὶ ἡ 17.
 36 ἑτέρα ἀφεθήσεται. [δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς πα-
 37 ραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.] * καὶ ἀποκρι- t Matt. 24.
 θέντες λέγουσιν αὐτῷ, Ποῦ κύριε; ὁ δὲ εἶπεν αὐτοῖς· Job. 39. 33.
 * Ὅπου τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ αἱετοί.
 1 XVIII. * ΕΛΕΓΕ δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ u Eccl. 18.
 2 δεῖν πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν, λέγων· Κρι- 22.
 τὴς τις ἦν ἐν τινι πόλει τὸν Θεὸν μὴ φοβούμενος, καὶ Rom. 12.
 3 ἄνθρωπον μὴ ἐντρέπομενος. χήρα δὲ [τις] ἦν ἐν τῇ πόλει Eph. 6. 18.
 ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτόν, λέγουσα· Ἐκδίκησόν με Col. 4. 2.
 4 ἀπὸ τοῦ ἀντιδίκου μου. καὶ οὐκ ἠθέλησεν ἐπὶ χρόνον· μετὰ 1 Thess. 5.
 δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· Εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι, 17.
 5 καὶ ἄνθρωπον οὐκ ἐντρέπομαι· διὰ γε τὸ παρέχειν μοι κο- supr. 11. 5.
 πον τὴν χήραν ταύτην, ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος et 21. 36.
 6 ἐρχομένη ὑπωπιάζῃ με. εἶπε δὲ ὁ κύριος· Ἀκούσατε τί ὁ
 7 κριτὴς τῆς ἀδικίας λέγει. * ὁ δὲ Θεὸς οὐ μὴ ποιήσῃ τὴν 10. x Apoc. 6.

ferred to the preceding context, it will import, 'whoever shall attempt to save his life by taking refuge at Jerusalem will lose it; and whoever shall seem to risk the loss of it by neglecting to flee thither, will have it.' This sense of *ζωογονεῖν* (namely to *preserve*) is never found in the Classical writers; but it is not unfrequent in the LXX. In the former it signifies to preserve life.

36. This verse is omitted in a great number of the best MSS., some Versions, and several early Edd., and is cancelled by almost all recent Editors, as an interpolation from Matthew. But as it is found in some MSS. and almost every Version of antiquity and credit, it should seem to be genuine, and only omitted accidentally, propter homoteleuton.

37. Ποῦ κύριε] scil. ταῦτα ἔσται vel γενήσεται.

XVIII. 1. πρὸς τὸ δεῖν] 'on the subject of the duty' &c. Of this sense of *πρὸς* with verbs of speaking and writing, Kypke adduces an example from Plutarch. Πάντοτε signifies *constantly, perseveringly*, in opposition to that intermission of regular duty, which arises from weariness or despondency. Ἐκκακεῖν signifies properly 'to abandon any thing from cowardice, laziness, or despondency.' Such a limited sense of terms which properly denote *perpetuity* of action, is common in all languages, especially the Oriental ones.

2. τὸν Θεὸν—ἐντρέπομενος] A proverbial form, denoting the most glaring and unblushing wickedness, of which many examples are given by Elsn. and Wets., to which I have added others in Recens. Synop.; all of which may have originated from Hom. Od. x. 39.

3. ἐκδικήσων] Almost all English Commentators agree in censuring the *avenge* of our com-

mon version, and render 'do me justice upon.' But the change is unnecessary, since *avenge* in our earlier writers has this very same sense, namely, 'to take satisfaction for an injury from or upon the injurer.' So far from *revenge* forming any part of the idea, even that word itself is frequently used by our old writers in the sense of taking retribution, justice by law.

4. ἐπὶ χρόνον] scil. τινα, as Acts xxviii. 6. 1 Cor. vii. 39. So Hom. Il. β. 299. μεῖναι ἐπὶ χρόνον.

5. εἰς τέλος] An Hellenistic phrase (formed on the Hebr. תמיד) for the Classical one διὰ τέλους, and signifying *perpetually, constantly*. So *αἰὲ* is used in a kindred passage of Herodot. iii. 119. which I have adduced in Recens. Synop. Euthym. explains by δι' ὅλου. Ὑποπιάζειν is properly a pugilistic term. It signifies 1. to bruise under the eyes; 2. to bruise, obtundere. 3. It figuratively denotes to stun, or *deave*, any one by dinning in his ears, and consequently to weary him. No certain example of this sense has been adduced from the Classical writers; but it is frequent in the correspondent term in Latin, *obtundere*, and is probably a Latinism. Euthym. explains it by *δυσωπή*.

6. τῆς ἀδικίας] for ἀδικον.

7. ὁ δὲ Θεός.] This is emphatical. Ἐκδίκησιν ποιήσει is for ἐκδικήσῃ. Τῶν ἐκλεκτῶν, 'his choice and approved servants.' Βουόντων is to be understood of loud and earnest entreaty. The figure is often found in Thucyd. and the best writers, but always of reproach or expostulation. There is a difficulty attendant on the οὐ μὴ, which the Commentators either do not touch on, or not successfully remove. Bornem. offers the best solution by taking the passage as if written thus: ἀλλ' οὐ φοβητόν, μὴ καὶ θυμῶν ὁ Θεὸς ποιήσῃ τῶν ἐκλ. α. &c.

ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτὸν
 ἡμέρας καὶ νυκτός, καὶ μακροθυμῶν ἐπ' αὐτοῖς; λέγω ὑμῖν 8
 ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ
 ἀνθρώπου ἐλθὼν ἄρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

Εἶπε δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι 9
 εἰσὶ δίκαιοι, καὶ ἐξουθενούντας τοὺς λοιποὺς, τὴν παραβολὴν
 ταύτην. Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι 10
 ὁ εἰς Φαρισαῖος, καὶ ὁ ἕτερος τελώνης. Ὁ Φαρισαῖος στα- 11
 θεὶς πρὸς ἑαυτὸν ταῦτα προσήχετο· Ὁ Θεὸς, εὐχαριστῶ
 σοι, ὅτι οὐκ εἰμι ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες
 ἄδικοι, μοιχοί· ἢ καὶ ὡς οὗτος ὁ τελώνης. νηστεύω δις τοῦ 12
 σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι. καὶ ὁ τελώνης 13
 μακρόθεν ἐστὼς οὐκ ᾔθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν
 οὐρανὸν ἐπάραι· ἀλλ' ἔτυπεν εἰς τὸ στήθος αὐτοῦ, λέγων·
 Ὁ Θεὸς, ἰλάσθητί μοι τῷ ἁμαρτωλῷ. Ἄγω ὑμῖν, κατέβη 14

1 Esai. 1. 16.
 1 Esai. 2.
 Apoc. 3. 17.

1 Job. 22.
 29.
 Prov. 29.
 23.
 sup. 14. 11.
 Matt. 23.
 12.
 Jac. 4. 6.
 10.
 1 Pet. 5. 5.

method is strongly confirmed by the context. At ἐπ' αὐτοῖς supply τοῖς ἐκλεκτοῖς, as in Eccles. xxxii. 18.

7. καὶ μακροθυμῶν ἐ. α.] Most Commentators, agreeably to the usual sense of μακροθυμῶν in the N. T., take it of God's long suffering; and consequently αὐτοῖς is to be referred to those who aggrieve the righteous. That, however, would involve an unprecedented harshness, since such a sense cannot be elicited even from the context, much less any word of the text. We cannot, without violence, refer αὐτοῖς otherwise than to ἐκλεκτοῖς. We must therefore suppose some other sense of μακροθυμῶν. And as the word signifies properly to be slow-minded, it may very well denote to be slow in avenging or affording assistance. And in this sense the word occurs at Eccl. xxxii. 18. Sept. καὶ ὁ κύριος οὐ μὴ βραδύνει, οὐδὲ μὴ μακροθυμήσει ἐπ' αὐτοῖς. This interpretation (which alone suits the scope of the parable) is adopted by almost all recent Commentators, and is confirmed by Euthym.

8. πλὴν ὁ υἱὸς—τῆς γῆς] The Commentators are not agreed whether this coming of our Lord adverts to his final advent, or to his advent at the destruction of Jerusalem. The former may be defended; but the latter is so confirmed by the account which we have of the time in question, in the Epistles of James, Peter, and Paul, that it can scarcely be doubted to be the true interpretation. Of course, τῆς γῆς must be taken, as often, of the land of Judæa. The interrogation implies a strong negation.

It is strange that Markl. and Campb. should suppose that τὴν πίστιν means 'the belief of this truth,' namely, that God will avenge his elect. Not to say that that would require τὴν πίστιν ταύτην, it cannot be permitted to take πίστιν in the sense of belief of a truth.

9. It is strange that almost every Translator renders πεποιθ. and ἐξουθ. in a past sense, notwithstanding that εἰσι requires a present. And as ἐξουθ. is evidently a present participle, so we may be allowed to assign a present sense to πεποιθ., for the perfect has often a present sense.

11. πρὸς ἑαυτὸν] There has been some doubt as to the construction of these words, which

some Commentators connect with σταθεῖς, in the sense 'apart, by himself,' while others construe with προσήχετο. The latter mode is greatly preferable; for the former proceeds on a confusion of πρὸς ἑαυτὸν with καθ' ἑαυτὸν. Πρὸς ἑαυτὸν can only denote 'with himself,' and is not unfrequently joined with verbs of speaking or thinking; of which the Commentators adduce examples both from the N. T. and the later Classical writers. Σταθεῖς is by some rendered *consists*; by others is considered as added for ornament. But, as I suggested in Recens. Synop., it rather seems to refer to the posture of prayer among the Jews, namely, *standing*.

— ἄρπαγες] Ἀρπαξ denotes one who injures another by force; ἄδικος, one who overreaches him by fraud, and a semblance of justice and equity.

12. δις τοῦ σαββ.] viz. on the 2d and 5th days, as appears from Wets. By these are meant not public, but private and voluntary fasts. On ἀποδεκ. see Note on Matt. xxiii. 23.

13. μακρόθεν ἐστὼς] Namely, in the court of the Gentiles, if he was a Pagan; or, if a Jew, placed far apart from the Pharisees.

— οὐκ ᾔθελεν—ἐπάραι] A fine feature of real contrition and genuine humility. Schoetg. has, indeed, shown that it was a frequent maxim with the Rabbis, that he who prays should cast down his eyes, but raise his heart to God; contrary to the custom of the Greeks and Romans, which was to lift up the eyes and hands in prayer. Yet in this picture of real contrition and genuine humility we must suppose every thing understudied.

— ἔτυπεν εἰς τὸ στήθος] An action suited to grief, remorse, &c., and common to all nations, as appears from the copious passages adduced by Wets. and others, among which, however, I find none that sufficiently justify the construction, which appears Hellenistical, and consists in the omission of the pronoun; though the phrase, even with a personal pronoun, is very rare.

— μοι τῷ ἁμ.] Wets. and others think that the Article is emphatical and used κατ' ἐξοχήν.

οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ, ἢ ἐκεῖνος. ὅτι πᾶς ὁ ὑψὼν ἑαυτὸν ταπεινωθήσεται· ὁ δὲ ταπεινὼν ἑαυτὸν ὑψωθήσεται.

- 15 ^a Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἅπτη- ^a Matt. 19.
16 ται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς. ^b ὁ δὲ ^b Marc. 10.
Ἰησοῦς προσκαλεσάμενος αὐτὰ, εἶπεν· Ἄφετε τὰ παιδιά ^c Matt. 18.
ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιού- ^d 3. et 19. 14.
17 των ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. ^e ἀμὴν λέγω ὑμῖν, ὅς ^e 1 Cor. 14.
ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ ^f 20.
εἰσέλθῃ εἰς αὐτήν. ^f 1 Pet. 2. 2.
18 ^g Καὶ ἐπρωῶτησέ τις αὐτὸν ἄρχων, λέγων· Διδάσκαλε ^g Matt. 19.
ἀγαθὲ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; Εἶπε δὲ ^h 16.
19 αὐτῷ ὁ Ἰησοῦς· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ ^h Marc. 10.
20 μὴ εἰς, ὁ Θεός. ⁱ τὰς ἐντολάς οἶδας· Μὴ μοιχεύσης· ⁱ Exod. 20.
μὴ φονεύσης· μὴ κλέψης· μὴ ψευδομαρτυρήσης· ^j 12, 13.
21 τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου. ὁ δὲ ^k Deut. 5.
22 εἶπε· Ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου. ^l ἀκούσας ^k 16, 17.
δὲ ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ· Ἔτι ἐν σοὶ λείπει πάντα ^m Rom. 13. 9.
ὅσα ἔχεις πώλησον, καὶ διάδος πτωχοῖς, καὶ ἔξεις θησαυρόν ⁿ Eph. 6. 2.
23 ἐν οὐρανῷ· καὶ δεῦρο ἀκολούθει μοι. ὁ δὲ ἀκούσας ταῦτα, ^o Col. 3. 20.
24 περίλυπος ἐγένετο· ἦν γὰρ πλούσιος σφόδρα. ^p Ἰδὼν δὲ ^o Matt. 6.
αὐτὸν ὁ Ἰησοῦς περίλυπον γενόμενον, εἶπε· Πῶς δυσκόλως ^q 19, 21.
οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν ^r Tim. 6.
25 τοῦ Θεοῦ. Εὐκοπώτερον γὰρ ἐστὶ, κάμηλον διὰ τρυμαλιᾶς ^s 19.

But the force of the Article is better laid down by Bp. Middleton. thus: "Whenever an attributive noun is placed in opposition with a personal pronoun, such attributive has the Article prefixed. Thus in Luke vi. 24. ὑμῖν τοῖς πλουσίοις. xi. 46. ὑμῖν τοῖς νομικοῖς. We have the same form of speech also in Herodot. ix. p. 342. μετὰ τὴν ἰκέτιν. Plut. Conv. vii. Sap. p. 95. ἐμὲ τὸν εὐστεινον. See also Soph. Elect. 282. Eurip. Ion. 348. Aristoph. Av. 5. Acharn. 1154. Eccles. 619. Of the usage in question the ground is sufficiently obvious. The Article here, as elsewhere, marks the assumption of its predicate; and the strict meaning of the publican's prayer is, 'Have mercy on me, who am confessedly a sinner;' or, 'seeing that I am a sinner, have mercy on me.'

14. δεδικαιωμένος—ἢ ἐκεῖνος] There is thought to be here the common ellipse of μάλλον. But it is better, with Rosenm. and Kuin., to suppose that, as the Hebrews often express a simple negation by a comparative, (as in Gen. xxxviii. 26, and 1 Sam. xxiv. 18.) so here the sense is, that the Publican went away justified, but not the Pharisee. This view is supported by the authority of Euthym.

For ἢ most of the MSS. and almost all the early Edd. have ἢ γάρ, which is approved by Mill. and adopted by almost every Editor from Wets. to Scholz. But though the more difficult

is usually to be considered the preferable reading; yet that principle does not extend to manifest violations of the propriety of the language. And, notwithstanding what those Editors say, this use of γάρ cannot be defended, as appears from the vain attempts made to explain it. For to render it *sanē*, or *nimirum*, or to consider it as having reference to a clause omitted, is alike objectionable. And to regard it as *redundant*, is puerile. The canon in question, therefore, does not apply. And as this differs so slightly from another reading, namely, ἢπερ, found in some MSS. and Basil, I cannot but consider the ἢ γάρ as an error of the scribes, who had ἢπερ in their archetypes. Whether, indeed, that be the true reading, I doubt. It seems to have been a very early correction of Luke's Greek. For elegance of style would require ἢπερ. It may be added, too, that every antient Version of credit represents ἢ or ἢπερ, not ἢ γάρ. How περ might be confounded with γάρ (especially by those who did not consider the construction) is obvious from the strong similarity between π and γ and α and ε. That ἢ rather than ἢπερ is the true reading, is probable from the former occurring supra xv. 7. *sine var. lect.*

15. τὰ βρέφη] i.e. the children of the persons who resorted to him. On the rest of the Chap., see the Notes on the parallel passages of Matth. and Mark.

ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ
εἰσελθεῖν. Εἶπον δὲ οἱ ἀκούσαντες· καὶ τίς δύναται σωθῆ- 26
ναι; ἡ δὲ εἶπε· Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ 27
ἐστὶ παρὰ τῷ Θεῷ. Ἔειπε δὲ ὁ Πέτρος· Ἴδου ἡμεῖς 28
ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμεν σοι. ὁ δὲ εἶπεν αὐ- 29
τοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς ἐστὶν ὃς ἀφήκεν οἰκίαν,
ἢ γονεῖς, ἢ ἀδελφούς, ἢ γυναῖκα, ἢ τέκνα, ἐνεκεν τῆς βα-
σιλείας τοῦ Θεοῦ, ὅς οὐ μὴ ἀπολάβῃ πολλαπλασίονα ἐν 30
τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον.

^m ΠΑΡΑΛΑΒΩΝ δὲ τοὺς δώδεκα, εἶπε πρὸς αὐτούς· 31
Ἴδου ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ τελεσθήσεται πάντα
τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου.
ⁿ παραδοθήσεται γὰρ τοῖς ἔθνεσι, καὶ ἐμπαιχθήσεται, καὶ 32
ὕβρισθήσεται, καὶ ἐμπτυσθήσεται, καὶ μαστιγώσαντες ἀπο- 33
κτενοῦσιν αὐτόν· καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. καὶ 34
αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμ-
μένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

^o Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱεριχώ, τυ- 35
φλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν· ἀκούσας δὲ 36
ὄχλου διαπορευομένου, ἐπυνθάνετο τί εἶη τοῦτο. ἀπήγγει- 37
λαν δὲ αὐτῷ, ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται· καὶ 38
ἐβόησε λέγων· Ἰησοῦ υἱὲ Δαβὶδ, ἐλέησόν με! καὶ οἱ προά- 39
γοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῷ μᾶλ-
λον ἔκραζεν· Υἱὲ Δαβὶδ, ἐλέησόν με. σταθεῖς δὲ ὁ Ἰησοῦς 40
ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν· ἐγγίσαντος δὲ αὐτοῦ, 41
ἐπηρώτησεν αὐτόν λέγων· Τί σοι θέλεις ποιῶσ; ὁ δὲ
εἶπε· Κύριε, ἵνα ἀναβλέψω. ^p καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· 42
Ἀνάβλεψον· ἡ πίστις σου σέσωκέ σε. καὶ παραχρῆμα 43
ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν Θεόν· καὶ πᾶς
ὁ λαὸς ἰδὼν, ἔδωκεν αἶνον τῷ Θεῷ.

XIX. ΚΑΙ εἰσελθὼν διήρχετο τὴν Ἱεριχώ· καὶ ἰδὼν 1
ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος· καὶ αὐτὸς ἦν ἀρχιτε- 2
λώνης· καὶ οὗτος ἦν πλούσιος. καὶ ἐξῆτει ἰδεῖν τὸν Ἰησοῦν 3
τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ
μικρὸς ἦν. καὶ προδραμὼν ἔμπροσθεν, ἀνέβη ἐπὶ συκομο- 4

XIX. 1. διήρχετο] Campb. and Wakef. render 'was passing through'; rightly, I conceive.

2. ἀρχιτελώνης] The best Commentators are agreed that this signifies a chief tax gatherer, a sort of receiver-general of a district, in which several publicans, who were inferior collectors, were employed. That Zacchæus was a Jew, and not, as some imagine, a Gentile, is pretty certain from ver. 9. The occurrence of οὗτος after αὐτός may seem harsh, but examples from the Classics are adduced by Bornem. The οὗτος

has somewhat of emphasis, and as many render, "And the man was rich."

3. ἐξῆτει—τίς ἐστι] On this idiom, see Vig. and Matth. Gr. Gr. § 295. 3. Τίς signifies *qualis*, what sort of person. The use of ἀπὸ before τοῦ ὄχλου is Hellenistic, and formed on the Hebr. ב, on account of.

4. προδραμὼν ἔμπρ.] The Commentators adduce similar pleonasms from the Classical writers. Yet it may be doubted whether there is ever, strictly speaking, a pleonasm at all. There is almost always a strengthening of the sense.

- 5 ρεαν, ἵνα ἴδῃ αὐτόν· ὅτι [δι'] † ἐκείνης ἡμελλε διέρχεσθαι.
 6 καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν
 αὐτόν, καὶ εἶπε πρὸς αὐτόν· Ζακχαῖε, σπένσας κατάβηθι·
 6 σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι. καὶ σπένσας
 7 κατέβη, καὶ ὑπεδέξατο αὐτόν χαίρων. καὶ ἰδόντες ἅπαντες
 διεγόγγυζον, λέγοντες· Ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθε
 8 καταλῦσαι. ⁹ σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν κύριον· ⁹ Supr. 3.
 Ἰδοὺ, τὰ ἡμίση τῶν ὑπαρχόντων μου, κύριε, δίδωμι τοῖς
 πτωχοῖς· καὶ εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετρα-
 9 πλουν. ¹⁰ εἶπε δὲ πρὸς αὐτόν ὁ Ἰησοῦς· Ὅτι σήμερον σω- ¹⁰ Supr. 13.
 τηρία τῷ οἴκῳ τούτῳ ἐγένετο· καθότι καὶ αὐτὸς υἱὸς ¹⁰ 16.
 10 Ἀβραάμ ἐστιν. ¹¹ ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι ¹¹ Matt. 10.
 καὶ σῶσαι τὸ ἀπολωλός. ¹¹ 6. et 15. 24.
 11 ἈΚΟΥΟΝΤΩΝ δὲ αὐτῶν ταῦτα, προσθεὶς εἶπε παρα- ¹¹ 14.
 βολήν, διὰ τὸ ἐγγὺς αὐτόν εἶναι Ἱερουσαλὴμ, καὶ δοκεῖν ¹¹ Marc. 13.
 αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀνα- ¹¹ 34.
 12 φαίνεσθαι. ¹² εἶπεν οὖν· Ἀνθρώπος τις εὐγενὴς ἐπορεύθη ¹² 34.
 εἰς χώραν μακρὰν, λαβεῖν ἐαυτῷ βασιλείαν, καὶ ὑποστρέψαι.
 13 καλέσας δὲ δέκα δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς,
 14 καὶ εἶπε πρὸς αὐτούς· Πραγματεύσασθε ἕως ἔρχομαι. οἱ

— ἐκείνης] Sub. ὅδον, and indeed διὰ, which, though it is found in the common text, and in very many MSS., yet is omitted in most of the ancient MSS., and cancelled by almost every recent Editor. The ellip., however, is harsh; and not to be defended by a similar one at v. 19., for, as Bornem. remarks, and I had myself long conjectured, there can be little doubt that the true reading there is ποῖα, and here ἐκείνη.

5. εἶδεν αὐτόν, &c.] The ancient and early modern Commentators rightly refer our Lord's knowledge of the name and circumstances of Zacchæus to his Divine omniscience. For notwithstanding that several recent Commentators endeavour to account for it on natural principles, yet the former view is more agreeable to the air of the whole passage.

— μεῖναι] 'to sojourn.' See Note on Matt. x. 12. The Aorist is for the Present.

7. καταλῦσαι] 'to be a guest with.' See Note on Luke ix. 12.

8. σταθεὶς—εἶπε] Construe: σταθεὶς δὲ πρὸς τὸν Κύριον εἶπε (πρὸς αὐτόν), i.e. after Zacchæus had been introduced into the presence of Jesus, (and had thereby an opportunity of addressing him,) he said, &c. So Acts v. 20. σταθέντες λαλεῖτε. and xxvii. 22.

— δίδωμι] Grot., Wets., Campb., Whitby, and others take this as Present for Future, to denote firmness of purpose. But it is better to suppose, with Euthym., Theophyl., and Vat., the sense to be, 'I do [hereby] give; or with Bornem., dare volo; agreeably to which Christ says, This day is salvation come unto thee, &c.'

9. εἶπε δὲ πρὸς αὐτόν.] The πρὸς is by some rendered concerning. But though that signification does occur, yet never in the phrase εἶπε δὲ. And

although Zacchæus is just after spoken of in the third person, yet we have only to suppose that the latter clause was addressed to the by-standers, and the former to Zacchæus, whose declaration required some reply. I have pointed accordingly. Τῷ οἴκῳ is by some referred to the master of the house. But it is most natural to interpret it of the family. Compare John iv. 53. Acts x. 2.

— καθότι] forasmuch as, inasmuch as. The Particle thus denotes cause, and, as is often the case with γάρ, the use here is elliptical; q. d. Yes I do this, because &c.

11. δοκεῖν αὐτοὺς, &c.] Our Lord's words just before declared his Messiahship, and the Apostles supposed them to imply his speedy entrance upon his reign, and assuming the character of liberator of the Jewish nation. This erroneous opinion our Lord corrects in the following parable, on which see Notes on Matt. xxv. 14. seqq.

12. εὐγενὴς] 'one of noble birth,' like the Roman Patricians. λαβεῖν ἐαυτῷ βασ. Whitby, Campb., and Schleus. have shown, that this signifies 'to receive institution to a kingdom, procure for himself royalty,' i.e. in his own country, as was the case with Archelaus and Herod; a circumstance of great notoriety.

13. δέκα δ. ε.] ten of his servants. This is merely (as Euthym. remarks) a round number. Πραγματεύσασθε. The word signifies literally and in the Classical writers, 'to be engaged in business;' but here it is used as a deponent, in the sense 'to do business with by investment in trade. Thus πραγματεύτης is used both in the Classical writers and the LXX. to denote a merchant. The term in Matthew is ἐργάζεσθαι.

δὲ πολῖται αὐτοῦ ἐμίσουν αὐτὸν· καὶ ἀπέστειλαν πρεσβείαν
ὀπίσω αὐτοῦ, λέγοντες· Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ'
ἡμᾶς. καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν 15
βασιλείαν, καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους τούτους,
οἷς ἔδωκε τὸ ἀργύριον, ἵνα γνῶ τίς τί διεπραγματεύσατο.
παρεγένετο δὲ ὁ πρῶτος λέγων· κύριε, ἡ μνᾶ σου προσειρ- 16
γάσατο δέκα μνᾶς. ^{u Supr. 16.} "καὶ εἶπεν αὐτῷ· Εὖ ἀγαθὲ δούλε· ὅτι 17
ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα
πόλεων. καὶ ἦλθεν ὁ δεύτερος λέγων· κύριε, ἡ μνᾶ σου 18
ἐποίησε πέντε μνᾶς. εἶπε δὲ καὶ τούτῳ· Καὶ σὺ γίνου 19
ἐπάνω πέντε πόλεων. καὶ ἕτερος ἦλθε λέγων· κύριε, ἰδοὺ 20
ἡ μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ. ἐφοβούμην 21
γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ, αἵρεις ὁ οὐκ ἔθηκας,
καὶ θερίζεις ὁ οὐκ ἔσπειρας. ^{x 2 Sam. 1.} *λέγει δὲ αὐτῷ· Ἐκ τοῦ 22
16. ^{Matt. 12.} στόματός σου κρινῶ σε, πονηρὲ δούλε. ἦδεις ὅτι ἐγὼ ἄν-
37. θρωπος αὐστηρὸς εἰμι, αἵρων ὁ οὐκ ἔθηκα, καὶ θερίζων ὁ οὐκ
ἔσπειρα· καὶ διατί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ τὴν 23
τράπεζαν, καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό; καὶ
^{y Supr. 8.} τοῖς παρεστῶσιν εἶπεν· Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν, καὶ 24
16. ^{Matt. 13.} δότε τῷ τὰς δέκα μνᾶς ἔχοντι. καὶ εἶπον αὐτῷ· κύριε, ἔχει 25
12. ^{et 25. 29.} δέκα μνᾶς. ^{Marc. 4. 25.} *λέγω γὰρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθή- 26

14. οὐ θέλομεν &c.] The earlier Commentators say that this adverts to the case of Archelaus. But that view is liable to objections; and therefore it is better, with most recent Commentators, to regard the circumstance as introduced *ad ornatum*; though, strictly speaking, it forms an interesting feature of the story.

16. *προσειργάσατο*] In this use of *ἐργάζεσθαι* there is the same metaphor as that by which we say 'to make money,' viz. by investment in trade. Money so employed was said to be *ἐνεργον*; on the contrary, what was allowed to lie dormant was said to be *ἄργον*.

17. *ἴσθι ἔξ. ἔχων*] This idiom is found in the Classical writers as well as the Scriptural ones. *Ἐπᾶνω*. This sense as denoting *authority over* is rare in the Classical writers, and only occurs in the later ones. There is here (as I remarked in Recens. Synop.) an allusion to the ancient Oriental custom of assigning the government and revenues of a certain number of cities to a meritorious officer. See the examples in proof of this in Recens. Synop. and especially in my Note on Thucyd. i. 138.

20. *σουδαρίῳ*] The word is of Latin origin, and denotes such a cloth as was among the ancients generally used as a *kerchief*, but sometimes as a *napkin*, i. e. little wrapper. And from the Rabbinical writers it appears that such were sometimes used to wrap money in and lay it by.

21. *αὐστηρὸς*] The word primarily, as applied to feeling, signifies *dry, harsh*; and, as applied to the taste, *sour and crabbed*; and in a metaphorical sense, *severe and cynical*; or, in another view, *severe and gripping*, which is the sense here.

The following are examples. Dio Chrys. Orat. 12. p. 207. *ἀνδρα αὐστηρον*. Hor. Ep. i. 7, 91. *Durus nimis attentusque videris esse mihi*. See also i. 5, 13. & Serm. ii. 6, 82.

— *αἵρεις ὁ οὐκ ἔθηκας*] A proverbial expression like Matt. xxv. 24. Kypke observes that *αἵρω* is used of the taking up and carrying off any thing which has been found, and mentions a law of Solon *ἂ μὴ ἔθου, μὴ ἀνέλη· εἰ δὲ μὴ, θάνατος ἢ ζημία*. He and Wets. adduce other passages, from which it is clear that the pure Greek idiom requires *ἀναιρεῖσθαι*. And as no example is adduced of *αἵρειν* in the sense of carrying off and appropriating, it may be regarded as a Hebraism, though an idiom exactly corresponding to it is found in the Ang. Sax. and old English *Hlifstan*, to *lift*, i. e. carry off, appropriate by theft.

23. *τράπεζαν*] The word denotes 1. a table; 2. a money-table or counter, on which the money changers did their business. But as those counters were, no doubt, provided with desks or tillers, for the deposit of money, so *τράπεζα* came to mean 3. a place for the investment of money, just as our *bank* originally only denoted a counter, being derived from *άβαξ*.

Many MSS. and Edd. here omit the Article. But there is no proof that the phrase had become so common that the Article, which is properly *requisite*, could be dispensed with.

— *ἔπραξα*] This sense of *πράσσειν* for *exigere* is found also in the Classical writers, but generally in the middle voice.

26. The Commentators are not agreed whether these are the words of our Lord, or of the King.

- σεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. πλὴν τοὺς ἐχθρούς μου ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς, ἀγάγετε ἰδὲ, καὶ κα-
 28 τασφάξτε ἐμπροσθέν μου. ^z καὶ εἰπὼν ταῦτα, ἐπορεύετο ^{z Marc. 10, 32.} ἐμπροσθεν, ἀναβαίνων εἰς Ἱεροσόλυμα.
- 29 ^a ΚΑΙ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν, ^{a Matt. 21, 1. Marc. 11.1.}
- 30 πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ εἰπών· Ὑπάγετε εἰς τὴν κατέναντι κώμην ἐν ἧ εἰσπορευόμενοι εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς
 31 πώποτε ἀνθρώπων ἐκάθισε· λύσαντες αὐτὸν ἀγάγετε. καὶ εἰάν τις ὑμᾶς ἐρωτᾷ· Διὰ τί λύετε; οὕτως ἐρεῖτε αὐτῷ·
 32 Ὅτι ὁ κύριος αὐτοῦ χρεῖαν ἔχει. ἀπελθόντες δὲ οἱ ἀπε-
 33 σταλμένοι, εὗρον καθὼς εἶπεν αὐτοῖς· λύνωντων δὲ αὐτῶν
 34 τὸν πῶλον, εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτούς· Τί λύετε τὸν πῶλον; οἱ δὲ εἶπον· Ὁ κύριος αὐτοῦ χρεῖαν ἔχει.
- 35 ^b καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν καὶ ἐπὶ ῥίψαντες ^{b Joh. 12, 14. 1 Reg. 9, 13.} ἑαυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον, ἐπεβίβασαν τὸν Ἰησοῦν.
- 36 πορευομένου δὲ αὐτοῦ, ὑπεστρώννον τὰ ἱμάτια αὐτῶν ἐν τῇ
 37 ὁδῷ. Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τὴν καταβάσει τοῦ ὄρους τῶν Ἐλαιῶν, ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν Θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν
 38 εἶδον δυνάμεων, ^c λέγοντες· Εὐλογημένος ὁ ἐρχόμενος βασι- ^{c Ps. 118, 26. sup. 2, 14. Eph. 2, 14.} λεὺς ἐν ὀνόματι κυρίου· εἰρήνῃ ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις!
- 39 καὶ τινες τῶν φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτόν· Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. ^d καὶ ^{d Hab. 2, 11.}
- ἀποκριθεὶς εἶπεν αὐτοῖς· Λέγω ὑμῖν, ὅτι εἰάν οὗτοι σιωπή-
 41 σωσιν, οἱ λίθοι κεκραῖζονται. Καὶ ὡς ἤγγισεν, ἰδὼν τὴν
 42 πόλιν, ἐκλαυσεν ἐπ' αὐτὴν λέγων· Ὅτι εἰ ἔγνως καὶ σὺ,

According to the former interpretation, they may be supposed to be a parenthetical admonition to the disciples. This, however, would be harsh, and makes the next verse exceedingly so. The latter interpretation is therefore preferable, especially since it is required by the parallel passage in Matth. Yet it is not unattended with difficulty, which is not diminished by placing (as many Editors do) ver. 25, in a parenthesis. Besides, the words are plainly not parenthetical. To remove this difficulty, many Commentators suppose an ellip. of ὁ δὲ κύριος εἶπε· ὁ δὲ. But that is too arbitrary. Nor indeed can ellipsis apply to this case; which is one of those numerous instances in which γὰρ is used in answers, and where it has, indeed, a causative force, with reference to something which has preceded, or might have preceded, as belonging to the subject. See Acts ii. 15. & xvi. 37. Here ὁ δὲ may be supposed to be referred to, or, "it is my will and pleasure."

27. ἀγάγετέ—μου] A custom derived, no doubt, from the barbarous ages, but (as appears from the Classical citations in Wets.) retained

by the most civilized nations of antiquity. It even yet continues in the East, which has ever been the seat of peculiar atrocity in the treatment both of criminals and of captured enemies.

28. ἐπορεύετο ἐμπροσθεν] 'he went forward [on his journey].'

33. οἱ κύριοι αὐτοῦ] I have shown in Recens. Synop. that the sense is, 'those who had a power over it,' including the servants of the owner. This use of κύριος is frequent in the Classical writers.

40. οἱ λίθοι κεκραῖζονται] Grot. and Wets. have shown that this is a proverbial form of expression, denoting that it is a moral impossibility for a thing to be otherwise than as it is. And they adduce several examples from the Greek and Latin writers, to which I have, in Recens. Synop., subjoined a most apposite one from Æschyl. Agam. 36. οἶκος δ' αὐτός, εἰ φθογγὴν λάβοι, Σαφροτατ' ἂν λέξειεν. Our Lord had probably in view Habakkuk ii. 11.

42. εἰ ἔγνως] On the force of the phraseology, Commentators are divided in opinion. Some

καὶ γε ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου· ὅτι ἤξουσιν ἡμέραι ἐπὶ σέ, ⁴³ καὶ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι, καὶ περικυκλώσουσί σε, καὶ συνέξουσί σε πάντοθεν, ⁴⁴ καὶ ἐδαφιοῦσί σε ⁴⁴ καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν ἐν σοί λίθον ἐπὶ λίθῳ· ἀνθ' ὧν οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς σου.

¹ Reg. 2.
7, 8.
Mich. 3. 12.
Matt. 24.
1, 2.
Marc. 13. 2.
Infr. 21. 6.

¹ Matt. 21.
12.
Marc. 11.
11.
g 1 Reg. 8.
29.
Esa. 56. 7.
Jer. 7. 11.
Matt. 21.
13.
Marc. 11.
17.
h Marc. 11.
8.
Joh. 7. 19.
et 8. 37.

Ἐκείνῃ τῇ ἡμέρᾳ, ὡς ἔφη, ἔρχεται ὁ κύριος καὶ οἱ ἅγιοι, καὶ ἐκβάλλει τοὺς ⁴⁵ πωλοῦντας ἐν αὐτῷ καὶ ἀγοράζοντας, ⁴⁶ λέγων αὐτοῖς· Γέ- ⁴⁶ γραπται· Ὁ οἶκος μου οἶκος προσευχῆς ἐστίν· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.

Ἡμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν. ⁴⁷ Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ⁴⁷ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ ⁴⁸ πρῶτοι τοῦ λαοῦ· καὶ οὐχ εὔρισκον τὸ τί ποιήσωσιν, ὁ δὲ ⁴⁸ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

¹ Matt. 21.
23.
Marc. 11.
27.
Act. 4. 7.
et 7. 27.

XX. ¹ Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων, διδά- ¹ σκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου, ² ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσ- ² βυτέροις, καὶ εἶπον πρὸς αὐτόν, λέγοντες· Εἰπέ ἡμῖν ἐν ³ ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστίν ὁ δούς σοι τὴν ἐξου- ³ σίαν ταύτην; ἀποκριθεὶς δὲ εἶπε πρὸς αὐτούς· Ἐρωτήσω ⁴ ὑμᾶς καὶ γὰρ ἓνα λόγον, καὶ εἰπάτέ μοι· ⁴ Τὸ βάπτισμα Ἰω- ⁵ άννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; οἱ δὲ συνελογίσαντο ⁵ πρὸς ἑαυτούς, λέγοντες· Ὅτι εἰάν εἰπωμεν· Ἐξ οὐρανοῦ· ⁶ ἔρεϊ· Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; εἰάν δὲ εἰπωμεν· ⁶ Ἐξ ἀνθρώπων· πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς· πεπεισμένους

take ei for eithe, 'would that thou hadst considered;' which use is sometimes found both in the Scriptural and Classical writers. Others suppose an ellipsis, *per aposiopesis*, of *ὡς ἂν ἔχοι* or the like. And this view, which is adopted by most of the best Commentators, antient and modern, seems preferable. The aposiopesis is frequent in language uttered under grief or any of the violent passions. Grot. has here shown that our Lord's weeping, while it evinces his extreme sensibility and benevolence, does not derogate from, but enhances, his dignity. I would here compare the following passage of Plut. Demosth. 27. καὶ πρὸς τὴν Ἀττικὴν ἀποβλέπων δεδακρυσμένος—καὶ πρὸς τὴν ἀκρόπολιν ἀνατείνας τῆς χειρὸς εἰπεῖν, ὡ δέσποινα πόλις, &c.

— καὶ γε] et quidem.

— τὰ πρὸς εἰρήνην] Sub. ἀνήκοντα or the like. By *elp.* is meant *felicity, salvation.*

— νῦν δὲ ἐκρύβη, &c.] I would paraphrase thus: 'But now, by an inexcusable ignorance, thou rejectest light offered and pressed upon thee: and therefore perish thou must.'

43. χάρακα] 'a rampart.' So called from the *χάρακας*, or *strong pales*, which were driven down to preserve the *agger*, or mound of earth, in due form. There is here a manifest prediction,

and lively description of the siege of Jerusalem; and the *accumulation of terms*, *περικυκλώσουσι* and *συνέξουσιν*, designate the severity of the blockade.

44. ἐδαφιοῦσι—σοί.] The best Commentators are agreed that there is in *ἐδαφ.* a syllepsis, of demolishing the building, and of dashing the inhabitants against the stones. Both senses are found in use, and both here seem to be meant.

— τὸν καιρὸν τῆς ἐπισκοπῆς σου.] There has been some difference of opinion on the sense of *ἐπισκοπή* here, which, as being a word of middle signification, admits both of a good and a bad sense. Some Commentators take it here in the latter, which may be defended, and that sense is elsewhere found. But the former seems more apposite, and is adopted both by Theophyl. and Euthym., and the best modern Commentators; and this sense occurs in Job x. 12. & xxxiv. 9.

48. ἐξεκρέματο] 'hung on his words,' i.e. heard him with deep interest. Of this sense of *ἐκκρεμάσθαι*, and the Latin *pendere*, examples are adduced by the Commentators, to which I add Thucyd. vii. 75. and Genes. xlv. 30. Virg. Æn. iv. 79.

XX. 6. καταλιθάσει ἡμᾶς] The Priests had

- 7 γάρ ἐστιν Ἰωάννην προφήτην εἶναι. καὶ ἀπεκρίθησαν μὴ
8 εἰδέναι πόθεν. καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐδὲ ἐγὼ λέγω
ὑμῖν ἐν ποίᾳ ἔξουσίᾳ ταῦτα ποιῶ.
- 9 ¹Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ¹ Matt. 21.
ταύτην· Ἀνθρωπὸς [τις] ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδοτο ^{33.}
10 αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε χρόνους ἱκανούς. καὶ ἐν ^{33.}
καίρῳ ἀπέστειλε πρὸς τοὺς γεωργούς δούλον, ἵνα ἀπὸ τοῦ
καρποῦ τοῦ ἀμπελῶνος δώσιν αὐτῷ· οἱ δὲ γεωργοὶ δείραντες
11 αὐτὸν, ἐξαπέστειλαν κενόν. καὶ προσέθετο πέμψαι ἕτερον
δούλον· οἱ δὲ κάκεινον δείραντες καὶ ἀτιμάσαντες, ἐξαπέ-
12 στειλαν κενόν. καὶ προσέθετο πέμψαι τρίτον· οἱ δὲ καὶ
13 τοῦτον τραυματίσαντες ἐξέβαλον. εἶπε δὲ ὁ κύριος τοῦ
ἀμπελῶνος· Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγα-
14 πητόν· ἴσως τοῦτον ἰδόντες ἐντραπήσονται. ^m ἰδόντες δὲ ^m Psal. 2.R.
αὐτὸν οἱ γεωργοὶ, διελογίζοντο πρὸς ἑαυτοὺς, λέγοντες· ^{Gen. 37. 18.}
Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν, ἵνα ^{Matt. 25. 3.}
15 ἡμῶν γένηται ἡ κληρονομία. καὶ ἐκβαλόντες αὐτὸν ἔξω ^{et 27. 1.}
τοῦ ἀμπελῶνος ἀπέκτειναν· τί οὖν ποιήσει αὐτοῖς ὁ κύριος ^{Joh. 11. 53.}
16 τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργούς ^{Heb. 1. 2.}
τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. ἀκούσαντες δὲ ^{Psal. 2. 1.}
17 εἶπον· Μὴ γένοιτο. ^o ὁ δὲ ἐμβλέψας αὐτοῖς, εἶπε· Τί οὖν ^o Ps. 118.
ἐστί τὸ γεγραμμένον τοῦτο· Λίθον ὃν ἀπεδοκίμασαν οἱ οἱ- ^{22.}
18 κοδομῶντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας; ^{Esai. 8. 14.}
πεσὼν ἐπ' ἐκείνον τὸν λίθον, συνθλασθήσεται· ἐφ' ὃν ὃ ^{et 28. 16.}
19 πέση, λικμήσει αὐτόν. καὶ ἐζήτησαν οἱ ἀρχιερεῖς καὶ οἱ ^{Matt. 21.}
γραμματεῖς ἐπιβαλεῖν ἐπ' αὐτόν τὰς χεῖρας ἐν αὐτῇ τῇ ^{42.}
ᾠρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι πρὸς ^{Marc. 12.}
αὐτοὺς τὴν παραβολὴν ταύτην εἶπε. ^{10.}
- 20 ^p Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους, ὑποκρι- ^p Matt. 22.
νομένους ἑαυτοὺς δικαίους εἶναι· ἵνα ἐπιλάβωνται αὐτοῦ λό- ^{13.}
^{Marc. 12.}

themselves accustomed the people to that violence. When they could not legally convict their enemies, they incited the populace to stone them by what was called the *judicium zeli*. See Joh. x. 31. Acts xiv. 19. (Grot.) Stoning was indeed enjoined in the Law of Moses as a punishment for idolatry, blasphemy, incest, and other heinous offences, and its execution was committed to the people at large. Yet it appears from Exod. viii. 23. that such sort of irregular vengeance was in use before the Law. Nor was this confined to the Jews; for we find allusions to it in Hom. II. γ. 56. and Thucyd. v. 60.

11. *προσέθετο πέμψαι*] This expression, as also that at xix. 11. *προσθεῖς εἶπε*, is an Hellenistic idiom formed on the Hebrew, and found in Gen. viii. 21. xviii. 29. Job xix. 1.

13. *ἴσως*] This is commonly rendered *it may be, perhaps*. But Pearce, Campb., and Schleus.,

object that that sense can have no place in the Scriptures, since the Spirit of truth could be under no doubt. Hence they would render it *surely*, adducing examples of that sense from the LXX. and the Classical writers, and referring to several Notes of Critics. But the difficulty started is perhaps imaginary; for the term occurs in a *parable*, and may be used to keep up the *verisimilitude* of the story. If this be not admitted, we may with Bornem. take the *ἴσως* for *οἶμαι sanē*, which he proves by references to Schaefer and Hermann.

20. *ἐγκαθέτους*] The word properly denotes one who is set or lies in a lurking place to watch another's motions, either for attacking him, or otherwise; and, in a metaphorical sense, denotes one set as a spy, whether of words or actions. *Ἐπιλαβέσθαι*, like *corripere* in Latin, is used of laying hold of any one's words for the purpose of accusation.

γον, εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. ^q καὶ ἐπηρώτησαν αὐτὸν, λέγοντες· Διδάσκαλε, ²¹ οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις, καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. ἔξεστιν ἡμῖν Καίσαρι φόρον δοῦναι, ἢ οὐ; κατανοήσας δὲ ²² αὐτῶν τὴν πανουργίαν, εἶπε πρὸς αὐτούς· Τί με πειράζετε; ²³ ἐπιδείξατέ μοι δηνάριον. τίνος ἔχει εἰκόνα καὶ ἐπιγραφὴν; ²⁴ ἀποκριθέντες δὲ εἶπον· Καίσαρος. ὁ δὲ εἶπεν αὐτοῖς· Ἀπό- ²⁵ δοτε τοίνυν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἕναν- ²⁶ τῖον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ, ἐσίγησαν.

²⁷ Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέ- ²⁸ γοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν, λέγοντες· Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν· εἰάν τις ἀδελφὸς ἀπο- ²⁹ θάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ἀποθάνῃ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. ἐπτά οὖν ἀδελφοὶ ἦσαν, καὶ ὁ πρῶτος λα- ³⁰ βὼν γυναῖκα, ἀπέθανεν ἄτεκνος· καὶ ἔλαβεν ὁ δεῦτερος τὴν ³¹ γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος· καὶ ὁ τρίτος ἔλαβεν ³² αὐτήν, ὡσαύτως δὲ καὶ οἱ ἐπτά· καὶ οὐ κατέλιπον τέκνα, καὶ ἀπέθανον· ὕστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. ³³ ἐν τῇ οὖν ἀναστάσει, τίμος αὐτῶν γίνεται γυνή; οἱ γὰρ ³⁴ ἐπτά ἔσχον αὐτήν γυναῖκα. καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ ³⁵ Ἰησοῦς· Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ ἐγκαμί- ³⁶ σκονται· οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν, καὶ ³⁷ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν, οὔτε γαμοῦσιν οὔτε ἐγκα- ³⁸ μίσκονται· οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται· ἰσάγγελοι ³⁹ γὰρ εἰσι, καὶ υἱοὶ εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες. ⁴⁰ ὅτι δὲ ἐγείρονται οἱ νεκροὶ καὶ Μωσῆς ἐμήνυσεν ἐπὶ τῆς ⁴¹ Βάτου, ὡς λέγει Κύριον, τὸν Θεὸν Ἀβραάμ καὶ τὸν Θεὸν ⁴² Ἰσαὰκ καὶ τὸν Θεὸν Ἰακώβ. Θεὸς δὲ οὐκ ἔστι νεκρῶν, ⁴³ 38

21. λαμβάνεις πρόσωπον] A phrase formed on the Heb. ²¹ מַשְׁכָּח לְפָנַי, and denoting 'to show partiality to any one.' It occurs frequently in the LXX.

31. οὐ κατέλιπον—ἀπέθανον] "Primaria sententia secundariae praemissa est, ut v. 28. et Joan xv. 6. (Bornemann.)"

35. οἱ καταξιωθέντες—τυχεῖν] Τυχεῖν is here elegantly used in the sense attain. Καταξ. is both elegant and significant. Of this turn of expression examples are adduced by Wets., to which I would add a very apposite one from Aeschyl. Prom. θνητοῦν δ' ἐν οἴκῳ προθεμένος, τοῦτον τυχεῖν οὐκ ἠξιώθη αὐτός. where ἀξίω is for καταξίω, as in Pind. Nem. x. 73. where the Schol. explains ἀξιώθειν by καταξιώ- ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

36. οὔτε γὰρ—δύνανται] By this our Lord meant to impugn the Pharisaical notion of a metempsychosis. I would compare Artemid. iii. 13. ἀθάνατοι οἱ ἀποθανόντες, εἴη μὴ κετι τεθνήξουσιν.

—ἰσάγγελοι] The Commentators are agreed that this signifies, not equal to the angels, but like unto the angels, (viz. in respect of immortality and the nature of their bodies), as in Matt. xxii. 30. ὡς ἄγγελοι. The word ἰσάγγελος is rare; but I have adduced two examples in Recens. Syn. The angels are called sons of God on account of their participation in Divine felicity and glory, as υἱοὶ τῆς ἀναστ. denotes those who are partakers in the resurrection and the future life. On which sense of υἱός, see Note on Matt. viii. 12. xi. 19.

- 39 ἀλλὰ ζώντων· πάντες γὰρ αὐτῷ ζῶσιν. Ἀποκριθέντες δὲ
 40 τινες τῶν γραμματέων εἶπον· Διδάσκαλε, καλῶς εἶπας. οὐκ
 ἔτι δὲ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.
 41 Ἔειπε δὲ πρὸς αὐτούς· Πῶς λέγουσι τὸν Χριστὸν
 42 υἱὸν Δαβὶδ εἶναι; καὶ αὐτὸς Δαβὶδ λέγει ἐν βίβλῳ Ψαλ-
 43 μῶν· Εἶπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν
 μου. ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν
 44 ποδῶν σου. Δαβὶδ οὖν κύριον αὐτὸν καλεῖ· καὶ πῶς
 45 υἱὸς αὐτοῦ ἔστιν; Ἀκούοντας δὲ παντὸς τοῦ λαοῦ, εἶπε τοῖς
 46 μαθηταῖς αὐτοῦ· Ἀποδέχετε ἀπὸ τῶν γραμματέων τῶν
 θελόντων περιπατεῖν ἐν στολαῖς, καὶ φιλοῦντων ἀσπασμούς
 ἐν ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς,
 47 καὶ πρωτοκλισίας ἐν τοῖς δείπνοις· ὅτι κατεσθίουσι τὰς οἰκίας
 τῶν χηρῶν, καὶ προφάσει μακρὰ προσεύχονται. οὗτοι λήψονται
 περισσώτερον κρίμα.
 1 XXI. Ὁ ἈΝΑΒΛΕΨΑΣ δὲ εἶδε τοὺς βάλλοντας τὰ
 2 δῶρα αὐτῶν εἰς τὸ γαζοφυλάκιον πλουσίους· εἶδε δὲ καὶ
 3 τινα χήραν πενιχρὰν βάλλονσαν ἐκεῖ δύο λεπτά, ἃ καὶ εἶπεν·
 Ἀληθῶς λέγω ὑμῖν, ὅτι ἡ χήρα ἢ πτωχὴ αὕτη πλεῖον πάν-
 4 των ἔβαλεν· ἅπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς
 ἔβαλον εἰς τὰ δῶρα τοῦ Θεοῦ, αὕτη δὲ ἐκ τοῦ ὑστερήματος
 αὐτῆς ἅπαντα τὸν βίον ὃν εἶχεν ἔβαλε.
 5 ΚΑΙ τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς
 6 καὶ ἀναθήμασι κεκόσμηται, εἶπε· Ταῦτα [ἃ] θεωρεῖτε,
 ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ,
 7 ὃς οὐ καταλυθήσεται. Ἐπηρώτησαν δὲ αὐτὸν λεγοντες·
 Διδάσκαλε, πότε οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν
 μέλλῃ ταῦτα γίνεσθαι;
 8 Ὁ δὲ εἶπε· Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ
 ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· Ὅτι ἐγὼ εἰμι·
 9 καὶ ὁ καιρὸς ἤγγικε. μὴ οὖν πορευθῆτε ὀπίσω αὐτῶν. ὅταν

38. πάντες γὰρ αὐτῷ ζῶσιν.] On the sense of these words Commentators are divided in opinion. Some (as Beza, Wets., and Dodd.) regard them as giving the result of our Lord's argument, in the sense, that "all, however dead to us, are still living, as regards God, to whom things future are as present." Others, as Kypke and Campb., consider the γὰρ as not causal but illative, and confirmatory of the proposition, "He is not a God of the dead, but of the living, for all (who are alive) live unto him, since death does not terminate our connexion with Him, inasmuch as He can recall us to life, and make that life immortal." See some interesting passages illustrative of this sentiment cited and referred to in Recens. Synop.

XXI. 5. ἀναθήμασι.] Ἀνάθημα signifies any thing laid up or apart, separated, dedicated, consecrated to God. These ἀναθήματα were usually

displayed conspicuously in the temple, either by being hung up, or otherwise serving to adorn it. These the devotees used to bring thither, not only in the hope of future blessings from heaven, but from their gratitude for past benefits. The offerings varied according to the taste, intention, or the ability of the giver, consisting of crowns, golden and silver vases, pictures, arms, &c.

6. ταῦτα] Sub. κατὰ 'as for these things;' or suppose, with Bornem., an accusative absolute; though the parallel passages strongly countenance the opinion of Rinck. Lucubr. Crit. p. 334., that ἃ is to be cancelled on the authority of several MSS. and Versions, and then a mark of interrogation placed after θεωρεῖτε.

— ἐλεύσονται ἡμέραι, &c.] Wets. appositely compares Hom. Il. 6. 164. ἔσσειται ἡμέρα. ὅταν ποτὶ ὁλώλε Ἰλιον ἱρή.

γ Matt. 22.
41.
Marc. 12.
33.
z Psal. 110.
1.
Act. 2. 34.
1 Cor. 15.
25.
Heb. 1. 13.
et 10. 13.

a Supr. 11.
43.
Matt. 23.
5, 6.
Marc. 12.
30, 30.

b Matt. 23.
14.
Marc. 12.
40.
2 Tim. 3. 6.
Tit. 1. 11.

c 2 Reg. 12.
9.
Marc. 12.
41.

d 2 Cor. 8.
12.

e Matt. 24.
1.
Marc. 13. 1.
f Supr. 19.
44.
1 Reg. 9.
7, 8.
Mich. 3. 12.

g Jer. 29. 8.
Matt. 24. 4.
Eph. 5. 6.
2 Thess. 2.
3, 3.

Col. 2. 18.
1 Joh. 4. 1.
Jer. 14. 14.
et 23. 21.

δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος.

^h **Ἐκ. 19. 2.** ^h Τότε ἔλεγεν αὐτοῖς· Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ 10 βασιλεία ἐπὶ βασιλείαν· σεισμοὶ τε μεγάλοι κατὰ τόπους 11 καὶ λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται· Ἰπρὸ δὲ τούτων ἀπάντων ἐπιβα- 12 λουσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν, παραδίδόντες εἰς συναγωγὰς καὶ φυλακὰς, ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας, ἕνεκεν τοῦ ὀνόματός μου· ἀποβήσεται δὲ ὑμῖν 13 εἰς μαρτύριον· ^k θέσθε οὖν εἰς τὰς καρδίας ὑμῶν, μὴ προμε- 14 λετῶν ἀπολογηθῆναι· Ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ 15 σοφίαν, ἥ οὐ δυνήσονται ἀντεπεῖν οὐδὲ ἀντιστῆναι πάντες 16 οἱ ἀντικείμενοι ὑμῖν· ^m παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων 17 καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων· καὶ θανατώσουσιν ἐξ ὑμῶν· ⁿ καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά 18 μου· ^o καὶ θριξέτεκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. 19 ἐν τῇ ὑπομονῇ ὑμῶν ^p κτήσασθε τὰς ψυχὰς ὑμῶν· ^r Ὄταν 20 δὲ ἴδῃτε κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερουσαλήμ, 21 τότε γινώτε ὅτι ἡγγικεν ἡ ἐρήμωσις αὐτῆς. τότε οἱ ἐν τῇ 22 Ἰουδαίᾳ, φευγέτωσαν εἰς τὰ ὄρη· καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρεῖτωσαν· καὶ οἱ ἐν ταῖς χώραις, μὴ εἰσερχέσθωσαν 23 εἰς αὐτήν. ^s ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσι, τοῦ ^t πληρωθῆ- 24 ναι πάντα τὰ γεγραμμένα. οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις 25 καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὀργὴ [ἐν] τῷ λαῷ τούτῳ.

^u καὶ πεσοῦνται στόματι μαχαίρας, καὶ αἰχμαλωτισθήσονται 24

9. ἀκαταστασίας] *Ἀκαταστασία* denotes that *unsettled state* which arises from sedition and faction, wherein the laws cease to have force, and things are carried on by force and violence. The word is only found in the later Greek writers and in the LXX.

10. φόβητρα] objects of terror, terrific prodigies. The meaning is plain from what follows, *σημεῖα ἀπ' οὐρανοῦ*, where by *σημ.* are denoted aerial phenomena.

13. ἀποβήσεται] scil. ταῦτα. *Εἰς μαρτύριον*. Sub. αὐτοῖς, (which is expressed in the parallel passage of Mark), 'that they shall be able to say at the judgment, We never heard of these things.'

15. στόμα καὶ σοφίαν] This, by a mixture of metonymy and hendiadys, stands for the faculty of speaking wisely and ably. It is not a mere Hebraism, since *στόμα* is sometimes, though rarely, used in the Greek Classical writers, as *os* in the Latin.

19. ἐν τῇ ὑπομονῇ—ὑμῶν] The sense is, 'by your persevering endurance ye will gain and preserve your lives.' For the Imperative has the force of a Future. See the Commentators, and also *Glass*, Phil. T. p. 286. who adduces several examples of this idiom as proceeding from the

Prophets. But the passages cited are of a different nature: so that I suspect that the true reading here is *κτῆσεσθε*, which is found in several of the best MSS., and no doubt more, if carefully examined. For the difference is so small as to often escape the eye. Hence the terminations are perpetually confounded. As all the best ancient Versions use the *future*, there is no doubt, considering how *literal* those Versions are, that the Translators had *κτῆσεσθε* in their copies, which is also in several of the early Fathers. Though I have not ventured to receive it, I have affixed an obelus to the common reading.

22. πληρωθῆναι] Very many MSS. have *πλησθῆναι*, which is received by several Editors.

23. ἀνάγκη] This, like the Hebr. *כרח*, is put for *θλίψις*, which is found in the parallel passage of Matth. This sense of the word occurs not only in the Sept., but also in the best Classical writers.

— ἐν τῷ λαῷ τ.] The *ἐν* is omitted in most MSS.

24. στόματι μαχ.] *Στόμα μαχ.* is thought to be a Hebraism for *כרח ב*, as in Deut. xx. 13. Yet Wets. and Elsn. adduce some examples from the Classical writers, to which may be added Theophyl. Simoc. p. 129. A.

- εἰς πάντα τὰ ἔθνη καὶ Ἱερουσαλὴμ ἔσται πατουμένη ὑπὸ
 25 ἔθνων, ἄχρι πληρωθῶσι καιροὶ ἔθνων. ¹Καὶ ἔσται σημεῖα
 ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς, καὶ ἐπὶ τῆς γῆς συνοχὴ
 26 ἔθνων ἐν ἀπορίᾳ, ἡχούσης θαλάσσης καὶ σάλου, ἀποψυχόντων
 ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ
 27 οἰκουμένη· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. ¹καὶ
 τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ
 μετὰ δυνάμεως καὶ δόξης πολλῆς.
 28 ²Ἀρχομένων δὲ τούτων γίνεσθαι, ἀνακύψατε, καὶ ἐπάρατε
 τὰς κεφαλὰς ὑμῶν· διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.
 29 ³Καὶ εἶπε παραβολὴν αὐτοῖς· Ἰδετε τὴν συκὴν καὶ
 30 πάντα τὰ δένδρα. ὅταν προβάλῃσιν ἡδὴ, βλέποντες ἀφ'
 31 ἑαυτῶν γινώσκετε ὅτι ἡδὴ ἐγγὺς τὸ θέρος ἐστίν. οὕτως καὶ
 ὑμεῖς ὅταν ἴδῃτε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστίν
 32 ἡ βασιλεία τοῦ Θεοῦ. ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ
 33 ἡ γενεὰ αὕτη, ἕως ἂν πάντα γέννηται. ⁴Ὁ οὐρανὸς καὶ ἡ γῆ
 34 παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι. ⁵Προσέ-
 χετε δὲ ἑαυτοῖς, μήποτε ⁶βαρυνθῶσιν ὑμῶν αἱ καρδίαι ἐν
 κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ αἰφνίδιος ἐφ'
 35 ὑμᾶς ἐπίσῃ ἡ ἡμέρα ἐκείνη· ⁷ὥς παγὶς γὰρ ἐπελεύσεται
 ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς.

24. πατουμένη] Some take this to mean 'occupied,' and (consequently) profaned. And they cite Apoc. xi. 2. 1 Macc. iii. 52. τὰ ἁγία σου καταπατάται καὶ βεβήλωται. And so also the Classical writers use the word. Others explain, 'shall be ignominiously treated.' Thus Wets. cites Cic. ad Attic. viii. 11. Conculcari miseram Italiam videbis proxima aestate, et quati utriusque vi, mancipis ex omni genere. To which I would add Æschyl. Eum. 110. καὶ πάντα ταῦτα λαῖξ ὁρῶ πατούμενα. & Choeph. 639.

— ἄχρι πληρωθῶσι καιροὶ ἔθνων] Commentators are not agreed on the sense of these words. Some take it to be, 'the times when the Gentiles shall be visited for their sins.' See Jer. xvii. 7. Ezek. xxi. 25, xxii. 3 & 4, xxx. 3. But that would be supposing the words to be too enigmatical. It is better, with the ancient and earlier modern Commentators, to interpret, 'the time when the number of Gentiles to be called to God shall be complete. That, however, is thought to be negated by Rom. xi. 12, seqq. And some of the best Commentators from Lightf., Whitby, and Newton downwards, are of opinion, that the words refer to a period when the Jews shall be restored, i.e. when the times of the four great kingdoms predicted by Daniel shall have expired, and the fifth, or kingdom of Christ shall be set up in their place, when the scattered sheep of Israel should be again collected and become one fold under one shepherd, as citizens of the New Jerusalem.

25. ἐν ἀπορίᾳ] Not 'with perplexity,' but 'amidst perplexity.' Συνοχή, like the Latin *angustia*, denotes such anxiety, as holds the

mind enchained. Hence it is often associated with nouns denoting distress. Ἀπορία denotes *inopia consilii*, the not knowing what to do. Σάλος denotes the tossing of the sea, and figuratively civil commotion. See Soph. (Ed. Tyr. v. 22, seqq. The reading ἡχους θαλάσσης, received by Griesb., was a mere emendation of the ancient Critics, proceeding on a misunderstanding of the passage.

26. φόβου καὶ προσδοκίας] A Hendiadys, for 'a fearful expectation.' Ἀποψυχόντων is by most Commentators explained of death; but it seems only to mean (like ἐκθνήσκω) fainting away, as we say to die away. And so in Arrian Epict. iii. 26. Προσδοκία is often used of such an expectation as is associated with fear.

28. ἀνακύψατε] ἀνακύπτειν is intransitive, and denotes to raise up the body, as opposed to συγκύπτειν in Luke xiii. 4. Wets. compares Joseph. Bell. Jud. vi. 8, 5. ὀλίγον ἐκκίψαντες ἐκ τοῦ δόους.

30. ὅταν προβῇ] Supply κάρπον, or φύλλα. Grot. cites from Dioscorid. προβάλλειν ἄνθος. So the Hebr. פָּצַח is used of the budding and shooting forth of trees.

34. κραιπάλῃ καὶ μέθῃ] The latter term denotes the drunkenness itself; and the former the head-ache and stupid feeling which supervenes, and equally indisposes the mind for all serious reflection. Βαρυνθῶσιν. Very many MSS. and early Edd. have βαρηθῶσιν, which is adopted by Wets., Matth., and others down to Scholz. I suspect that the η arose from a confusion of the υν.

35. ὥς παγὶς γὰρ ἐπελ. i.e. shall come on unexpectedly. Παγίς and σκάνδαλ-

^b Matt. 24. ^b ἀγρυπνεῖτε οὖν ἐν παντὶ καιρῷ δεόμενοι, ἵνα καταξιωθῆτε 36
^{48.} ^c 25. 12. ^c ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι
^{Marc. 13.} ^{33.} ^c ἐμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.
^{supr. 12.} ^{40.} ^c Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων· τὰς δὲ νύκτας 37
^{et 18. 1.} ¹ Thom. 5. ^c ἐξερχόμενος ἠυλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἑλαιῶν.
^c Joh. 8. ^{1, 2.} καὶ πᾶς ὁ λαὸς ὠρθριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν 38
αὐτοῦ.

XXII. ^d ἮΓΓΙΖΕ δὲ ἡ ἐορτὴ τῶν ἁζύμων, ἡ λεγομένη 1
^d Exod. 12. ^{15.} ^c πάσχα· ^c καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, τὸ, 2
^{Matt. 26. 1.} ^{Marc. 14. 1.} ^c πῶς ἀνέλωσιν αὐτόν· ἐφοβούντο γὰρ τὸν λαόν.
^c Paul. 2. 2. ^c Εἰσῆλθε δὲ ὁ Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλού- 3
^{Joh. 11. 47.} ^{Act. 4. 27.} ^c μενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δωδεκα· καὶ 4
¹ Matt. 26. ^{14.} ^{Marc. 14.} ^{10.} ^{Joh. 13. 2, 27.} ἀπελθὼν συνελάλησε τοῖς ἀρχιερεῦσι καὶ τοῖς στρατηγοῖς,
τὸ, πῶς αὐτὸν παραδῶ αὐτοῖς. καὶ ἐχάρησαν, καὶ συνέθεντο 5
αὐτῷ ἀργύριον δοῦναι. καὶ ἐξωμολόγησε· καὶ ἐζήτηε εὐκαι- 6
ρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου.
^c Matt. 26. ^{17.} ^{Marc. 14.} ^{12, 13.} ^c Ἦλθε δὲ ἡ ἡμέρα τῶν ἁζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ 7
πάσχα· καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην, εἰπών· Πορευ- 8
θέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν. οἱ δὲ εἶπον 9
αὐτῷ· Ποῦ θέλεις ἐτοιμάσωμεν; ὁ δὲ εἶπεν αὐτοῖς· Ἰδού, 10
εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσει ὑμῖν ἄνθρωπος
κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν
οἰκίαν, οὗ εἰσπορεύεται· καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς 11
οἰκίας· Λέγει σοι ὁ διδάσκαλος· Ποῦ ἐστι τὸ κατὰ-

quent images expressive of calamity (as the Hebrew פַּחַד in Ps. lvi. 6. and 1 Macc. i. 35. v. 4.) especially such as is sudden and unexpected, (as here and in Rom. xi. 9.), by which men are taken (like a beast in a trap) before they are aware. Καθημένους. The word denotes existing. There is a reference to Jer. xxv. 29.

36. σταθῆναι] This may be used, as in Luke xix. 8., of being introduced to, as a mark of honour and acceptance; or, as it is a judicial term, it may denote to be absolved or acquitted.

38. ὠρθριζε πρὸς α.] Ὀρθρίζειν denotes properly to rise early; 2ndly, to go about any business early; 3dly, and when followed by a preposition denoting motion towards, it denotes to go or resort to any place or person. In which sense it occurs here, and occasionally in the Sept.

XXII. 3. εἰσῆλθε δὲ ὁ Σ.] The best Commentators are agreed, that this does not imply a physical entry of Satan into Judas, but is to be understood of mental influence, and instigation. As those who obey the divine motions are said to receive the Spirit as a divine guest; so Satan is said to enter into those who consent unto criminal suggestions. See Joh. xiii. 2. Acts v. 9. Ephes. ii. 2. Consult the Notes on Matth. iii. 16. iv. 1. Lu. ii. 27. This view does not at all negative the personality of Satan; since that is implied.

The Article before Σατ. is omitted in many MSS. and early Edd., and is cancelled by Griesb., Vat., Tittm. and Scholz; but without reason; for though the word, as partaking of the nature both of a proper name, and an appellative, may either admit, or reject it; yet as here three-fourths of the MSS. have it, and as it is almost always found in the N. T. except in the vocative case, it must here be retained.

4. στρατηγοῖς] scil. τοῦ ἱεροῦ. On the meaning of this, Commentators somewhat vary in opinion. But I agree with Bp. Middleton. on Acts iv. 1. that the most probable view is that of Lightf., who has shown from Jewish writers that in various parts of the Temple bodies of Levites constantly mounted guard. The persons commanding these several parties were called στρατηγοί; but that, besides these, there was an officer, who had the supreme authority over all of them; and this is he whom Lightf. supposes to be called by way of eminence ὁ στρατηγὸς τοῦ ἱεροῦ at Acts iv. 1.

6. ἐξωμολόγησε] The word properly signifies to say the same thing with any one; and 2ndly, as here, to agree with, attend to what he proposes; a signification found in the best Classical writers. Ὀχλου, tumult, as we say a mob.

11. οἰκοδεσπότη τῆς οἰκίας] Bornem. compares οἰκοφύλαξ δόμων, αἰπὸλια αἰγῶν, συμβουλία συνῶν, τὰ βουκόλια τῶν βοῶν and other similar pleonasm.

- λυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;
 12 ^hκακείνος ὑμῖν δείξει ἀνώγειον μέγα ἐστρωμένον· ἐκεῖ ἐτοιμά-
 13 σατε. ἀπελθόντες δὲ εὔρον, καθὼς εἶρηκεν αὐτοῖς· καὶ ἡτοί-
 14 ^bμασαν τὸ πάσχα. Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσε, καὶ οἱ δώδεκα ἀπόστο-
 15 ^hλοι σὺν αὐτῷ. καὶ εἶπε πρὸς αὐτούς· Ἐπιθυμία ἐπεθύμησα
 τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν, πρὸ τοῦ με παθεῖν·
 16 ⁱλέγω γὰρ ὑμῖν, ὅτι οὐκέτι οὐ μὴ φάγω ἐξ αὐτοῦ, ἕως ὅτου
 17 ⁱπληρωθῇ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. καὶ δεξάμενος ποτήριον,
 εὐχαριστήσας εἶπε· Λάβετε τοῦτο καὶ διαμερίσατε ἑαυτοῖς·
 18 ^kλέγω γὰρ ὑμῖν, ὅτι οὐ μὴ πῖω ἀπὸ τοῦ γεννήματος τῆς
 19 ^kἀμπέλου, ἕως ὅτου ἡ βασιλεία τοῦ Θεοῦ ἔλθῃ. Ἐκλασας, καὶ ἔδωκεν αὐτοῖς, λέγων·
 Τοῦτό ἐστι τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο
 20 ^mποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. ὡσαύτως καὶ τὸ ποτήριον
 μετὰ τὸ δειπνῆσαι, λέγων· Τοῦτο τὸ ποτήριον, ἡ καινὴ δια-
 21 ^mθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον. Πλὴν
 ἰδοὺ, ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης.
 22 ⁿκαὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὀρίσμενον·
 23 ⁿπλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκεῖνῳ δι' οὗ παραδίδοται. καὶ αὐτοὶ
 ἥρξαντο συζητεῖν πρὸς ἑαυτοὺς, τὸ, τίς ἄρα εἴη ἐξ αὐτῶν
 24 ^oὁ τοῦτο μέλλων πράσσειν. Ὁ ἐγένετο δὲ καὶ φιλονεικία ἐν
 25 ^oαὐτοῖς, τὸ, τίς αὐτῶν δοκεῖ εἶναι μείζων. ὁ δὲ εἶπεν αὐ-
 τοῖς· Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ
 26 ^pἐξουσιάζοντες αὐτῶν ἐνεργέται καλοῦνται. ὑμεῖς δὲ

^h Matt. 26.
26.
Marc. 14.
17.

ⁱ Matt. 26.
29.
Marc. 14.
25.

^k Matt. 26.
29.
Marc. 14.
25.

^l Matt. 26.
29.
Marc. 14.
25.

^m Matt. 26.
29.
Marc. 14.
25.

ⁿ Matt. 26.
29.
Marc. 14.
25.

^o Matt. 26.
29.
Marc. 14.
25.

^p Matt. 26.
29.
Marc. 14.
25.

^q Matt. 26.
29.
Marc. 14.
25.

^r Matt. 26.
29.
Marc. 14.
25.

15. ἐπιθυμία ἐπεθύμησα] A Hebrew manner of expression, as in Gen. xxxi. 30. ἐπιθυμία γὰρ ἐπεθύμησας ἐπελθεῖν εἰς τὸν οἶκον τοῦ πατρὸς. Blackwall, and even Winer and Bornem., produce what they think similar phrases from the Greek writers, but which are not quite similar. For in Hebrew this idiom has a strongly intensive force; but scarcely ever so in the Greek Classics. As to *ἐρρωμὴ θεῖν*, cited from Xenoph. by Bornem., it does not fall under this class.

16. ἕως ὅτου] The expression (which seems a Hebraism) imports that our Lord would have no further society with them on earth. The thing to be completed was the work of human redemption by the sacrifice of Christ. Examples of a similar association of negatives are adduced by Bornem.

19. τοῦτο ποιεῖτε, &c.] Schoettg. cites various Rabbinical passages, which testify in a remarkable manner that the ancient Jewish Church in celebrating the Paschal feast, always had in view the sufferings of the Messiah.

20. τοῦτο τὸ—ἐκχυνόμενον] Bornem., after a minute discussion of the sense, lays it down as follows: "Hoc poculum, quod vestram in salutem effunditur, signum est novi fœderis per sanguinem meum sancienti."

21. ἡ χεὶρ—τραπέζης] An Oriental mode of saying 'the person is at the table with me.'

22. πορεύεται] Both the Hebrew, Greek, and Latin writers use verbs of departing, by euphemism, to denote death.

23. τίς εἴη] 'who it might be.'

24. ἐγένετο δὲ καὶ φιλονεικία, &c.] From the difference of circumstances, notwithstanding the identity of the thing itself, some Commentators maintain that this represents an occurrence distinct from that recorded at Matt. xx. 20. and Mark x. 35. But (as Doddr. remarks) "we cannot suppose such a contention for superiority should have occurred immediately after so affecting a lesson of humility;" and many eminent Commentators are of opinion that this is the same circumstance with that mentioned by Matthew and Mark, but here brought in out of the regular order, of which Luke is less observant than the other Evangelists. And as Matthew and Mark tell us that the contention took place *in the way*, before they came to Jerusalem, or even Jericho, they take *ἐγένετο* in a *pluperfect* sense, 'there had been,' viz. on the road to Jericho. At the τὸ here and just before sub. κατὰ.

25. ἐνεργέται καλοῦνται] *Εὐεργετής* was among the Greeks a title of honour, assigned to all who had deserved well of the monarch or state, defended its liberties, or increased its honour.

οὐχ οὕτως· ἀλλ' ὁ μείζων ἐν ὑμῖν, γένεσθω ὡς ὁ νεώτερος·
q Matt. 20. 98. καὶ ὁ ἡγούμενος, ὡς ὁ διακονῶν. ²⁷ τίς γὰρ μείζων, ὁ ἀνα-
Joh. 13. 14. Phil. 2. 7. κείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δέ εἰμι ἐν
μέσῳ ὑμῶν ὡς ὁ διακονῶν. Ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες ²⁸
r Supr. 12. 32. μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου· ²⁹ ²⁹ κάγω διατίθεμαι ὑμῖν,
Matt. 24. 47. καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν, ³⁰ ἵνα ἐσθίητε καὶ ³⁰
s Matt. 19. 28. πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου· καὶ
Apoc. 3. 21. * καθίσεσθε ἐπὶ θρόνων, κρίνοντες τὰς δώδεκα φυλάς τοῦ
i 1 Pet. 5. 8 Ἰσραὴλ. ³¹ Εἶπε δὲ ὁ κύριος· Σίμων, Σίμων, ἰδοὺ, ὁ Σατα- ³¹
νάς ἐξητήσατο ὑμᾶς, του σινιάσαι ὡς τὸν σίτον· ἐγὼ δὲ ³²
ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου· καὶ σύ ποτε
ἐπιστρέψας στηρίξον τοὺς ἀδελφούς σου. ὁ δὲ εἶπεν αὐτῷ ³³
Κύριε, μετὰ σοῦ ἑτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θά-
u Matt. 26. 34. νατον πορεύεσθαι. ³⁴ ὁ δὲ εἶπε· Λέγω σοι, Πέτρε, οὐ μὴ ³⁴
Marc. 14. 30. φωνήσῃ σήμερον ἀλέκτωρ, πρὶν ἢ τρίς ἀπαρνήσῃ μὴ εἰδέ-
Joh. 13. 38. ναι με. ³⁵ Καὶ εἶπεν αὐτοῖς· Ὅτε ἀπέστειλα ὑμᾶς ἄτερ ³⁵
x Matt. 10. 9. βαλαντίου καὶ πήρας καὶ ὑποδημάτων, μὴ τινὸς ὑστερή-
Marc. 6. 8. supr. 9. 3. et 10. 4. σατε; οἱ δὲ εἶπον· Οὐδενός. εἶπεν οὖν αὐτοῖς· Ἀλλὰ νῦν ³⁶
ὁ ἔχων βαλάντιον ἀράτω, ὁμοίως καὶ πήραν· καὶ ὁ μὴ ἔχων,
πωλησάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαιραν. ³⁷
³⁷ λέγω γὰρ ὑμῖν, ὅτι ἔτι τοῦτο τὸ γεγραμμένον δεῖ τε- ³⁷
y Esa. 53. 12. λεσθῆναι ἐν ἐμοί, τό· Καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ
Marc. 15. 28.

26. οὐχ οὕτως] Sub. ποιείτε., or rather ἐσσεσθε or ἐστέ.

— ὁ μείζων] From the antithetical word νεώτ. This has been by some supposed to denote 'one who is elder,' like the Latin *major*. But from the parallel passage of Matthew it is plain that νεώτ. is rather to be accommodated to μείζων than vice versa; and Kypke has adduced many Classical authorities for νεώτερος in the sense of an inferior. He shows that the expressions employed throughout have reference to office, or station in the kingdom of Christ.

28. πειρασμοῖς] 'trials, afflictions.' A sense frequent in the N. T.

29. διατίθεμαι ὑ.] The best Interpreters, ancient and modern, are of opinion that the sense of διατίθ. here is *engage for*, or *promise*; but just after it must have the further removed sense of *grant* or *bestow*. The former is found in the Sept., the latter sprang from the usual sense of *covenanting*, which implies something *granted*.

30. καθίσεσθε] So for καθίστησθε. many of the best MSS., which is received by Wets., Matth., Griesb., and others, and rightly. See Bornem.

31. ἐξητήσατο ὑμᾶς] Ἐξαίρεσθαι signifies to require any one to be delivered to one, whether for good, or (as here) for evil. See examples in Recens. Synop. The sense is, 'Satan desires to get you into his power.' Τοῦ σινιάσαι. Σινιάζειν, from σινίον, a sieve, signifies to sift, or winnow; and as that supposes agitation, commotion, and separation, so most Commentators think it denotes *perturb*, *loosen*, *undermine*, and *overthrow your fidelity*. But the sense suggested

by our common version is more apt, namely, *sift you*, *scrutinize*, or *try your fidelity, faith, and constancy*.

32. ἐπιστρέψας] neuter for reciprocal. The sense is, 'Having recovered thyself [namely from that lapse, which will happen to thee] by a sincere repentance.'

36. πωλησάτω—μάχαιραν] Some Commentators stumble at these words, not being able to reconcile them with our Lord's pacific admonitions elsewhere, and his own non-resistance when apprehended by the soldiers. Hence they resort either to vain conjectures, or harsh interpretations, alike unnecessary; since (as Grot., Wets., and other eminent modern Commentators have seen) this and the preceding phrases contain nothing more than a prediction of *impending perils*, which are opposed to the *quiet and security* of former times. The Prophets (they observe) are accustomed to metaphorically signify perilous times by representing what men then commonly do, in order to guard against danger.

The expression πωλησάτω τὸ ἱμ. is a proverbial form, by which a thing is counselled to be done at *any rate*. It is strange the Commentators should have adduced no examples of this mode of speaking. I have noted some from the purest Attic writers; e. gr. Thucyd. viii. 81. οὐδ' ἦν δὲ τελευτῶντα τὴν αὐτοῦ στραμὴν ἐξαργυρῶσαι. Xen. Anab. vii. 5. 5. καὶ προσδανεισάμενος, εἰ μὴ γ' ἄλλως ἐδώκω, καὶ ἀποδόμενος τὰ σπαντοῦ ἱμάτια.

37. Grot. paraphrases the verse thus: 'After the many other evils endured by me, the last

- 38 γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει. οἱ δὲ εἶπον· Κύριε, ἰδοὺ μάχαιραι ὡς δύνω. ὁ δὲ εἶπεν αὐτοῖς· Ἰκανόν ἐστι.
- 39 ^aΚΑΙ ἐξελθὼν ἐπορεύθη, κατὰ τὸ ἔθος, εἰς τὸ ὄρος τῶν ^aΜατθ. 26. 33.
- 40 Ἐλαιῶν ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. ^aγε- ^aΜαρκ. 14. 32.
- νόμενος δὲ ἐπὶ τοῦ τόπον, εἶπεν αὐτοῖς· Προσεύχεσθε μὴ ^aεὐχ. 18. 1. ^aΜατθ. 26. 41.
- 41 εἰσελθεῖν εἰς πειρασμόν. ^bκαὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐ- ^bΜαρκ. 14. 33.
- τῶν ὥσει λίθον βολήν, καὶ θείς τὰ γόνατα προσήχετο ^bΜατθ. 26. 39.
- 42 λέγων· Πάτερ, εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο ^cΜαρκ. 14. 35.
- ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὸν γενέσθω. ^cεὐχ. 6. 38.
- 43 ὥφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν. ^dκαὶ ^dεὐχ. 12. 27.
- 44 γενόμενος ἐν ἁγωνίᾳ, ἐκτενέστερον προσήχετο. ἐγένετο ^eHeb. 5. 7.
- δὲ ὁ ἰδρῶς αὐτοῦ ὥσει θρόμβοι αἵματος καταβαίνοντες ἐπὶ
- 45 τὴν γῆν. Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς
- τοὺς μαθητὰς αὐτοῦ, εὗρεν αὐτοὺς κοιμωμένους ἀπὸ τῆς
- 46 λύπης, καὶ εἶπεν αὐτοῖς· Τί καθεύδετε; ἀναστάντες προσ- ^eΜατθ. 26. 47.
- εύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. ^eΜαρκ. 14. 43.
- 47 ^eἘτι δὲ αὐτοῦ λαλοῦντος, Ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος ^fεὐχ. 18. 3.
- Ἰούδας, εἰς τῶν δώδεκα, προήρχετο αὐτούς, καὶ ἤγγισε τῷ

now remains, namely, that I should be brought to an ignominious death. And my lot will extend to you also; for the ignominy and hatred encountered by the master, will be visited on you his disciples. Τέλος ἔχει. This is synonymous with τελεσθῆναι, and is used by the best Classical writers of the completion of predictions. Wets. and Kypke cite many examples, as Dionys. Ital. Ant. ix. 12. τέλος εἶχε τοῖς Τ. τὰ μαυτεύματα.

38. Ἰκανόν ἐστι] The Commentators are not agreed on the sense of this expression. Some take ἰκανόν to mean, 'sufficient for a symbol of hostility.' But that would suppose the words too enigmatical. Others think there is an irony: which, however, would be suitable neither to the period nor the season. Almost all the best Commentators, ancient and modern, are agreed that ἰκανόν ἐστι is here used in a sense not unfrequent in that and similar expressions in all languages, and which is employed on occasions when we do not care to rectify a stupid misapprehension, but dismiss both the person and the thing with "It is very well:" "that will do." What is decisive of the matter is, that the phrase is not only cited from the Classical writers, but very many examples are adduced from the Rabbins.

41. ἀπεσπάσθη] Many Commentators render *propitius se*. But the more eminent, both ancient and modern, are of opinion that no violence is implied, observing, that both the Hebrews, Greeks, and Romans used many words which properly have a notion of violence with a considerable diminution, and sometimes an entire abandonment of that sense. They render, 'he withdrew himself from them;' adducing several examples, the most apposite of which is 2 Macc. xii. 10. To which I add Thucyd. vii. 80. ἀπεσπάσθη, 'separated, parted from.' See Hemsterh. on Lucian i. 256.

— λίθον βολήν] A rough mode of estimating distance, which originated in the simplicity of primitive times, and was afterwards retained in the common dialect, and even found its way into the best writers.

43, 44. These verses are rejected by some Critics. But as the external evidence for their omission is next to nothing, and the internal very slender and precarious; and as their omission is far easier to account for than their insertion, they may justly be regarded as genuine.

— ὥσει θρόμβοι αἵματος] Many Commentators have imagined that our Lord's sweat was actually blood, or bloody, and have adduced examples of this phenomenon. But the best ancient and modern Commentators (especially the recent ones) are with reason of opinion that the sense is, 'his sweat became like clots of blood.' And this the words themselves demand. Compare Acts ix. 19. Theophyl., indeed, remarks that it is a proverbial expression applied to any one who labours excessively, ὅτι αἷμα ἴδρωσε. And that interpretation is ably supported by Phot. Epist. 138. It is, however, not so satisfactory as the preceding one. After all, indeed, those who understand it of a sanguineous appearance in the sweat may be right; for the numerous references in Recens. Synop. decidedly prove, that sanguineous drops sometimes attend extreme mental perturbation. And the interpretation is strongly supported by a citation from a medical writer, *Blainville*, cited in the British Critic for 1831. P. I.

45. κοιμωμένους ἀπὸ τῆς λύπης]! The force of the expressions may best be understood by considering, that extreme grief has a stupifying tendency, which tends to a sort of heavy, though unrefreshing sleep; an effect which is alluded to in various passages of the Classical writers cited by Wets.

Ἰησοῦ φιλῆσαι αὐτόν. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἰούδα, φι- 48
λήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως; Ἰδόντες δὲ οἱ 49
περὶ αὐτὸν τὸ ἐσόμενον, εἶπον αὐτῷ· Κύριε, εἰ πατάξομεν
ἐν μαχαίρᾳ; ^οκαὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τὸν δούλον 50
τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ οὖς τὸ δεξιόν. ἀπο- 51
κριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Ἐάτε ἕως τούτου. καὶ ἀψάμενος
τοῦ ὠτίου αὐτοῦ, ἰάσατο αὐτόν. ^εΕἶπε δὲ ὁ Ἰησοῦς πρὸς 52
τοὺς παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ στρατηγούς
τοῦ ἱεροῦ καὶ πρεσβυτέρους· Ὡς ἐπὶ ληστήν ἐξεληλύθατε
μετὰ μαχαίρων καὶ ξύλων; καθ' ἡμέραν ὄντος μου μεθ' 53
ὕμῶν ἐν τῷ ἱερῷ, οὐκ ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ. ἀλλ'
αὕτη ὑμῶν ἐστὶν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους.
^ςΣΥΛΛΑΒΟΝΤΕΣ δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον 54
αὐτόν εἰς τὸν οἶκον τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει
μακρόθεν. ^ηἀψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ 55
συγκαθισάντων αὐτῶν, ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν.
ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς, καὶ 56
ἀτενίσασα αὐτῷ, εἶπε· Καὶ οὗτος σὺν αὐτῷ ἦν. ὁ δὲ ἡρνή- 57
σατο αὐτόν, λέγων· Γύναι, οὐκ οἶδα αὐτόν. Καὶ μετὰ 58
βραχύ ἕτερος ἰδὼν αὐτόν, ἔφη· Καὶ σὺ ἐξ αὐτῶν εἶ. ὁ δὲ
Πέτρος εἶπεν· Ἀνθρωπε, οὐκ εἰμί. Καὶ διαστάσης ὥσπερ 59
ὥρας μιᾶς, ἄλλος τις διίσχυριζετο λέγων· Ἐπ' ἀληθείας καὶ
οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλιλαῖός ἐστιν. ^ιεἶπε δὲ 60
ὁ Πέτρος· Ἀνθρωπε, οὐκ οἶδα ὃ λέγεις. Καὶ παραχρῆμα,
^κεἰ 18. 27. ἔτι λαλῶντος αὐτοῦ, ἐφώνησεν [ὁ] ἀλέκτωρ. ^κκαὶ στρα- 61

49. εἰ πατάξομεν] Ei has the sense *num*, as in Mark viii. 23. (where see Note) and elsewhere. 'En is said by the Commentators to be here put for σύν. But no good writers use σύν in the sense of the instrumental cause; as here; whereas ἐν is sometimes found in that sense, though in the writers of the N.T. it, no doubt, proceeded from Hebraism.

51. εἴτε ἕως τούτου] Commentators are not agreed on the sense of these words, which are, from brevity, obscure, and admit of two different interpretations, whether as supposed to be addressed to the multitude, (i.e. the soldiers and others) or to the disciples. According to the former, the sense is, 'leave me free till I shall have healed the wounded man.' That, however, requires many harsh ellipses, and yields a sense liable to serious objection. According to the latter, which is supported by the best Commentators, both antient and modern, the sense is, (by an ellipse of αὐτοῦς after εἴτε,) 'let them alone,' 'be content with this violence.' Others interpret otherwise. But the ellipse of αὐτοῦς is harsh, as is also that at ἕως τούτου. It is strange that none of the Commentators should have seen, that the true ellipse after εἴτε is τὸ πρᾶγμα. So Matt. xxvii. 49. ἀφες, "let alone." There is also a *constructio p̄gnans*, as in Thucyd. i. 71. μέχρι τούδε ἀρίστω ὑμῖν ἡ βασιλεύς. The

sense, then, is: 'Let the thing alone [after its having proceeded] thus far!'

53. ἀλλ' αὕτη—σκότους] There is here again a certain obscurity, arising from the sense being but imperfectly developed, through intensity of feeling. Some take the words to mean, 'This is the time most opportune for your purpose; this is the hour fit for deeds of darkness.' An interpretation supported by several passages from the Latin Classics. Others explain, 'This is the time destined and permitted by God, and this is the power of iniquity,' i.e. iniquity has obtained this power; αὕτη ἐστὶ being supplied before ἐξουσία. Thus σκότος is as it were personified, as in 2 Cor. vi. 14. and Col. i. 13. Compare also Matt. xxvi. 45 & 56. The latter interpretation seems preferable.

56. ἀτενίσασα αὐτῷ] Ἀτενίζειν signifies 'to fix oneself intently;' and, with ὀμμασι or ὀφθαλμοῖς, to fix one's view intently. But the words ὀμμασι, or ὀφθαλμοῖς, are almost always left to be understood, and the object of view is expressed either by an Accus. with εἰς, (as in Acts i. 10. iii. 4.) or with a Dat. without a preposition, as here and in Luke iv. 20.

58. ἀνθρωπε] This, like the *homo* of the Latin, and our *man*, is a term of expostulation.

59. διίσχυριζετο] 'strongly affirmed.'

φείς ὁ κύριος ἐνέβλεψε τῷ Πέτρῳ· καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ· "Ὅτι πρὶν
62 ἀλέκτορα φωνῆσαι, ἀπαρνήσῃ με τρίς. καὶ ἐξελθὼν ἔξω ὁ Πέτρος ἔκλανε πικρῶς.

63 ¹ Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν, ἐνέπαιζον αὐτῷ, ¹ Matt. 26. 67.
64 δέροντες· καὶ περικαλύψαντες αὐτὸν, ἔτυπτον αὐτοῦ τὸ ² Marc. 14. 65.
πρόσωπον, καὶ ἐπηρώτων αὐτὸν, λέγοντες, Προφήτευσον, ³ Job. 16. 10.
65 τίς ἐστίν ὁ παίσας σε; καὶ ἕτερα πολλά βλασφημοῦντες ⁴ Eccl. 50. 6.
⁵ Job. 18. 22.
⁶ et 19. 2.
ἐλεγον εἰς αὐτόν.

66 ^m Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ ^m Paul. 2. 2.
λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτὸν ¹ Matt. 27. 1.
67 εἰς τὸ συνέδριον αὐτῶν, λέγοντες· Εἰ σὺ εἶ ὁ Χριστός; ² Marc. 15. 1.
εἰπέ ἡμῖν. εἶπε δὲ αὐτοῖς· Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεῦ- ³ Job. 18. 23.

68 σῆτε· ἐὰν δὲ καὶ ἐρωτήσω, οὐ μὴ ἀποκριθῆτέ μοι, ἢ ἀπο-
69 λύσητε. Ἀπὸ τοῦ νῦν ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθή-

70 μενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ. εἶπον δὲ πάντες· ⁿ Dan. 7. 9.
Σὺ οὖν εἶ ὁ υἱὸς τοῦ Θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη· Ὑμεῖς ¹ Matt. 16. 27.
71 λέγετε, ὅτι ἐγὼ εἰμι. οἱ δὲ εἶπον· Τί ἔτι χρεῖαν ἔχομεν ² et 24. 30.
μαρτυρίας; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ. ³ et 25. 31.
⁴ et 26. 64.

1 XXIII. ^o ΚΑΙ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν, ἤγα- ¹ Marc. 14. 62.
2 γον αὐτὸν ἐπὶ τὸν Πιλάτον. ^p ἤρξαντο δὲ κατηγορεῖν αὐτοῦ ² Act. 1. 11.
λέγοντες· Τοῦτον εὗρομεν διαστρέφοντα τὸ ἔθνος, καὶ ¹ Thess. 1. 10.
71 κωλύοντα Καίσαρι φόρους διδόναι, λέγοντα ἐαυτὸν Χριστὸν ¹ Apoc. 1. 7.
3 βασιλέα εἶναι. ^q ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτὸν λέγων· Σὺ ^o Matt. 27. 2.
εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη· Σὺ ¹ Marc. 15. 1.
4 λέγεις. ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ² Job. 18. 28.
ῥήτορας· Οὐδὲν εὗρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ. ³ y Matt. 17. 25.
⁴ et 22. 21.

5 Οἱ δὲ ἐπίσχυνον λέγοντες· Ὅτι ἀνασεύει τὸν λαόν, διδάσ- ¹ Marc. 12. 17.
κων καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ² sup. 20. 25.
6 ἕως ὧδε. Πιλάτος δὲ ἀκούσας Γαλιλαίαν, ἐπηρώτησεν εἰ ὁ ¹ Rom. 13. 7.
7 ἄνθρωπος Γαλιλαῖός ἐστι· ² Act. 17. 7.
καὶ ἐπιγινούς ὅτι ἐκ τῆς ἔξου- ³ q Matt. 27. 11.
σίας Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα ¹ Marc. 15. 2.
² Job. 18. 33.
³ 1 Tim. 6. 13.

66. τὸ πρεσβ. τοῦ λαοῦ] Luke alone in this passage and Acts xxii. 5. gives this name to the Sanhedrim. He also at Acts v. 21. calls it ἡ γερουσία.

68. ἐὰν δὲ καὶ ἀπολύσητε] Kuin. paraphrases thus: 'If I simply tell you that I am the Messiah, you will not believe me.' If I propose questions to you by which I may show you, that I am the Messiah (See xx. 3. seqq.) you will not answer me, nor, though convinced by the weight of my arguments, interrogations, and proofs, will you release me; nevertheless I plainly declare, that from this time I shall sit at the right hand of God.' The Hebrews, it may be observed, were accustomed to accompany and follow up arguments with interrogations.

XXIII. 1. τὸ πλῆθος αὐτῶν] i.e. the chief priests and elders, with their servants and other

followers. ἤγαγον (instead of ἤγαγεν) which is found in almost all the best MSS. and supported by the Ed. Pr., is adopted by most Editors.

2. τ. εὗρομεν δ.] Εὗρίσκω is here a forensic term denoting conviction on legal examination. See examples of this sense in Kypke and Schleus.

4. οὐδὲν εὗρίσκω αἴτιον] Αἴτιον is properly an adjective neuter, from αἴτιος, denoting worthy of, or the cause of, and, when used in a judicial sense, signifies worthy of blame, and consequently of punishment.

7. ἐκ τῆς ἔξουσίας] 'ex ditione.' Ἀνέπεμψε, 'remisit,' to use the corresponding term in the Roman law. 'It was (observes Grot.) the regular practice of the Roman law to transmit or remove the prisoner to the governor of the province or district to which he belonged, though

^a Supr. 9. 7. ^b Matt. 14. 1. καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις. ὁ δὲ 8
 Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ θέλων ἐξ
 ἱκανοῦ ἰκεῖν αὐτόν, διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ· καὶ
 ἠλπιζέ τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον. ἐπηρώτα δὲ 9
 αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.
 εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, εὐτόμως κατῆ- 10
 γοροῦντες αὐτοῦ. ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς 11
 στρατεύμασιν αὐτοῦ, καὶ ἐμπαίξας, περιβαλὼν αὐτὸν ἐσθήτα
^c Act. 4. 27. λαμπράν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ. ἐγένοντο δὲ φίλοι 12
 ὁ τε Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων·
^d Matt. 27. 23. ^e Marc. 15. 14. ^f Job. 18. 38. ^g et 19. 4. προὔπηρχον γὰρ ἐν ἐχθρᾷ ὄντες πρὸς ἑαυτούς. "Πιλάτος 13
 δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν
 λαόν, εἶπε πρὸς αὐτούς· Προσῆνέγκατέ μοι τὸν ἄνθρωπον 14
 τοῦτον, ὡς ἀποστρέφοντα τὸν λαόν. καὶ ἰδού, ἐγὼ ἐνώπιον
 ὑμῶν ἀνακρίνας, οὐδὲν εὔρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον,
 ὃν κατηγορεῖτε κατ' αὐτοῦ. ἀλλ' οὐδὲ Ἡρώδης· ἀνέπεμψα 15
 γὰρ ὑμᾶς πρὸς αὐτόν, καὶ ἰδού οὐδὲν ἄξιον θανάτου ἐστὶ
^h Matt. 27. 26. ⁱ Marc. 15. 15. ^j Job. 19. 1. ^k γ Matt. 27. 15. ^l Marc. 15. 6. ^m Job. 18. 39. ⁿ Act 3. 14. πεπραγμένον αὐτῷ. ^o παιδεύσας οὖν αὐτὸν ἀπολύσω. 16
 ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἓνα. 17
 ἀνέκραζαν δὲ παμπληθεῖ λέγοντες. Αἶρε τοῦτον, ἀπόλυσον 18
 δὲ ἡμῖν τὸν Βαραββᾶν· ὅστις ἦν διὰ στάσιν τινὰ γενο- 19
 μένην ἐν τῇ πόλει καὶ φόνον βεβλημένος εἰς φυλακὴν.
 Πάλιν οὖν ὁ Πιλάτος προσεφώνησε, θέλων ἀπολύσαι τὸν 20
 Ἰησοῦν. οἱ δὲ ἐπεφώνουν λέγοντες· Σταύρωσον σταύρωσον 21
 αὐτόν! Ὁ δὲ τρίτον εἶπε πρὸς αὐτούς· Τί γὰρ κακὸν ἐπο- 22
 ἤσεν οὗτος; οὐδὲν αἴτιον θανάτου εὔρον ἐν αὐτῷ· παιδεύσας
 οὖν αὐτὸν ἀπολύσω. οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις, 23
 αἰτούμενοι αὐτὸν σταυρωθῆναι· καὶ κατίσχυον αἱ φωναὶ αὐτῶν

they had the right of trying all offences within their own province."

11. στρατεύμασιν] satellites, i. e. his body guards, as in Acts xxiii. 10. More than those Pilate would not have allowed him to bring.

12. ἐγένοντο φίλοι] 'were [made] friends.' M. Saurin thinks, that the reconciliation of Herod and Pilate was more wonderful than their enmity. The ænigma, however, is solved by the profound remark of the Stagirite: "It constitutes much to the formation of friendship, or to the recovery of it, to either love or hate the same person; to be engaged, no matter how, as colleagues in the same business." Compare Æschyl. Agam. 659.

— ἐν ἐχθρᾷ] Classical usage would require ἐπ' ἐχθρᾷ, as Thucyd. i. 69. Schleus. and Kuin. say that προὔπ. has the force of an adverb, here and at Acts viii. 9. But, in fact, ὑπαρχ. here follows the construction of τυγχάνειν, and ὄντες could not be dispensed with. For though we may say εἶναι ἐν ἐχθρᾷ, yet not ὑπαρχεῖν ἐν ἐχθρᾷ. The full sense is, 'They had been living at enmity.'

14. ἀποστρέφοντα τὸν λαόν] Scil. ἀπὸ τοῦ

Καίσαρος, 'from their allegiance to Cæsar.' So Eccclus. xlii. 13. Καὶ ὅσοι οὐκ ἀπεστράφησαν ἀπὸ Κυρίου.

15. πεπραγμένον αὐτῷ] for πεπ. ὑπ' αὐτοῦ; of which idiom many examples are adduced by Raphael and Wets. from the best writers.

16. παιδεύσας] 'having chastized.' παιδεύειν properly signifies to educate a child, and then, by an easy transition, to correct, either generally, or in some manner expressed, or understood. Here correction by flagellation is meant. Compare Acts xvi. 22.

17. ἀνάγκην εἶχε] A phrase very much like the Latin *opus habere*, yet occasionally found in the later Classical writers. The kind of necessity will depend upon the context. Here that of *custom* is meant.

21. ἐπεφώνουν] The word denotes responsive shouting. Παμπληθεῖ just before signifies 'in full chorus.' The word is found in Xen., Demosth., and other authors.

23. ἐπέκειντο] 'were very pressing and urgent with him.' See examples of this sense in Kypke, and Krebs.

- 24 καὶ τῶν ἀρχιερέων. ^a Ὁ δὲ Πιλάτος ἐπέκρινε γενέσθαι τὸ
 25 αἷμα αὐτῶν· ἀπέλυσε δὲ [αὐτοῖς] τὸν διὰ στάσιν καὶ
 φόνον βεβλημένον εἰς τὴν φυλακὴν, ὃν ἤτούντο· τὸν δὲ
 Ἰησοῦν παρέδωκε τῷ θελήματι αὐτῶν.
 26 ^b Καὶ ὡς ἀπήγαγον αὐτὸν, ἐπιλαβόμενοι Σίμωνός τινος
 Κυρηναίου [τοῦ] ἐρχομένου ἀπ' ἀγροῦ, ἐπέθηκαν αὐτῷ τὸν
 27 σταυρὸν, φέρειν ὀπισθεν τοῦ Ἰησοῦ. Ἠκολούθει δὲ αὐτῷ
 πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναικῶν, αἱ καὶ ἐκόπτοντο καὶ
 28 ἐθρήνουν αὐτόν. στραφεῖς δὲ πρὸς αὐτάς ὁ Ἰησοῦς εἶπε·
 Θυγατέρες Ἰερουσαλὴμ, μὴ κλαίετε ἐπ' ἐμὲ, πλὴν ἐφ' ἑαυτάς
 29 κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν. ὅτι ἰδοὺ, ἐρχονται ἡμέρας
 ἐν αἷς ἐροῦσι· Μακάριαι αἱ στείραι, καὶ κοιλίαι αἱ οὐκ ἐ-
 30 γέννησαν, καὶ μαστοὶ οἱ οὐκ ἐθήλασαν! ^c τότε ἄρξονται
 λέγειν τοῖς ὅρεσι· Πέσετε ἐφ' ἡμᾶς! καὶ τοῖς βουνοῖς·
 31 Καλύψατε ἡμᾶς! ^d ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦ-
 32 σιν, ἐν τῷ ξηρῷ τί γένηται; ^e ἤγοντο δὲ καὶ ἕτεροι δύο
 κακοῦργοι σὺν αὐτῷ ἀναιρεθῆναι.
 33 ^f Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον κρα-
 νίον, ἐκεῖ ἐσταύρωσαν αὐτόν, καὶ τοὺς κακοῦργους, ὃν μὲν
 34 ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν. ^g Ὁ δὲ Ἰησοῦς ἔλεγε· Πάτερ
 ἄφες αὐτοῖς· οὐ γὰρ οἶδασιν τί ποιοῦσι. διαμεριζόμενοι δὲ

^a Matt. 27.
26.
Marc. 15.
15.
Joh. 19. 16.

^b Matt. 27.
32.
Marc. 15.
21.

^c Esa. 2. 19.
Ose. 10. 8.
Apoc. 6. 16.
et 9. 6.
1 Pet. 4.

^d Jer. 25. 29.
e Joh. 19.
11.

^e Esa. 53. 12.
f Matt. 27.
33.

^f Marc. 15.
22.
Joh. 19. 17.
g Act. 3. 17.

et 7. 60.
1 Cor. 4. 12.
Paul. 22.

19.
Matt. 27.
35.
Marc. 15.
24.
Joh. 19. 23.

24. ἐπέκρινε] The word denotes the final adjudication or decree of a judge.

25. αὐτοῖς] This is omitted in many MSS. &c. and is cancelled by Griesb., Knapp, and Scholz; but rashly—for more causes may be imagined for the omission than the insertion of the word. See Rinck. Lucub. Crit. p. 336.

26. τοῦ ἐρχ. The τὸν is omitted in most MSS. and early Edd., and is cancelled by almost all Editors, and likewise by Middleton. Propriety of language will not admit it, and it seems to have arisen from the *ιου* preceding.

27. καὶ γυναικῶν] 'even of women.'

28. μὴ κλαίετε] 'weep not so much for me as,' &c. For ἐπ' ἐμὲ some MSS. have ἐπ' ἐμοί, which is supported by Lu. xix. 41. and by general Classical usage. But the other is confirmed by that of the LXX.

29. μακάριαι—ἐθήλασαν] A most awful prediction, and how exactly fulfilled the horrible narrative of their own Historian amply testifies. At τοῖς ὅρεσι &c. there is an image of calamity the most terrible. Examples of this sentiment are found in the O. T. Thus Wets. cites Is. ii. 19. Hos. x. 8. Apoc. vi. 16. ix. 6. and adds several passages also from the Classical writers. The force of this figurative language is to express, that they will seek any shelter, even in subterranean caves. That this shelter was frequently sought in the Jewish war, is attested by Josephus. See B. J. vi. 33. & iv. 9. 4.

31. ἐν τῷ ὑγρῷ—γέννηται] A proverbial form of expression; for (as we find by Ps. i. 3. Ez. xx. 47. Eccl. vi. 3. and especially the Rabbinical writers) the Hebrews were accustomed to figuratively call the righteous *green trees*, and

the wicked *dry* ones. Hence the sense here is: 'If the innocent and righteous be thus cut off, what may not be expected to befall the *wicked* and disobedient at the day of visitation which impends over you. Of *ξύλον* in the sense *tree* there are many examples, both in Classical and Hellenistic Greek.

32. ἤγοντο δὲ καὶ ἕτεροι δύο κακ.] Most Commentators think that Christ is here reckoned among malefactors, not as *being* such, but only as *being* so *considered* and *treated* by the Jews. But it is better to avoid this harsh interpretation by pointing (with Steph., Mackn., Kypke, Rosenm., Storr, Kuin., and Gratz) thus, *δύο, κακοῦργοι*, since it is plain that *κακ.* is not in concord with *ἕτεροι*, but in apposition with *κακοῦργοι*. If this punctuation be adopted, there will be an ellipse of *ὄντες* or *οἵτινες ἦσαν*. That, however, would be somewhat harsh, and is indeed unnecessary, since an *apposition* of this kind requires no comma before it. See the two examples which I have adduced in Recens. Synop. from Aristoph. I add Thucyd. iv. 67.

By *κακοῦργοι* I have in Recens. Synop. shown there is reason to think is meant *lawless insurgents*, bands of whom, like the Spanish Guerillas, used then to carry on petty hostilities with the Romans.

34. πάτερ, ἄφες αὐτοῖς &c.] Grot. here remarks, that much may be pleaded in extenuation of the crime of the *people at large*, especially in their ignorance of the real nature of the person whom they so injuriously treated. The Philosophers (he shows) considered ignorance, if not an excuse for crime, an extenuation of the guilt. To his citations from the Classical writers may be

^h Matt. 27. τὰ ἱμάτια αὐτοῦ, ἔβαλον κλῆρον. ^h καὶ εἰστήκει ὁ λαὸς 35
^{39.}
^{37.} Marc. 15. θεωρῶν. Ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς,
^{29.} λέγοντες, Ἄλλους ἔσωσε, σῶσάτω ἑαυτὸν, εἰ οὗτός ἐστιν ὁ
Χριστὸς ὁ τοῦ Θεοῦ ἐκλεκτός. ἐνέπαιζον δὲ αὐτῷ καὶ αἱ 36
στρατιῶται, προσερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ καὶ 37
λέγοντες· Εἰ σὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτὸν.
ⁱ Matt. 27. ^{17.} Ἦν δὲ καὶ ἐπιγραφὴ γεγραμμένη ἐπ' αὐτῷ γράμμασιν 38
^{37.} Marc. 15. Ἑλληνικοῖς καὶ Ῥωμαίοις καὶ Ἑβραϊκοῖς, ΟΥΤΟΣ ΕΣΤΙΝ
^{29.} ^{Joh. 19. 19.} Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ἸΟΥΔΑΙΩΝ.

Εἰς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν, 39
λέγων· Εἰ σὺ εἰ ὁ Χριστὸς, σῶσον σεαυτὸν καὶ ἡμᾶς. ἀπο- 40
κριθεὶς δὲ ὁ ἕτερος ἐπέτιμα αὐτῷ λέγων· Οὐδὲ φοβῆ σὺ τὸν
^k Matt. 27. Θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; καὶ ἡμεῖς μὲν δικαίως· 41
^{45.}
^{39.} Marc. 15. ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν
^{33.}
ⁱ Matt. 27. ἄποπον ἐπραξε. καὶ ἔλεγε τῷ Ἰησοῦ· Μνήσθητί μου κύριε, 42
^{51.} Marc. 15. ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· 43
^{39.} ^m Psal. 31. Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.
^{6.} Matt. 27. ^k Ἦν δὲ ὥσεί ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην 44
^{50.} Marc. 15. τὴν γῆν ἕως ὥρας ἑννάτης. ¹ καὶ ἐσκοτίσθη ὁ ἥλιος, καὶ 45
^{37.} ^{Joh. 19. 30.} ^{Act. 7. 59.} ^{60.} ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον· ^m καὶ φωνήσας 46

added many others which I have adduced on the same subject in a Note on Thucyd. iii. 4. (Transl.) For the chief priests and others there could be little or no excuse; but then the more magnanimous must our Lord's conduct be considered, who here rose superior in practice to what even the most enlightened sages had reached in theory; though Menander says: οὗτος κράτιστος ἐστὶν ἀνὴρ, ὃν Γοργὼν, ὅστις ἀδικεῖσθαι πλείστ' ἐπίσταται βροτῶν. There can be no doubt but that the *Jews*, as well as the Roman soldiers, were included in this prayer, which can only be supposed to import an intercession that opportunity for repentance may be granted to the guilty, and that pardon may be extended to such as should lay hold on the forbearance of God. That not a few did so, is clear from the Evangelical history contained in the Acts of the Apostles.

40. οὐδὲ φοβῆ σὺ τὸν Θεόν, ὅτι &c.] The best Commentators are agreed that the οὐδὲ must be joined with σὺ. Bornem. well expresses the sense as follows: "Ne te quidem vereri Deum, eo magis miror, quod pari es in supplicio."

41. ἀποπον] The word denotes what has no place, is naught, and therefore may well signify what is naughty or evil.

42. ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.] Markl. on Lysias i. 572., Reiske, and Kuin. think the sense is: quando redieris in regno tuo, i. e. Rex, regia potestate præditus. But though that sense ἔρχεσθαι and ἔκειν is found in the Classics, it does not obtain in the Scriptures; and altogether the above interpretation is a strained one; so that there is no reason to abandon the common opinion, that ἐν τῇ βασιλείᾳ is for εἰς τὴν βασιλείαν, especially since this idiom is common in the later Greek writers.

43. σήμερον—παραδ.] There has been much discussion both among antient and modern Commentators as to what Christ intended the penitent malefactor to understand by the "paradise" promised. Chrys., Euthym., Grot., Wets., and many of the best recent Commentators, are agreed that he could not mean to countenance Jewish fables, or the notions of the Essenes, or the Pharisaical ones (like the Mahometan) of a paradise of sensual delights. Nor must we suppose that by Paradise is meant heaven. The word is commonly supposed to be derived from the Persian *parad*, a garden—but, in fact, as Schroeder Præf. Thes. Ling. Armen. p. 36. (referred to by Bornem.) has shown, from the Armenian. Now as great pains were bestowed by the Orientals on their gardens, the word easily came to mean, as we say, a pleasure-garden, place of luxury and enjoyment. In this sense *παράδεισος* often occurs in Xenophon. Hence it is no wonder that the term came to denote, among the later Jews, the *Hades*, that pleasant abode appointed for the reception of the pious dead, until they should, after the day of judgment, be again united to their bodies in a future state. See Joseph. Bell. Jud. iii. 8, 4. & ii. 8, 11. This, Chrysost. has shown, was the idea entertained of Paradise by all the Orthodox believers of his time. The sense, therefore, meant to be expressed was, that the penitent malefactor might hope from the mercy of God for blessings far beyond the imagination of the Jewish Doctors, even a secure and quiet retreat for the time which should intervene between death and the resurrection; and also (which was implied in the other) an admittance into the regions of that eternal felicity of which the other was but a foretaste and earnest.

- φωτῇ μεγάλη ὁ Ἰησοῦς εἶπε· Πάτερ, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου· καὶ ταῦτα εἰπὼν ἐξέπνευσεν.
- 47 ^π Ἰδὼν δὲ ὁ ἐκατόνταρχος τὸ γενόμενον, ἐδόξασε τὸν Θεόν, ^π π Matt. 27. 54. Marc. 15. 39.
- 48 λέγων· Ὅντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν. καὶ πάντες οἱ συμπαραγερόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωροῦντες τὰ γενόμενα, τύπτοντες ἑαυτῶν τὰ στήθη ὑπέστρεφον. εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.
- 50 ^ο ΚΑΙ ἰδὼν, ἀνὴρ ὀνόματι Ἰωσήφ, βουλευτῆς ὑπάρχων, ^ο π Matt. 27. 57. Marc. 15. 42. Joh. 19. 38. p Supr. 2. 25, 31.
- 51 ἀνὴρ ἀγαθὸς καὶ δίκαιος· ^ν οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν· ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς καὶ προσεδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ Θεοῦ· οὗτος προσελθὼν τῷ Πιλάτῳ, ἡτήσατο τὸ σῶμα τοῦ Ἰησοῦ. ^ι καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ, οὗ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος. ^ι καὶ ἡμέρα ἦν παρασκευῇ, καὶ σάββατον ἐπέφωσκε.
- 54 ^κ Κατακολουθήσασαι δὲ καὶ γυναῖκες αἵτινες ἦσαν συναληλυθῆναι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ μνημεῖον, ^κ π Matt. 27. 62. Marc. 16. 1. Joh. 20. 1.
- 56 καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ. ^λ ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύρα· καὶ τὸ μὲν σάββατον ἡσυχάσαν
- 1 κατὰ τὴν ἐντολήν. XXIV. ^μ τῇ δὲ μιᾷ τῶν σαββάτων ὀρθρου βαθέος ἦλθον ἐπὶ τὸ μνῆμα, φέρουσαι ἅ ἡτοίμασαν ἀρώματα, καὶ τινες σὺν αὐταῖς.
- 2 ΕΥΡΟΝ δὲ τὸν λίθον ἀποκεκλισμένον ἀπὸ τοῦ μνημείου,
- 3 καὶ εἰσελθοῦσαι οὐχ εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ.
- 4 καὶ ἐγένετο ἐν τῷ διαπορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἰδοὺ, δύο ἄνδρες ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραποτύσαις.

47. *ὄντως—δίκαιος ἦν*] See Note on Matth. xxvii. 54, by which a method of removing the minute discrepancy between the accounts of the Evangelists will suggest itself. One may observe, how peculiarly suitable *ὄντως* is to this passage of Luke, and *ἀληθῶς* to those of Matthew and Mark: in the first of which the sense is, "This was truly [what he appeared to be] a just person;" in the 2d and 3d, "This was really the personage he claimed to be—the Son of God." On the distinction between *ὄντως* and *ἀληθῶς* see Tittm. de Synon. p. 162.

51. *συνκατ. τῇ βουλῇ*] *Συνκατατιθέναι* signifies properly to *lay down together*, and, in the middle voice, to *range oneself* with any others, to *act with* them. So that we need not, with most philologists, suppose an ellip. of *ψήφον*. The term is used in this sense both in the LXX. and the Classical writers.

—*προσεδέχετο—τὴν βασ. τοῦ Θεοῦ*] *ν* who also anxiously looked forward to the kingdom which God should establish by the Messiah.

54. *ἐπέφωσκε*] *ι* was just dawning, just

drawing on, commencing. As the Sabbath commenced in the evening of the preceding day, the expression *ἐπέφωσκε* requires to be taken by a metaphor which may seem strange. The difficulty has been fully and ably considered by Campb. and an elaborate explication of this idiom is offered by Michaelis in his *Introd.* i. 139. seqq., who accounts it a *Syriasm*. But that has been completely set aside by Bp. Marsh. Kuin. adopts the explication of Wets., who justly observes, that however incongruous it might sound to Greek and Roman ears, when they heard of the evening or approach of night expressed by *ἐπιφώσκω*, yet to Jewish ones it was familiar, and by no means harsh. After all, Campb. accounts for it the most satisfactorily by attributing it to the confusion of Oriental with Classical ideas and phrases, so likely to occur in a Jew by no means slightly tinctured with Classical erudition.

XXIV. 1. *ὀρθρου βαθέος*] *Βαθὺν* is often used with words denoting *time*, especially evening, night, or the dawn of day. On the true sense of *ὀρθρος* see my note on Thucyd. iii. 112.

ἐμφόβων δὲ γενομένων αὐτῶν, καὶ κλινουσῶν τὸ πρόσωπον 5
 εἰς τὴν γῆν, εἶπον πρὸς αὐτάς· Τί ζητεῖτε τὸν ζῶντα μετὰ 6
 τῶν νεκρῶν; *οὐκ ἔστιν ὧδε, ἀλλ' ἠγέρθη· μνησθήτε ὡς 6
 ἐλάλησεν ὑμῖν, ἔτι ὢν ἐν τῇ Γαλιλαίᾳ, λέγων· Ὅτι δεῖ τὸν 7
 υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἀμαρ-
 τωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. *Καὶ 8
 ἐμνήσθησαν τῶν ρημάτων αὐτοῦ· *καὶ ὑποστρέψασαι ἀπὸ 9
 τοῦ μνημείου, ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα, καὶ
 πᾶσι τοῖς λοιποῖς. *ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ 10
 Ἰωάννου καὶ Μαρία Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς, αἱ
 ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα. Καὶ ἐφάνησαν ἐνώ- 11
 πιον αὐτῶν ὡσεὶ λῆρος τὰ ρήματα αὐτῶν, καὶ ἠπίστουν
 αὐταῖς. ^bὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, 12
 καὶ παρακύνσας βλέπει τὰ ὀθόνια κείμενα μόνα· καὶ ἀπήλθε
 πρὸς ἑαυτὸν, θαυμάζων τὸ γεγονός.
^cΚαὶ ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ 13
 ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἐξήκοντα ἀπὸ Ἱερου-
 σαλῆμ, ἣ ὄνομα Ἑμμαούς· καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλή- 14
 λους περὶ πάντων τῶν συμβεβηκότων τούτων. ^dκαὶ ἐγένετο 15
 ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς
 ἐγγίσας συνεπορεύετο αὐτοῖς· οἱ δὲ ὀφθαλμοὶ αὐτῶν ἔκρα- 16

^a Supr. 2.
 22.
 et 18. 22.
 Matt. 16.
 21.
 et 17. 23.
 et 20. 18.
 Marc. 9. 31.
 et 9. 31.
 et 10. 53.
 y Joh. 2. 22.
 * Matt. 28.
 8.
 Marc. 16.
 10.
 * Supr. 8. 3.

^b Joh. 20.
 3, 6.

^c Marc. 16.
 12.

^d Matt. 18.
 20.
 Infr. ver. 36.

5. κλινουσῶν τὸ πρόσωπον] By way of reverence, not adoration. See Dodd. and Wets. in Recens. Synop.

— τί ζητεῖτε—νεκρῶν] A popular form of speech for 'why seek ye a living person in a sepulchre.'

11. ἐφάνησαν—ρήματα α.]. So Lucian Tim. 1. (cited by Wets.) ἀπαντα ταῦτα λῆρος ἡδὴ ἀναπέφηνε. Xen. Anab. vii. 7, 24. λῆρος πάντα ἔδοκει εἶναι. I have in Recens. Synop. shown that λῆρος is derived from the Ang. Sax. Lee ren, as tale from Te llen, and both mean (something) told; and 2dly, a mere tale, or old saw.

12. παρακύνσας] Παρακύνπειν properly signifies to stoop to any thing, and especially to stoop to look at any thing, and is usually said of those who look out of a window, or survey any thing attentively. This last is the sense in the present passage. The notion of looking at is, however, not inherent in the word, a sense of which I have found an example in Theocr. Id. iii. 7. τούτο κατ' ἄντρον παρακύνπτουσα.

—ἀπήλθε πρὸς ἑαυτὸν, θαυμ.] There has been a doubt raised as to the construction. Some Commentators take πρὸς ἑ. with ἀπήλθε, and render the clause, 'He departed wondering within himself at the event.' They compare διελογίζοντο πρὸς ἑαυτούς at Luke xx. 14. and προσεύχεσθαι πρὸς ἑαυτὸν at Luke xi. 11. Others take πρὸς ἑ. with θαυμ. and appeal to Joh. xx. 10. ἀπήλθον πρὸς ἑαυτοὺς οἱ μαθηταί. and some Classical passages. But these will only prove that such might be the sense, if the context would permit it; whereas that is in favour of the former mode, which is confirmed by the ancient Commentators, Translators, and Interpreters.

13. δύο ἐξ αὐτῶν] These words must be referred to ver. 9., where we read ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα καὶ πᾶσι τοῖς λοιποῖς. The two persons here mentioned are, with reason, supposed to have been of the number of the Apostles, or Seventy disciples. The name of one of these persons the Evangelist has recorded; that of the other he has omitted to mention, and has thereby exercised the ingenuity of the Commentators, some of whom conjecture Nathanael, others Bartholomew, or Luke himself, or even Peter, which is least of all probable.

—Ἑμμαούς] There were two places of this name; one a city or town, 160 stadia from Jerusalem, and often mentioned in Josephus, the Books of Maccabees, and the Rabbinical writings; the other (the one here meant) a village distant only 70 stadia. Grot. thinks these persons lived at Emmaus, and were returning thither from the feast of the Passover.

14. ὠμίλουν πρὸς ἀλλήλ.] 'were conversing with each other.' This signification of ὠμ. is rare in the Classical writers, but not unfrequent in the Hellenistic ones.

16. οἱ δὲ ὀφθαλμοὶ αὐτῶν ἔκρα.] It is not agreed among the Commentators whether this being held, or hindered proceeded from natural causes, or supernatural ones. The antients and early moderns take the latter view, and attempt, but unsuccessfully, to trace the mode in which this was effected; though they adduce several passages of the Classical writers where a similar effect is ascribed to the influence of some Deity, e. gr. Soph. Aj. 85. ἐγὼ σκοτώσω βλέφαρα καὶ δεδωρόκτα. The more recent Commentators ascribe it to natural causes, taking the word me-

- 17 τοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν. Εἶπε δὲ πρὸς αὐτούς·
 Τίνες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περι-
 18 πατοῦντες, καὶ ἐστε σκυθρωποί; ἀποκριθεὶς δὲ ὁ εἰς, ᾧ
 ὄνομα Κλεόπας, εἶπε πρὸς αὐτόν· Σὺ μόνος παροικεῖς [ἐν]
 Ἱερουσαλὴμ, καὶ οὐκ ἔγνωσ τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς
 19 ἡμέραις ταύταις; καὶ εἶπεν αὐτοῖς· Ποῖα; οἱ δὲ εἶπον ^{o Matt. 21.}
 αὐτῷ· Τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ ^{supr. 7. 16.}
 προφήτης, δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ ^{Joh. 4. 19.}
 20 καὶ παντὸς τοῦ λαοῦ· ὅπως τε παρέδωκαν αὐτόν οἱ ἄρχιερεῖς
 καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν
 21 αὐτόν. ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτὸς ἐστὶν ὁ μέλλων ^{Act. 1. 6.}
 λυτροῦσθαι τὸν Ἰσραὴλ. ἀλλὰ γε σὺν πᾶσι τούτοις τρίτην

taphorically; and refer the hindrance to the inattention of the observers, or to our Lord's being so situated as not to be distinctly seen, as also to the change of apparel mentioned at Mark xvi. 12. In this view it may be considered as an Oriental and popular mode of expression, importing that they were prevented from recognising, i. e. failed to recognise him. But the *ἐκρατοῦντο* when coupled with *διηνοίχθησαν* just after, seems to be too strong a term to permit us to suppose aught less than *Divine agency* on either the body, or the mind, or both. Though as there is a marked *acotomy* in all the preternatural agencies of the Deity, the above *natural* causes might have their effect.

17. ἀντιβάλλετε] The word properly signifies 'to toss backwards and forwards,' as a ball; but is here (as in an idiom of our own language) used of the reciprocation or interchange of remark in conversing or arguing. So 2 Macc. xi. 3. πρὸς ἑαυτὸν ὡς, reason with himself. At καὶ ἐστε σκυθρωποί, Kuin. and Bornem. supply τί, why, taken from the preceding τίνες.

18. σὺ μόνος παροικεῖς &c.] There has been some difference of opinion as to the exact import of these words. The ancient and earlier modern Commentators take the sense to be: 'Art thou the only sojourner (or, as others render, 'the only resident') in Jerusalem, who art ignorant of these things?' But the best Commentators from Whitby and Wolf downwards take παροικεῖν here in the sense of *being a stranger*, and regard the words as a form of speech applied to those who are ignorant of what is doing around them. And they render: 'Art thou alone such a stranger in Jerusalem as to be unacquainted with these circumstances?' For illustration, Wets. and Kypke adduce several passages of the Classical writers, as Dio Or. iii. p. 42. σὺ ἄρα μόνος ἀνέγκους εἰ τούτων ἅ πάντες ἴσασι; but I would rather chuse to take μόνος for *μόνον*, and take παροικεῖς for *παροικος εἰς*, rendering, 'Art thou but a stranger in Jerusalem, and art ignorant of these things?' i. e. Art thou, though but a stranger in Jerusalem, ignorant, &c. The ἐν is omitted in most of the ancient MSS. and in the Ed. Pr. and other early Eds., and is cancelled by almost every Editor from Bengel and Wets. to Scholz; but perhaps without cause; for as there is no example of this signification in the N. T. or the LXX., but many in the best Classical writers,

the ἐν would seem to have been suppressed by those ancient Critics, who made it their business everywhere to *polish* the style of the N. T.

19. ἀνὴρ προφήτης] The ἀνὴρ is not, as some imagine, redundant; nor is it, as others suppose, emphatic, and intended as a title of honour, but is merely a vestige of the *verbosity* of primitive times, when what are now *verbal nouns*, were then esteemed as adjectives, and consequently required ἀνὴρ or some other noun to make them serve for substantives. Thus the idiom is most found in the earliest writers, as Homer, Herodot., and Thucyd.

— δυνατὸς ἐν ἔργῳ καὶ λόγῳ] Δυνατὸς properly signifies 'having power;' but sometimes, efficacy or authority and influence, and here (as also at Acts vii. 22.) both power and skill, or excellence. So Thucyd. i. 139. λέγειν τε καὶ πράττειν δυνατάτατος, which embraces, according to Homer, all the virtues of a perfect man. Here ἔργῳ relates to the miracles; and λόγῳ to the Divine wisdom of our Lord.

20. ὅπως τε] Bornem. well remarks that ὅπως τε refers to the οὐκ ἔγνωσ at v. 18.

21. σὺν πᾶσι] The σὺν is for ἐπὶ, as often in the Scriptural and Classical writers, like סָם for שָׁם in Hebrew. But the idiom may most exactly be paralleled by our adverb *withal*, which was once a phrase, i. e. "with all this," or these things. Thus σύμπασι occurs, in this very sense in Dionys. Hal. i. 59. 'Ἀλλὰ γε, just before, is noted by Bornem. as a very rare formula, and to be rendered, at *nimirum*, or at *sane*.

— τρίτην—ἄγει σήμερον] There is something anomalous in this phraseology, which has perplexed the Commentators. Some think there is a Nominative (as Θεός, οὐρανός, or ἡλιός) understood. Others suppose ἄγει put for ἀγεται, taken impersonally. Others, again, take σήμερον as a Nomin. But all these methods are more or less objectionable. There is the least difficulty involved in the method pursued by Beza, Kypke, Middl., and others, who supply Ἰησοῦς, by an idiom frequent in the best writers, whereby, when it is intended to show that a thing has been done on a certain day, they ascribe what denotes the day to the person. Examples are, indeed, said by Kuin. to be wanting. But examples of the phrase ἄγειν ἡμέραν (like the Latin *agere diem*) are adduced by Wets., and of the idiom in question by the other Com-

g Matt. 28. ταύτην ἡμέραν ἄγει σήμερον, ἀφ' οὗ ταῦτα ἐγένετο. ἡ ἀλλὰ 22
 Marc. 16. καὶ γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὀρθριαί
 10. ἐπὶ τὸ μνημεῖον· καὶ μὴ εὐρούσαι τὸ σῶμα αὐτοῦ, ἦλθον 23
 Joh. 20. 18. λέγουσαι καὶ ὅπτασίαν ἀγγέλων ἐωρακέναι, οἱ λέγουσιν
 αὐτὸν ζῆν. καὶ ἀπῆλθον τινὲς τῶν σὺν ἡμῖν ἐπὶ τὸ μνη- 24
 μεῖον, καὶ εὗρον οὕτω, καθὼς καὶ αἱ γυναῖκες εἶπον· αὐτὸν
 δὲ οὐκ εἶδον. Καὶ αὐτὸς εἶπε πρὸς αὐτούς· Ὡ ἀνόητοι 25
 καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν, οἱ ἐλάλησαν
 οἱ προφηταί· ὅτι οὐκ εἶδον· καὶ αὐτὸς εἶπε πρὸς αὐτούς· Ὡ ἀνόητοι 26
 εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; καὶ ἀρξάμενος ἀπὸ Μω- 27
 σέως καὶ ἀπὸ πάντων τῶν προφητῶν, διηρμήνευεν αὐτοῖς ἐν
 πάσαις ταῖς γραφαῖς τὰ περὶ αὐτοῦ. Καὶ ἤγγισαν εἰς 28
 τὴν κώμην οὗ ἐπορεύοντο· καὶ αὐτὸς προσεποικεῖτο πορρω-
 τέρῳ πορεύεσθαι. καὶ παρεβιάσαντο αὐτὸν, λέγοντες· 29
 Μείνον μεθ' ἡμῶν, ὅτι πρὸς ἐσπέραν ἐστὶ, καὶ κέκλικεν ἡ
 ἡμέρα· καὶ εἰσῆλθε τοῦ μείναι σὺν αὐτοῖς. καὶ ἐγένετο 30
 ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον
 εὐλόγησε, καὶ κλάσας ἐπέδιδου αὐτοῖς. αὐτῶν δὲ διηνοίχθη- 31
 σαν οἱ ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος

mentators; and it would be unreasonable to demand examples of the two conjoined.

22. ἐξέστησαν] 'have thrown us into amazement.' This active sense is also found in Acts viii. 9. There is an ellipsis of τοῦ νοῦ. Ὀρθριαί is adj. for adverb, as often, especially in adjectives of time, both in Greek and Latin.

24. τῶν σὺν ἡμῖν] Sub. ὄντων; a frequent ellipsis.

25. ἀνόητοι] Dodd. and Campb. object to the Eng. Vers. 'fools,' and render thoughtless. And indeed that ἀνόητος and similar terms, as μωρός and μάταιος, are often in Greek and in all languages used in a milder sense is certain. And as the term in the original is an adjective, so an adjective should be used in the translation. If foolish be thought too harsh, we may render misjudging. The word, indeed, denotes either one who has not, or who uses not the faculty of reason, (the νοῦν) or uses it not aright. Tittm. also, de Synon. p. 59. in the course of a learned discussion of the difference between ἄλκυειν and σύρειν, truly remarks: "Nam uti sapius ἔλκειν de iis dicitur, qui sermone aliusve artibus alios pellicent, ut morem sibi gerant; ita etiam in illis locis nihil aliud est, quam allicere, adducere, ad partes suas perducere, quod non violentiā fit, quæ plerumque in trahendo, (ἐν τῷ σύρειν) sed dum quavis ratione voluntas flectitur." As to καὶ βραδεῖς τῇ καρδίᾳ, βραδὺς is often opposed to ἀγχιῶνις, ready-witted, and is preserved in the Latin bardus, from the Æolic βαρδός. But as here τῇ καρδίᾳ is added, it cannot denote stupid, but rather sluggishly disposed, indisposed; and τοῦ πιστεύειν is for εἰς τὸ πιστεύειν. So James i. 19. βαρδὺς εἰς τὸ λαλῆσαι, β. εἰς τὴν ὁργήν.

27. ἀρξάμενος ἀπὸ Μ.] Even in the Books of Moses there are prophecies, as, for instance, those respecting Esau and Dan, &c. There are also types and symbols, as of the serpent erected

by Moses; and also some connected with the affairs of David, the explanation of which Christ delivered to the Apostles, and the Apostles to us. It seems probable, too, that a similar mystical explication of other prophecies was delivered by Christ, or by the Holy Spirit, and handed down by tradition in the Church; as of the affairs of Isaac. (Grot.)

28. προσεποικεῖτο πορρωτέρῳ π.] Προσποικεῖσθαι signifies properly 'to take to oneself, make one's own; and, in a metaphorical sense, to make as though;' a sense occurring both in the Scriptural (as 1 Sam. xxi. 41. 2 Sam. xiii. 5.) and the Classical writers. See Note on Mark vi. 48. Euthym. well explains it ἐσχηματίζετο, 'he made a motion as though.' At all events, there is no ground for founding any charge of dissimulation against our Lord; for he would really have gone on, had he not been detained by their friendly importunity, which is all that παρεβιάσαντο imports. On which idiom see Note on Matt. xiv. 22. and Mark xiv. 23. Bornem. renders πορεύεσθαι by proficiscendum esse, since προσποικεῖσθαι includes a sense of will and obligation.

29. πρὸς ἐσπέραν] Wets. remarks that πρὸς with nouns of time denotes the proximity of it, (answering to our towards). And he then cites Thucyd. iv. 135. πρὸς ἑαρ ἦδη. Kuin. adds Joseph. Ant. v. 5. ἐπεὶ δὲ πρὸς ἐσπέραν.

30. κλάσας α.] This was contrary to the custom of guests; that office belonging to the entertainer (as we find from Xenoph., Hom., and Apuleius,) except when the host, out of respect, chose to resign it to the guest. (Grot. & Pric.)

31. διηνοίχθησαν οἱ ὀφθαλμοί] On the hindrance before adverted to being removed, and on a nearer approach, they recognised Christ. See Note supra ver. 16.

- 32 ἐγένετο ἀπ' αὐτῶν. Καὶ εἶπον πρὸς ἀλλήλους· Οὐχὶ ἡ
 33 καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ,
 34 καὶ ὡς διήνοιγεν ἡμῖν τὰς γραφάς; καὶ ἀναστάντες αὐτῇ
 τῇ ὥρᾳ, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον συνηθροισ-
 35 μένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς ¹¹λέγοντας· "Οτι ^{Cor. 15.}
 36 ἡγέρθη ὁ κύριος ὄντως, καὶ ὤφθη Σίμωνι· καὶ αὐτοὶ ἐξη-
 γοῦντο τὰ ἐν τῇ ὁδῷ, καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει
 τοῦ ἄρτου.
 36 ^m Ταῦτα δὲ αὐτῶν λαλούντων, αὐτὸς ὁ Ἰησοῦς ἔσθη ἐν ^{to Marc. 16.}
 37 μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς· Εἰρήνῃ ὑμῖν. πτοηθέντες ^{14.}
 38 δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. καὶ ^{Joh. 20. 19.}
 εἶπεν αὐτοῖς· Τί τεταραγμένοι ἐστέ; καὶ διατί διαλογισ-
 39 μοὶ ἀναβαίνουνσιν ἐν ταῖς καρδίαις ὑμῶν; ⁿ ἴδετε τὰς χεῖράς ^{Joh. 20.}
 μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγὼ εἰμὶ· ψηλαφήσατέ ^{20, 27.}
 με καὶ ἴδετε· ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει, καθὼς
 40 ἐμὲ θεωρεῖτε ἔχοντα. καὶ τοῦτο εἰπὼν ἐπέδειξεν αὐτοῖς
 41 τὰς χεῖρας καὶ τοὺς πόδας. ^o ἔτι δὲ ἀπιστοῦντων αὐτῶν ^{Joh. 21.}

[— ἀφαντος ἐγένετο d. a.] There has been some difference of opinion as to the exact sense of these words. The best Commentators are, however, agreed that ἀφαντος ἐγένετο d. a. must be equivalent to ἡφανίσθη ἀπ' αὐτῶν; and that we are not to suppose that our Lord vanished as a spectre might be imagined to do. Grot., who discusses the *mode* of our Lord's disappearance, confesses that of the three ways in which it may have happened, two are easier of comprehension, but the third not impossible. And he thinks it better, with Basil, not to scrutinize the *how*. A prudence certainly much to be commended, but which here may be thought not quite in place, since from the passages of the Classical writers adduced by Abresch and Wets. (see also Recens. Synop.) none can doubt but that the sense simply is, 'he suddenly or abruptly withdrew from their company.' See more in my Note on Thucyd. viii. 38. ἀποπλέων — ἀφανίζεται. In all the passages adduced there and in Recens. Syn. all that is implied by this use of ἀφανίζεσθαι or the synonymous expressions ἀφαντος γίνεσθαι &c. is a notion of suddenness or abruptness in the action of the verb.

32. καρδία ἡμῶν καιομένη] Kypke observes that καίεσθαι is often used of the more violent emotions, especially joy, (of which see my examples in Recens. Synop.) and truly remarks, that the affection here meant was a compound feeling, made up partly of *respectful affection* towards one who had so ably expounded the oracles of the Prophets; of *desire* to longer enjoy his society and instruction; of *joy*, since they anxiously longed that what he had taught them of the resurrection of the Messiah should prove true, and (though with some fluctuation of mind) rejoiced in the anticipation of that truth.

36. Ἰησοῦς ἔσθη ἐν μέσῳ αὐτῶν] John adds ὁφείλον ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ θυρῶν κεκλεισμένων, from which words many have inferred

that Jesus entered the closed doors without stirring them on their hinges. But then it would have been written *διὰ τῶν θυρῶν κεκλεισμένων*. Indeed, the last words have solely a reference to the preceding *διὰ φόβου τῶν Ἰουδαίων*. But, (say some) has not John noted that the doors were opened? True; but such minutiae as this (namely, whether Jesus himself opened the door, or ordered it to be opened) the Evangelists are not accustomed to touch on. Besides, had the disciples from Emmaus also entered by the closed doors? The word ἔσθη [which is for ἐπέστη] indicates that Jesus appeared suddenly and unexpectedly. (Kuin.)

37. πτοηθέντες] This term and ἔμφοβος are synonymous, but joined for emphasis. On Jewish notions of spirits see Recens. Synop. It may be added that our Lord meant not to countenance those notions, but to show his hearers that, according to their *own* notions of spirits, he could not be one.

38. διαλογισμοὶ ἀναβαίνουνσι] Of this use of ἀναβαίνειν and the Latin *surgere* examples are adduced by Wets., which show that it is not (as Schleus. says) a Hebraism. The idiom, indeed, is found in all languages.

39. πνεῦμα—οὐκ ἔχει] This was spoken according to the usual opinion of all nations. See the Note of Grot. and the numerous Classical citations adduced by Wets., many of which (together with others of my own) may be seen in Recens. Synop. Dr. Burton, Bampton Lect. p. 166., thinks that in this passage Luke intended to remove the fancies of the Docetae. A notion, however, too fanciful. Like Hammond, the learned Professor is too apt to seek the *Gnostics*, or other heretics, on very slight grounds, or none at all. He, however, truly observes, that the doubts of the Apostles were very different from those of the Docetae. The disciples hesitated whether the person they saw was the same who had been crucified; but they never doubted his having had a real body.

ἀπὸ τῆς χαρᾶς, καὶ θαυμαζόντων, εἶπεν αὐτοῖς· Ἐχέτε τι
βρώσιμον ἐνθάδε; οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος, 42
καὶ ἀπὸ μελισσίου κηρίου. καὶ λαβὼν ἐνώπιον αὐτῶν ἔφα- 43
γεν. ^p Εἶπε δὲ αὐτοῖς· Οὗτοι οἱ λόγοι οὓς ἐλάλησα πρὸς 44
ὑμᾶς ἐτι ὧν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γε-
γραμμένα ἐν τῷ νόμῳ Μωσέως καὶ προφῆταις καὶ Ψαλμοῖς
περὶ ἐμοῦ. τότε διηνοῖζεν αὐτῶν τὸν νοῦν, τοῦ συνιέναι 45
τὰς γραφάς· ^q καὶ εἶπεν αὐτοῖς· Ὅτι οὕτω γέγραπται, καὶ 46
οὕτως ἔδει παθεῖν τὸν Χριστὸν, καὶ ἀναστῆναι ἐκ νεκρῶν
τῇ τρίτῃ ἡμέρᾳ, ^r καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ 47
μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξά-
μενον ἀπὸ Ἱερουσαλὴμ. ὑμεῖς δὲ ἐστε μάρτυρες τούτων. 48
καὶ ἰδοὺ, ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου 49
ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει Ἱερουσαλὴμ, ἕως
οὗ ἐνδύσησθε δύναμιν ἐξ ὕψους.
^u Ἐξήγαγε δὲ αὐτοὺς ἔξω ἕως εἰς Βηθανίαν· καὶ ἐπάρας 50
τὰς χεῖρας αὐτοῦ, εὐλόγησεν αὐτούς. ^x καὶ ἐγένετο ἐν τῷ 51
εὐλογεῖν αὐτὸν αὐτοὺς, διέστη ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς
τὸν οὐρανόν. καὶ αὐτοὶ προσκυνήσαντες αὐτὸν, ὑπέστρεψαν 52
εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης· καὶ ἦσαν διαπαντός 53
ἐν τῷ ἱερῷ, αἰνούντες καὶ εὐλογούντες τὸν Θεόν. ἀμήν.

41. ἀπιστούντων αὐτῶν ἀπὸ τῆς χ.] This is founded in nature. The disciples yet doubted; as is sometimes the case on the occurrence of events very felicitous, and which happen suddenly and unexpectedly. We think this news too good to be believed, and fancy we are dreaming.

42. ἀπὸ μελισσίου κηρίου] A frequent food with the antients, especially those who affected abstemiousness of diet.

44. οὗτοι οἱ λόγοι (scil. εἰσι) οὓς ἐλ. &c.] The sense is, 'The words uttered by me, when I was with you, imported that all things written of me (my death, burial, and resurrection) should be fulfilled.' The *Psalms* are mentioned for the *Hagiographia*, as being the chief book of that division of the O. T.

45. διηνοῖζεν α. τὸν ν.] This is very distinct in sense from the explanation of the Scriptures mentioned supra ver. 27., and imports an enlightening of the mind by assisting the natural powers; and it may include *inclining* and *disposing* the mind to attend to the knowledge in question. So Acts xvi. 14. ὁ κύριος διηνοῖζε τὴν καρδίαν προσέχειν τοῖς λαλουμένοις ὑπὸ Π. And Plut., cited by Wets., says of the reading of the Poets: προσανοιγεί καὶ προσκλίνει τὴν τοῦ νέου ψυχὴν φιλοσοφίας λόγοις.

47. καὶ κηρυχθῆναι, &c.] Supply δεῖ from the ἔδει foregoing.

— ἀρξάμενον ἀπὸ Ἱ.] Participles, passive or neuter, are sometimes (as here) put impersonally in the neuter gender. The Accus. is put instead of a Genit. of consequence. Thus the sense is, 'the beginning being made.' ἐπῆλθε ἔθνη—ἀπὸ Συρίας ἀρξάμενος. That the commencement should be made from Jerusalem was

according to a sort of antient prerogative of the Holy city.

48. τούτων] Namely, (says Whitby) of the events of the life, death, and especially resurrection of Christ, as an unequivocal proof of his Divine mission.

49. ἐπαγγελίαν] i. e. the thing promised, namely, the gift of the Holy Spirit. Ἐξ ὕψους, i. e. ἐξ οὐρανοῦ, which sense confirms H. Tooke's derivation of *heaven*, as participle past of *hearan* to *heave*, raise. So the Greek οὐρανός comes from *οὔρω*, to raise.

— ἐνδύσασθε] Ἐνδύεσθαι answers to the Hebr. *עָלָה* and the Latin *induere*; but, like them, is both in the Classical and Scriptural writers used in the sense to be *endued*; i. e. completely furnished with any power, for though περιβαλεσθαι and ἐνδύεσθαι be used promiscuously in the N. T., yet properly, the former signifies to cast a robe about one, the latter to be involved in a coat or some article of dress, which implies the fully clothing the part or whole of the body to which the article is meant. On this omission of *ἀν* with the Conjunction, and on the force in general when expressed, see the masterly Dissertation by Hermann. subjoined to the new edition of Steph. Thes.

50. ἐξήγαγε—ἔξω.] That there is here no *pleonasm*, (as Kuin. fancied), has been shown by Bornem., who adduces several examples from the Classics.

52. προσκυνήσαντες αὐτόν] The term here must denote the performance of religious worship, now first rendered to Christ by the Apostles, and paid to him even though absent and invisible; a decisive proof of the opinion they entertained of his Divinity.

ΤΟ ΚΑΤΑ ΙΩΑΝΝΗΝ ΕΥΑΓΓΕΛΙΟΝ.

γ 1 Joh. 1.
 1, 2.
 Apoc. 19.
 13.
 Infr. 10.
 33, 36.
 Eph. 3. 9.
 Col. 1. 17.
 Heb. 1. 2.
 Infr. 5. 26.
 et 8. 12.
 et 9. 5.
 et 12. 46.
 1 Joh. 5. 11.

- 1 I. ^γ ἘΝ ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν
 2 Θεόν, καὶ Θεὸς ἦν ὁ λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν
 3 Θεόν. ^α Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγέν-
 4 ετο οὐδὲ ἐν ὃ γέγονεν. ἐν αὐτῷ ζῶν ἦν, καὶ ἡ ζῶν ἦν 1 Joh. 5. 11.

C. I. 1. & seqq. On this *golden Proem*, see an erudite Dissertation of C. Vitringa, T. ii. p. 122-156. Bulli Opera, p. 164. 178. Also on the whole of this Gospel, *Bp. Blomfield's Lectures*.

— ἐν ἀρχῇ] scil. τοῦ κόσμου. The expression answers to the Hebr. *בְּרִאשִׁית*, in Gen. i. 1. which the Evangelist seems to have had in mind. On account of the ἦν many Commentators explain the phrase to mean *before* the creation of the world, referring for examples of this sense of ἐν ἀρχῇ to Joh. xvii. 5. Eph. i. 4. and Prov. viii. 23, where it is more exactly defined by the preceding *πρὸ τοῦ αἰῶνος*, and the following *πρὸ τὴν γῆν ποιῆσαι*. But neither in those passages, nor in the one before us, has ἐν properly this sense, nor can it ever have it. It is only implied from the context. For what was existing at the creation of the world must have existed *before* it.

— ἦν ὁ Λόγος] It is impossible within the limits of a work of this nature to do any sort of justice to the important, but controverted, subject of the Logos. I must therefore content myself with referring my readers to the matter given in Recens. Synop., also to Townsend N. T. Chron. p. 7. seqq. and Dr. Burton's Bampton Lectures, p. 212-24., in whose view I must acquiesce. Whatever may be the source from whence St. John borrowed this term, all the best informed inquirers are agreed, contrary to the Unitarians, that it designates a real subsisting being, and not an *attribute*, as Wisdom, or Reason. Indeed the personality of the Logos is manifest from the whole of the Proem.

The summary by Vitringa of the substance of the sense contained in this Proem, and the Gnostical heresies which each clause may be supposed to encounter, is a valuable key to the whole; which see ap. Townsend. Dr. Burton sums up the substance of what the Evangelist may be supposed to have intended to teach his converts, as follows: "You have all learnt to speak of Jesus Christ as the Word of God; but beware lest that term should lead you to false and impious notions concerning him: remember that Jesus Christ our Logos has a real and substantial existence: he is not merely the mind of God, still less is he like a word, put forth from

the mouth, which vanishes away: our Logos existed always with God; he is God, and the only begotten Son of God: it was he who created all things; and in these latter times it was he who came down from heaven, was made flesh and dwelt among us, even Jesus, who is the Christ, the Son of God."

— καὶ Θεὸς ἦν ὁ λόγος] The sense is clearly, 'and the Logos was God.' Ὁ λόγος may be the *subject*, and Θεὸς the predicate, as in Joh. iv. 24. *πνεῦμα ὁ Θεός*. The temerity of Crellius, who, to destroy this irrefragable testimony to the Godhead of Jesus Christ, would alter Θεὸς to Θεοῦ, met with well merited chastisement from Bengel and Wets. Some later Socinians have attempted to compass the same end by maintaining that as Θεός has not the Article, it should be taken in a lower sense, to denote a God. But that has been utterly refuted by Beng., Campb., Middlet., and Kuin. Bengel compares 1 Kings xviii. 24. (Sept.) *οὗτος Θεός*. And Middlet. has proved that in the present construction the Article *could* not have been used without communicating a position as little accordant with the Socinian as with the Trinitarian hypothesis.

2. πρὸς τὸν Θεόν] The phrase εἶναι πρὸς τὸν Θεόν denotes close union and intimate society, See Joh. xvii. 5.

— πάντα—ἐγένετο] By πάντα is meant *all things in the world, the universe*. Ἐγένετο is for *κτίσθαι*, as the *usus loquendi* permits, and the context requires. See Ps. cxlviii. 33. Many Commentators take διὰ as denoting the *instrumental cause*, as in Hebr. i. 2. But there is no reason to abandon the opinion of almost all the ancient and the most eminent modern Interpreters, that it denotes the *efficient and principal cause*, as in Rom. xi. 36. Gal. i. 1. and often elsewhere. Besides, the passage of Hebrews is of quite a different nature to this of St. John; since in the latter only *one* agent is spoken of, but in the other two agents are adverted to. Thus the Logos is described as the true God and supreme Creator of the universe, who, on account of his communion with the Divine nature, hath an equal power with the Father, and by his co-operation with the Father, created the world.

The next words καὶ χωρὶς—γένεον are usually

- ^a Infr. 3. 19. τὸ φῶς τῶν ἀνθρώπων, * καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, 5 καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.
- ^b Matt. 3. 1. Marc. 1. 2. Luc. 3. 3. et 7. 17. Act. 13. 24. c Infr. 3. 19. et 3. 12. et 9. 5. et 12. 46. ^b Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ· ὄνομα 6 αὐτῷ Ἰωάννης. οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ 7 περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. οὐκ ἦν 8 ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.
- ^c Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον 9

explained as yielding the same sentiment with the foregoing clause; the same thing being expressed both by affirmation and by negation, of which see many examples in Recens. Synop. But *here* we have not the same thing expressed; but a much stronger sentiment. Even the *dialysis* οὐδὲ ἔν has an intensive force.

4. "To the physical creation by the Logos is here subjoined (says Light.) a new and moral creation." *Ἐν, 2, by Ζωή.* On the exact force of this word here the Commentators are not agreed; and it is difficult to fix it, there being many senses in which it will be true, that Christ was *ζωή*. The physical sense is (in vain) supported by some, while most explain it 'felicity;' and that signification is frequent in the N. T. The sense, however, should rather seem to be, 'the cause of felicity,' implying the power of conferring it. So xi. 25. *ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή.* And Col. iii. 4. Compare also vi. 33, 35, 51. xvii. 2. Yet for *felicity* I would substitute 'salvation,' i. e. the means of attaining it. When this is said just after to be the "light of men," that must be because the means of attaining salvation are considered in the light of a system, viz. the religion Christ came to disseminate. Thus *ἡ ζωή* seems to signify the method of salvation by that religion. That might well be said to be "the light of men," as being the means of enlightening, and, by an easy transition, of blessing and saving men. That *light* and *life* are accustomed to be conjoined or interchanged, is fully proved by the Classical citations of Wets. and the other Philological illustrators, in which the Gods and heroes are represented as the light and life of men. See Recens. Synop. Wets. has ably illustrated the force of *ἐν* here, which is very significant. He proves that the *ἐν* denotes that the power was centered in, i. e. *self-derived*; not as was the case with the Prophets. "In Christ (he adds) were reposed all the treasures of wisdom and knowledge, and his power was exerted by a proper and natural, not an adventitious, acquired, or delegated force. Thus he is elsewhere said *ζῶν ἐχὼν ἐν ταῦτα*."

5. *καὶ τὸ φῶς—οὐ κατέλαβεν* Most Commentators take τὸ φῶς to here mean the author of light. But it should rather seem to denote the method of enlightening and blessing men, i. e. the light of the Gospel. *σκοτία* is a perpetual image of ignorance, and the misery consequent upon it. See Is. ix. 1. Matth. iv. 16. Acts xxvi. 18., and also the Classical citations in Recens. Synop. Here, however, it is put (abstract for concrete) in the place of τοῖς ἐσκοτισμένοις τῇ διανοίᾳ, Eph. iv. 18. *φαίνει* is Pres. for Aorist. As to κατέλαβε, the best modern Commentators explain it 'could not penetrate,' or *dispel*, 'it.' Thus, casting aside the figure, the sense (they say) is, 'the ignorant

world would not admit the great teacher.' And Wets. has a most beautiful illustration of the sense founded on this view, to which I have, in Recens. Synop., subjoined a very apposite one from Max. Tyr. Diss. xl. and now add Pind. Olymp. i. 3. If, however, φῶς just before, have the sense which I have assigned to it, the same must have place *here*, and I would render οὐ κατέλαβε comprehended not the doctrines of Christ, or the Religion he came to promulgate.

6-8. The scope of these verses (which are in some measure parenthetical) is to show the purpose of God in sending John, and to prove, even on the evidence of John himself, the infinite superiority of Christ to John, q. d. to bear witness to this light, and further its reception, was John sent from God, not as being himself the author of that light, but to bear witness to the Divine mission of Him who was so. *Αὐτῷ* is for *ᾧ*, by an idiom not confined to the Hebrew, but extending to the popular dialect of every language.

7 *ἐς μαρτυρίαν, ἵνα μαρτ.*] Here there is not so much a repetition of the same thing in plainer terms; but *ἵνα μαρτ.* &c. is an *epanorthosis* upon *ἐς μαρτυρίαν τοῦ φωτός*. In fact, the tautologies, repetitions, pleonasm, and positions expressed both negatively and affirmatively in which this Gospel is said by the Commentators to abound, may almost all of them be accounted for on that principle, which itself arose from anxiety on the part of the Evangelist to impress the important truths he had to communicate as forcibly as possible on the minds of his readers. In this view, the φῶς of the following verse signifies, by metonymy, the author or dispenser of light, (i. e. true religion), namely, Christ, as often in this Gospel, and in Matth. v. 14. Lu. ii. 32. (where see Notes) and elsewhere. *Πιστεύσωσι*, scil. *ἐς ἐκεῖνον*, namely, that person designated by the term φῶς, i. e. Christ.

8. *ἐκεῖνος*] This should be expressed by 'he himself.'

9. *ἦν τὸ φῶς τὸ ἀληθινόν*] 'that was the true light,' i. e. he was the true light. Of this use of ἀληθ. with φῶς examples are adduced by Wets. In the sense of reality there is implied excellence, as in Joh. vi. 32. xv. 1. iv. 29. and elsewhere. *Φωτίζει* is taken by the best Interpreters, ancient and modern, as put for the Future *φωτίσει*, or to be taken to mean 'who was to enlighten.' But it may rather be said to have the sense of the Aorist, and to denote what is done at all times; or at least it should be rendered 'who is to enlighten.' By πάντα ἄνθρωπον is meant (as the best Commentators are agreed) 'men of all nations,' and not the Jews only; which is meant to contravene the Jewish notion, that the Messiah was to come for the salvation of the Jews only.

- 10 ἐρχόμενον εἰς τὸν κόσμον. ^d ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσ- ^{d Heb. 1. 2.}
 11 μος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. εἰς ^{e Rom. 8. 15.}
 12 τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. ^{f Gal. 3. 26.} ὅσοι δὲ ^{g 2 Pet. 1. 4.}
 ἔλαβον αὐτόν, ^{h 1 Joh. 3. 1.} ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέ- ^{i Infr. 3. 5.}
 13 σθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. ^{j Jac. 1. 18.} οἱ οὐκ ἐξ αἱμά- ^{k 1 Pet. 1. 23.}
 των, οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, ^{l g Matt. 1. 16.}
 ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. ^{m Luc. 1. 31.}
 14 ⁿ Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν. ^{o et 2. 7.} ^{p Matt. 17. 2.} ^{q 1 Pet. 1. 17.} ^{r Col. 1. 19.} ^{s et 2. 3, 9.}

The next words *ἐρχ. εἰς τὸν κόσμον* are commonly taken (as would seem more natural) with *πάντα ἄνθρωπον*. But the best Commentators are agreed that they should be construed with *τὸ φῶς*. For in the former case the words would seem unnecessary, and never occur in that sense; whereas in the latter, the phrase is very significant, and applicable to Christ. Compare xii. 46. & iii. 19. Besides, *ὁ ἐρχόμενος εἰς τὸν κόσμον* was a usual phrase to designate the Messiah. See vi. 14. xviii. 37. Not to say that *that* sense would require the Article. It should seem from the context that the latter interpretation is the preferable one; but the arguments founded on the want of the Article, and the non-occurrence of the phrase in the sense to be born, are of no great weight; the former, from the inartificial character of St. John's style; and the latter, because it occurs in the Rabbinical writers, and is perpetually found in the popular phraseology of all nations and ages.

10. *ἐν τῷ κόσμῳ ἦν*] It is strange that the Commentators should have disagreed on the sense of this verse, in which the terms *κόσμος* and *ἐγένετο* must be taken, not in a moral, but in a physical sense. The words *ἐν τῷ κόσμῳ ἦν* designate the appearance and existence of the Logos on earth in a human form. It is well observed by Tittm., that in this and the following verse *ascendit oratio*, q. d. The only and true Saviour came to, and abode in the world, a world created by him, but which nevertheless knew him not, acknowledged him not as such. Nay, though he came to his own people especially, yet even they received him not as the Saviour. Some take *τὰ ἴδια* to mean the world at large. But though it be true, that the whole earth is the Lord's, yet Christ would not be rejected by those to whom he did not reveal himself as Saviour, viz. the Gentiles. Indeed, he professes (Matth. xv. 24.) that he was not sent but unto the lost sheep of the house of Israel. The best Commentators are therefore, with reason, agreed that *τὰ ἴδια* can only mean his own country, or people; a sense of which numerous examples are adduced by Krebs, Wets., and Kypke. The Jews were the peculiar people of God, and consequently of Christ as united in the Godhead. Besides, the Jews might be called Christ's own people, as being born and living among them. *Οἱ ἴδιοι* signifies his countrymen in general. And what is asserted of these was true even of most of his nearest relatives.

12. *ὅσοι δὲ ἔλαβον α.*] The reasoning may be completed thus. "His countrymen as a body rejected him. Yet his coming was not utterly without effect. Some few did acknowledge him as Messiah. And to such as did, or hereafter

should, he gave, &c." *Ἐξουσία* here denotes privilege, prerogative; a signification sometimes occurring in the later Classical writers and the LXX. By *τέκνα Θεοῦ* is meant obedient and faithful worshippers of God, and, from the adjunct, those who are received and acknowledged by God as such, and admitted to the privilege of Sonship. The phrase often occurs in the discourses of our Lord, and in the Epistles of St. Paul and St. John, and is traced by Tittm., as the *fundus locutionis*, to Deut. xiv. 1 & 2. *Τὸ ὄνομα αὐτοῦ*. By Hebraism, for *αὐτόν*.

13. *οἱ οὐκ—ἐγεννήθησαν*] The sense as laid down by the best Commentators is: 'Who obtained that Sonship, (*υἰοθεσία*), not by virtue of ancestry, nor by any affinity, or connexion of human descent, but by a free grant from God.' The plural is used with accommodation to *ἔδωκεν* before; but, of course, what is applied to those who received Jesus as Messiah during his abode on earth, is equally applicable to those who should, after his ascension, at any future period receive him as Messiah, and embrace his religion. The plural *αἱμάτων* has reference to the several celebrated ancestors from whom the children of Israel boasted their descent, as Abraham, Isaac, and Jacob. See 2 Cor. xi. 22. sq. I have, in Recens. Synop. compared as an example Eurip. Ion 693. *ἄλλων τραφεῖς ἀφ' αἱμάτων*. The words *ἐκ θελ. σαρκὸς* and *ἀνδρὸς* are most erroneously explained by Dr. Hales to mean, 'from natural instinct,' or from the moral principle of reason or conscience; whereas the two phrases, by Hendiadys, only designate *per euphemismum* the natural mode of descent, as opposed to the spiritual one, proceeding from the adoption of God.

14. *καὶ ὁ λόγος σὰρξ ἐγ.*] This is closely connected with ver. 10. *ἐν τῷ κόσμῳ ἦν*. and is a resumption of what was there said. Render: 'And [so] the Logos was clothed with a human body, and sojourned among us [men].' *Σὰρξ ἐγένετο*, 'assumed a human body.' This frequent sense of *σὰρξ* is of Hebrew origin. *Σαρκινὸν ἐ.* would have been more Classical Greek. So Artemid. ii. 35. *ἐάν τε γὰρ σάρκινον οἱ θεοὶ φαινῶνται*, &c. This addition of the human nature to the Divine, implies that conjunction by which the same person is Son of God, and Son of man.

— *ἐσκήνωσε*] There is no necessity to suppose, with Lampe and Schoetg., any reference to the *Schechinah*. The sense is what Wets. lays down: 'He who had dwelt in Heaven descended from thence, that he might sojourn with' For, as I have proved and illustrated examples in Recens. Synop., *σκηνοῦ* 'to take up one's quarters, or sojourn'

καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς
 παρὰ Πατρός, πλήρης χάριτος καὶ ἀληθείας.
 ἡ Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε λέγων· 15
 Οὗτος ἦν ὃν εἶπον· Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου
 γέγονεν· ὅτι πρῶτός μου ἦν. ἡ καὶ ἐκ τοῦ πληρώματος 16
 αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος·
 ἡ ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια 17
 διὰ Ἰησοῦ Χριστοῦ ἐγένετο. ἡ Θεὸν οὐδεὶς ἑώρακε πώποτε· 18

is used in preference to ζῆν with allusion to the life of man as a *sojourn*. The sense is, that "Jesus became a real man, and lived as such." ἑθεασάμεθα. The sense is, 'we actually and really saw.'

14. δόξαν ὡς μονογενοῦς π.] 'such a glory as might be expected in a Being the only begotten Son of the Father.' On this subject of the glory of Christ in his mediatorial capacity, see Rose on Parkh. p. 199. b. & 200. a., and on this and the full sense of *μόνος*, see Tittm. in Recens. Synop. On the construction of the passage, the Commentators are not agreed. Many regard the words καὶ ἐθεασάμεθα—πατρός as parenthetical, referring the πλήρης to ἐσκήνωσεν. But though this makes the syntax regular, it does violence to the structure of the sentence, and deteriorates the sense. It is better, with others, to suppose an enallage, and regard πλήρης as put for πλήρως. This is supported by an imitation of the passage adduced by me in Recens. Synop. from Theophyl. Simoc. Χάριτος καὶ ἀλ. is thought to be put, *per Hendiadyon*, for χάριτος ἀληθινῆς; and the sense of πλήρης χάρ. καὶ ἀλ. to be 'most gracious and benignant.'

15. John having before appealed in a general way to the testimony of the Baptist to Jesus, now proceeds to mention *what* that testimony was; and when he says it was uttered with a loud voice, he means it was uttered *ex animo*, and *decisively*. Κέκραγε is well explained by Hesych. βοά.

—ὁ ὀπίσω—μου ἦν] The sense of ὁ ὀπίσω μου ἐρχόμενος seems to be, 'He who enters (i.e. is to enter) upon his office after me,' in which sense the phrase frequently occurs in the N. T., and sometimes in the LXX. Doubtful is the interpretation of ἔμπροσθέν μου γέγ., which may be taken either of *time*, or of *dignity*. The latter mode of interpretation is adopted by almost all the ancient and early modern Interpreters, together with some later Commentators. Lampe lays down the following sense: 'He who cometh after me [as Messiah] is made more honourable than I am, because he was [by his own eternal nature, as God] more honourable.' The former is adopted by Whitty and almost all the recent Commentators, supported by the Vulg. and other Latin Versions. And they consider the second clause as expressing the same thing with the first. Though Kuin. thinks ὅτι means *certainly*. Upon the whole, the preference seems to be due to the former interpretation, as yielding a better sense, and not open to any serious objection. For it is in vain that Tittm. denies ἔμπροσθεν ever to be used in the LXX. of *priority of rank*, since Lampe and Camph. have adduced *one example* from Gen. xlviii. 20.

16. καὶ ἐκ τοῦ πληρώματος—χάριτος] It has been questioned whether these verses are from John the Baptist, or from the Evangelist. The former opinion has been adopted by many Interpreters: but it lies open to the objection, that what is contained in these verses could hardly have been said by John the Baptist of *his* times, and of *his* disciples. They are undoubtedly the words of the Evangelist, who, in using the term *πληρώματος* seems to have referred to the expression *πλήρης χάριτος καὶ ἀληθείας* in ver. 14., and meant by it to express the *abundance* of benefits and blessings. It answers to the Hebr. כְּנֹז, which signifies the *sum* of any thing, and also *plenty*, *multitude*, and *abundance*, as in Ps. xxiv. 1. See also Eph. iii. 19. Col. i. 19. Eph. i. 23. iv. 10. (Tittm.) This interpretation is also adopted by Lampe and Kuin. Ἐκ τοῦ πληρ. α. may be rendered 'from his most rich store-house of benefits and blessings.' How these are in Christ, is evident from the context. See the ample elucidation of the subject by Tittm. in Recens. Synop. The learned are agreed in taking *χάριν ἀντὶ χάριτος* as a periphrasis of the superlative, like the Hebr. יְהִי עָלֶיךָ, an idiom not unknown to the Greek. Thus Theogn. Admon. 344. δόσεις ἀντ' ἀνίων ἀνίδες. Thus the sense is, 'benefits upon benefits,' abundance of benefits. By πάντες are meant all Christians of all kinds and stations, of all times and places. Christ, as Tittm. observes, is the fountain of felicity to the whole human race, of every age; an open, perennial, copious and inexhaustible fountain.

17. ὅτι ὁ νόμος—ἐγένετο] In these words (which were meant for the Jews at large) are exemplified and illustrated the benefits received from Christ by his disciples; and the grace of the Gospel is opposed to the rigour of the Law. The Law was given as a benefit to the Israelites; yet it was harsh and burdensome, and its blessings scanty, and those confined to one nation; whereas the Gospel imparts its blessings through Christ copiously to the whole human race. ἡ χάρις καὶ ἡ ἀλ. denotes, *per hendiadyon*, ἡ χάρις ἀληθινή, 'the true and most excellent grace.'

18. Θεὸν οὐδεὶς ἑ. π.] This is an illustration of the preceding verse *by example*, deduced from the clear knowledge of God, communicated by Christ. No wonder that the Gospel of Christ should be so superior to the Law of Moses. No man hath seen (i.e. perfectly known) God, not even Moses and the Prophets. So Eccles. xliiii. 31. τίς ἑώρακεν αὐτὸν καὶ ἐκδιηγῆσεται. This sense of ὁρᾶν, corresponding to the Hebr. רָאָה, is found also in the Classical writers. Thus the passage is by no means in contradiction to Exod. xxxiii. 11. "the Lord spake to Moses face to

- ὁ μονογενὴς υἱὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος
ἐξηγήσατο. 1 Tim. 6.
16.
Matt. 11.
27.
Luc. 10. 22.
m Infr. 5.
33.
- 19 ^m Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέ-
στειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας, ἵνα
20 ἐρωτήσωσιν αὐτόν· Σὺ τίς εἶ; ⁿ καὶ ὠμολόγησε, καὶ οὐκ
ἠρνήσατο· καὶ ὠμολόγησεν· Ὅτι οὐκ εἰμὶ ἐγὼ ὁ Χριστός.
21 ^o καὶ ἠρώτησαν αὐτόν· Τί οὖν; Ἠλίας εἶ σύ; καὶ λέγει·
22 Οὐκ εἰμὶ. Ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη· Οὐ· εἶπον
οὖν αὐτῷ· Τίς εἶ; ἵνα ἀποκρισὶν δώμεν τοῖς πέμψασιν
23 ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; ^p ἔφη· Ἐγὼ φωνὴ
βοῶντος ἐν τῇ ἐρήμῳ, εὐθύνατε τὴν ὁδὸν κυρίου·
24 καθὼς εἶπεν Ἡσαΐας ὁ προφήτης. καὶ οἱ ἀπεσταλμένοι
25 ἦσαν ἐκ τῶν φαρισαίων· ^q καὶ ἠρώτησαν αὐτόν, καὶ εἶπον
αὐτῷ· Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστός, οὔτε
26 Ἠλίας, οὔτε ὁ προφήτης; ^r ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης
λέγων· Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἕστηκεν,

face." Besides, it was Christ, the Logos, who appeared as the Jehovah Angel on that and other occasions.

— ὁ ὢν εἰς τὸν κόλπον τ. π.] The sense of these words is by the best Commentators supposed to be, 'He who is most intimately connected with the Father, and the dearest to Him.' This use arose from the custom of all the antient nations, of reclining at meals; according to which he who sat next the host (who was at the top of the table) seemed, as it were, to lie in his bosom or lap. Hence the phrase is found in the Greek and Latin as well as in the Hebrew writers, of which see examples in Recens. Synop. Ἐξηγήσατο, i. e. has distinctly disclosed his nature, attributes, and will. Wets. thinks there is reference to the ἐξηγηταί, or interpreters of the portents, and directors of religious ceremonies among the Greeks.

19. οἱ Ἰουδαῖοι ἐξ Ἱερ.] 'the Jews of Jerusalem;' meaning, of course, those who had the authority of making inquiry into the pretensions of prophets, namely, the Sanhedrim. Some think the Evangelist has not given the whole address. A groundless conjecture, however; for the τίς in the question evidently refers to the kind of prophetic character claimed by John, which implied, 1. an inquiry whether he was the Christ; 2. whether he was Elias. The form σὺ τίς εἶ was, it appears from Wetstein's citations, not unusual as addressed by those who demanded to know any one's authority to act in any business. Though the Sanhedrim knew that John's ancestry was not that which had been predicted of Christ; yet when they remembered what had happened to Zacharias in the temple, and that his mother was of the lineage of David, they might think it possible that he was the Messiah; especially as it was not absolutely determined among the doctors whether Christ was to be born at Bethlehem.

— ὠμολόγησε—καὶ ὠμολόγησε] These words contain the strongest *avowal*, since the two methods, assertion by affirmation and by nega-

tion of the contrary, together with a repetition of the affirmation, are here united.

21. τί οὖν] A popular form of expression for τίς οὖν, yet sometimes found in the best writers. Ἠλίας εἶ σύ; the Jews supposed, from Malachi iv. 5., that Elijah would return from Heaven, whither he had been caught up, and would usher in and anoint the Messiah. Οὐκ εἰμὶ, i. e. not in the sense in which the question was asked; though in another sense he might be called Elias, as he came in the spirit and power of Elias. See Matth. xi. 14.

— ὁ προφήτης εἶ;] It is plain that this cannot mean Elijah, since that would involve a very vain repetition. The Article shows that it must denote some particular prophet. The best Commentators antient and modern are of opinion that Jeremiah is meant. Thus the sense will be, 'the prophet promised,' namely, in Deut. xviii. 15-19. See Acts iii. 22.

22. τίς εἶ;] i. e. what sort of person art thou, whether a prophet or not?

23. ἐγὼ φωνή, &c.] i. e. as the older Commentators interpret, 'I am the person there spoken of;' or, as the later ones, 'What the Prophet (namely, Isaiah iv. 3.) there says, holds good of me; you will find there what will be a sufficient description of my person and office.'

25. τί οὖν βαπτίζεις, &c.] The Pharisees (such as these persons were) thought that the right and power of baptizing Jews, and thereby forming a new Religion, was confined to the Messiah and his precursors the Prophets, who, they supposed, would return to life for that purpose.

26. ἐγὼ βαπτίζω &c.] The sense of the answer is: 'I only baptize with water, and collect followers for the Messiah, from whom a very different and much more powerful baptism may be expected, even a far more effective means of purifying the people. Moreover, he^w require, (i. e. the Messiah) and by wh^y I do this, is among you.' For t

ὃν ὑμεῖς οὐκ οἰδατε. αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος, ὃς 27
ἔμπροσθέν μου γέγονεν· οὐ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα λύσω
αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. ταῦτα ἐν * Βηθανίᾳ 28
ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων.

* Exod. 12.
3.
Exod. 53. 7.
Infr. ver. 36.
1 Pet. 1. 19.
Act. 8. 32.
† Supr. v.
16.

Τῇ ἐπαύριον βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχόμενον 29
πρὸς αὐτόν, καὶ λέγει· Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ ὁ αἵρων τὴν
ἁμαρτίαν τοῦ κόσμου. οὗτός ἐστι περὶ οὗ ἐγὼ εἶπον· 30
Ὅπισω μου ἔρχεται ἀνὴρ, ὃς ἔμπροσθέν μου γέγονεν, ὅτι
πρώτός μου ἦν. καὶ γὰρ οὐκ ᾔδειν αὐτόν· ἀλλ' ἵνα φανερωθῇ 31
τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων·
καὶ ἑμαρτύρησεν Ἰωάννης λέγων· Ὅτι τεθέαμαι τὸ πνεῦμα 32
καταβαῖνον ὡσεὶ περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ'
αὐτόν. καὶ γὰρ οὐκ ᾔδειν αὐτόν· ἀλλ' ὁ πέμψας με βαπ- 33
τίζει ἐν ὕδατι, ἐκεῖνός μοι εἶπεν· Ἐφ' ὃν ἂν ἴδῃς τὸ
πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπ-

* Matt. 3.
16.
Marc. 1. 10.
Luc. 3. 21.
† Matt. 3.
11.
Act. 1. 5.

is meant by μέσος ὑμῶν ἕστηκε. On this decided testimony, borne by John to Jesus, see Tittm. in Recens. Synop.

28. Βηθανία] This (instead of the common reading Βηθαβάρ) is found in almost all the most ancient MSS., every Version of credit, and many Fathers and ancient Commentators. Also almost all the other early editions, and was restored to the text by Wets., Matth., Griesb., Knapp, Vat., Tittm., and Scholz. The best Commentators are of opinion that the common reading proceeded from a mere conjecture of Origen; who, because the situation here does not correspond with that of Bethany, where Lazarus and his sisters lived, made the change in question. There are, however, in all countries many places of the same name, and Bethany, from its signification, (namely, a ferry place or passage), was very likely to be one. Besides, this seems to be distinguished from another Bethany by the addition πέραν τοῦ Ἰορδάνου.

29. Ἴδε ὁ ἀμνὸς—κόσμου] In order to rightly understand these words, we must observe, 1. that our Lord is called ὁ ἀμνός. Now, as often as in Scripture this name is applied to him, so often the subject of what is spoken is his death and passion, inasmuch as he underwent it for men. And in this view, it seems, did John the Baptist consider Jesus, when he called him *lamb*, namely, as suffering and dying like a victim. It is clear that John meant to represent our Lord as one dying, and that in the place of others. For he has subjoined the words ὁ αἵρων τὴν ἁμαρτίαν τοῦ κόσμου, by way of explication. The phrase αἵρων τὴν ἁμαρτίαν answers to the Hebr. נָשָׂא וְנָשָׂא נָשָׂא, which never signifies to remove sins, i. e. extirpate iniquity from the earth, (as some recent Interpreters suppose), but to forgive sins, (as in Gen. xviii. 25. 1. 17. Exod. xxxiv. 7. Num. xiv. 19. Ps. xxxii. 1, 5. 1 Sam. xv. 25. xxv. 28.) or to pay the penalties of sin, either one's own, or others; as in Exod. xxviii. 38. Levit. v. 1. xix. 17. xx. 19. Levit. x. 17. where are conjoined, as synonymous, the formulas bear the sin of the people, expiate and atone

the people with God. Therefore the formula to bear sins signifies to be punished because of sins, to undergo punishment of sins. Furthermore, to bear one's own sins denotes to be punished for one's own sins, and to bear the sins of others, to be punished for the sins of others, to undergo the punishment which the sins of others have deserved.

Moreover, Christ is said to bear the sin of the whole world; and therefore the interpretation above mentioned can have no place. It must be observed, too, that there is in these formulas a manifest allusion to and comparison with a *piacular victim*. For a victim of that kind was solemnly brought to the altar, when the Priest put his hands over the head; (which was a *symbolical action*, signifying that the sins committed by the persons expiated were laid upon the victim;) and when it was slaughtered, it was then said to bear the sins of the expiated; by which it was denoted that the victim paid the penalty of the sins committed, was punished with death in their place, and for the purpose of freeing them from the penalty of sin. Therefore when Christ is called *the lamb bearing the sins of the world*, it is manifest that we must understand one who should take upon himself the sins of men, so as to pay the penalties of their sins, and in their place, for the purpose of freeing them from those penalties: and he is described as a sacrifice for the sins of men, or rather, as one who offers such a sacrifice, namely, an *expiation*. (Tittm.)

30—34. John now mentions how he obtained this knowledge of Jesus to be the Messiah, namely by an express revelation from God. Up to the period of his baptism our Lord (such was his humility of deportment) had passed for a mere man. He was first made known as *Messiah* by John at his baptism, and through him to the multitude. Whether John had before any knowledge of Jesus by face, is variously disputed. Certain it is that he did not know him to be the *Messiah*. That knowledge he obtained by a Divine revelation, which gave him the sign by which he should recognise the Messiah. That

- 34 τίζων ἐν πνεύματι ἁγίῳ. καὶ γὰρ ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ
- 35 Τῇ ἐπαύριον πάλιν εἰστήκει [ὁ Ἰωάννης,] καὶ ἐκ τῶν
 36 μαθητῶν αὐτοῦ δύο. ^γκαὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, ^γSupr. v.
 37 λέγει· Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ. καὶ ἤκουσαν αὐτοῦ οἱ δύο
 38 μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. στραφεῖς
 δὲ ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας, λέγει
 39 αὐτοῖς· Τί ζητεῖτε; οἱ δὲ εἶπον αὐτῷ· Ῥαββί, (ὃ λέγεται
 40 ἐρμηνεύμενον, διδάσκαλε,) ποῦ μένεις; λέγει αὐτοῖς· Ἐρ-
 χεσθε καὶ ἴδετε. ἦλθον καὶ εἶδον ποῦ μένει· καὶ παρ'
 αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα [δὲ] ἦν ὡς δεκάτη.
 41 ^αἮν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου, εἰς ἐκ τῶν δύο
 τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ. ^α Matt. 4.
 42 εὐρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ
 λέγει αὐτῷ· Εὐρήκαμεν τὸν Μεσσίαν, (ὃ ἐστὶ μεθερμη-
 43 νούμενον ὁ Χριστός.) ^ακαὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν.
 ἐμβλέψας δὲ αὐτῷ ὁ Ἰησοῦς εἶπε· Σὺ εἰ Σίμων ὁ υἱὸς
 Ἰωάνᾳ σὺ κληθήσῃ Κηφᾶς· (ὃ ἐρμηνεύεται Πέτρος.)
 44 Τῇ ἐπαύριον ἠθέλησεν [ὁ Ἰησοῦς] ἐξελθεῖν εἰς τὴν
 Γαλιλαίαν· καὶ εὐρίσκει Φίλιππον, καὶ λέγει αὐτῷ· Ἀκο-
 45 λούθει μοι. ^βἮν δὲ ὁ Φίλιππος ἀπὸ Βηθσαῖδά, ἐκ τῆς
 46 πόλεως Ἀνδρέου καὶ Πέτρου. ^βΕὐρίσκει Φίλιππος τὸν
 Ναθαναήλ, καὶ λέγει αὐτῷ· Ὁν ἔγραψε Μωσῆς ἐν τῷ
 νόμῳ καὶ οἱ προφῆται, εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ
 47 Ἰωσήφ τὸν ἀπὸ Ναζαρέτ. ^ακαὶ εἶπεν αὐτῷ Ναθαναήλ.
^α Matt. 16.
^β Joh. 12.
^γ Infr. 21. 2.
 Gen. 3. 15.
 et 22. 18.
 et 49. 10.
 Deut. 18.
 15.
 12. Sam. 7.
 12. Esai. 7. 14.
 et 9. 5.
 et 40. 10.
 11.
 et 53. 1, ac.
 Jer. 23. 5.
 et 33. 14.
 Ezech. 34.
 23.
 et 37. 24.
 Dan. 9. 24.
 Mich. 5. 2.
 Zach. 6. 12.
 et 9. 9.
 d Matt. 2.
 23.
 Luc. 2. 4.
 Infr. 7. 41.
 42.

sign he saw in Jesus, and was therefore sure he was that personage.

34. μεμαρτύρηκα] 'have borne and do bear witness.' This use of the Preter. for the Pres. (Hebraicé) is frequent in the N. T.

35. εἰστήκει] 'was standing,' i. e. was there. Ὁ Ἰωάννης is omitted in many MSS., Versions, and Fathers, and is cancelled by Matth., Vat., Tittm., Griesb., and Scholz.

39. τί ζητεῖτε] A popular form of expression signifying, 'What is your wish,' or business with me.

— ποῦ μένεις] 'where dwellest thou?' Μένειν is used either of a fixed habitation, or a lodging, as here, and in Lu. xix. 5. xxiv. 29. Acts xviii. 3 & 20., and often in the Sept., and sometimes in the Classical writers. So also *manere* in the Latin. By calling Jesus διδάσκαλε they showed that they sought instruction; and by addressing to him the question ποῦ μένεις, private conversation, no doubt, on the great doctrines which then occupied the minds of all reflecting Jews.

40. ἔρχεσθε καὶ ἴδ.] The most correct view of the force of this address seems to be that taken by Euthym., who says that our Lord did not tell them where he abode, but bade them follow him, to inspire them with confidence. Of these disciples one, we learn, was Andrew. The other

is supposed to have been the Evangelist himself, who usually suppresses his own name. See xiii. 23. xviii. 15. xix. 26.

— ὥρα δὲ ἦν] The δὲ is omitted in most of the antient MSS. and in the Edit. Princ. and other early Edd., and is cancelled by almost every Editor from Beng. and Wets. to Scholz.

41.—43.] On the seeming discrepancy here between the Evangelists, see Recens. Synop.

42. ἀδελφὸν τὸν ἴδιον] for δὲ αὐτοῦ (like the Hebr. *brother*) 'his brother.' An idiom frequent both in the N. T. and LXX.

44. ὁ Ἰησοῦς] Very many MSS., Versions, and Fathers omit the ὁ I. here, but insert it after λέγει; and so Griesb., Knapp, Matth., and Scholz edit, perhaps rightly.

— ἀκολουθεῖ μοι] A form of speaking equivalent to 'become my disciples,' and sometimes used by the Grecian Philosophers in similar circumstances.

46. Ναθαναήλ] supposed to be the same with the Bartholomew mentioned by Matthew, (that being a surname) because 1. all the rest of John's followers mentioned in the Chapter were received into the number of the Apostles: 2. since John nowhere makes mention of *Bartholomew*, nor the rest of the Evangelists. ³ since Luke, vi. 14., in his list ³ puts

Ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ Φίλιπ-
 2. ^o Paul. 32. ^{2.} πος· Ἐρχου καὶ ἴδε· Ἐίδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχό- 48
 μενον πρὸς αὐτόν, καὶ λέγει περὶ αὐτοῦ· Ἴδε ἀληθῶς
 Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστι. λέγει αὐτῷ Ναθαναὴλ· 49
 Πόθεν με γινώσκεις; ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ·
 Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συκὴν εἰδόν
 σε· ἀπεκρίθη Ναθαναὴλ καὶ λέγει αὐτῷ· Ραββί, σὺ εἶ ὁ 50
 υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ. ἀπεκρίθη
 Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὅτι εἰπόν σοι· Εἰδόν σε ὑποκάτω 51
 τῆς συκῆς, πιστεύεις; μεῖζω τούτων ὄψει. καὶ λέγει αὐτῷ· 52
 Ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεφ-
 3. ^o Gen. 28. ^{12.} ^{Matth. 4. 11.} ^{Luc. 22. 43.} ^{et 24. 4.} ^{Act. 1. 10.} γότα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ κατα-
 βαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

II. ΚΑΙ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ 1
 τῆς Γαλιλαίας· καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. ἐκλήθη 2
 δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. καὶ 3

Bartholomew after Philip, with whom Nathanael was converted.

47. ἐκ Ναζαρέτ—ἀγαθὸν εἶναι] i. e. τίνα ἀγαθόν; It seemed little probable to Nathanael that a good man, much less a prophet, and least of all the Messiah, could come out of Galilee, still less Nazareth, which was but a mean country town, whose inhabitants, like all the Galileans, were held in contempt by the Jews; the cause for which has been attributed to their being a mixed race, partly of Gentile origin, and of very corrupt morals. They were, too, reckoned boorish and stupid, even to a proverb.

— ἐρχου καὶ ἴδε] A formula equivalent to *Judge for yourself, Seeing is believing.*

48. ἀληθῶς] for ἀληθής. A common permutation. The name *true Israelite* (denoting one who imitates the virtues of the Patriarch Israel, see Rom. ix. 6.) was given among the Jews to persons remarkable for probity. In the words ἐν ᾧ δόλος οὐκ ἔστι there is thought to be a reference to what is said of Jacob in Gen. xxv. 27.

50. Nathanael in his answer seems to hint that Jesus had been told of his character by his friends. Now in order to remove this supposition, and show Nathanael that he knew him not from the information of Philip, or any other person, but from his own knowledge, our Lord mentions what none could know but Philip and Nathanael: Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συκὴν, εἰδόν σε. Now this circumstance of sitting under the fig-tree, Chrysost. and Theophyl., with the best modern Commentators, think may be elucidated by supposing that Philip had found Nathanael under a certain fig-tree, and had then, as often before, conversed with him about Christ; and that now our Lord mentions this in order to evince his divine virtue and power. That seems the true light in which the circumstance is to be considered; for there had been a conversation of only two, nor was there any one present who could tell what had passed at it. The place, too, where the conversation was held, our Lord specified. Hence Nathanael could not but recognise a divine virtue

in Jesus; therefore, full of faith, he gives his testimony in the words "Rabbi" &c. (Tittm.) That conversation, meditation, and even prayer was carried on under fig-trees, is proved by the Rabbinical citations of Lightf. and Schoettg.

— ὁ υἱὸς τοῦ Θεοῦ] By this the best Commentators are agreed Nathanael meant the Messiah. The term just after "King of Israel" shows that Nathanael thought only of an earthly kingdom. Our Lord, however, confirms his faith, imperfect as it was, in the words following, "Dost thou believe," &c.

51, 52. πιστεύεις—υἱὸν τοῦ ἀνθρώπου] On the scope of these words the Commentators differ; some recognising reproof; others, praise; which view seems best founded. "Our Lord (says Tittm.) at once commends and exhorts. With respect to the words ἀπ' ἄρτι—υἱὸν τοῦ ἀνθρώπου, the Commentators are not agreed whether they should be taken literally to signify such angelic manifestations as those recorded at Matth. iv. 11. xxviii. 2. Lu. ii. 9, 13, 22, & 43. Acts i. 10; or figuratively, in the sense, 'you will see me enjoy the especial providence and signal defence of the Almighty; you will see far greater works than this, even mighty miracles wrought by me; so as to leave no doubt of my Messiahship.' The latter view is supported by the most eminent modern Commentators, and is preferable. But perhaps the two may be conjoined.

II. 1. τῇ ἡμέρᾳ τῇ τρίτῃ] i. e. on the third day after Christ's arrival in Galilee from Bethany. Γάμος here denotes a marriage-feast.

2. ἐκλήθη] 'was invited.' On what ground, whether of relationship, or of acquaintance, is variously conjectured. It is most probable that the bride and bridegroom were related to Mary, who, it is supposed, had been προμνηστρία, or νυμφαγωγός, and had been already there making arrangements for the feast, since it is plain that she had the chief direction therein.

On the singular ἐκλήθη, before two subjects, one singular and the other plural, see Win. Gr. § 404. a.

ὑπερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν·
 4 Οἶνον οὐκ ἔχουσι. λέγει αὐτῇ ὁ Ἰησοῦς· Τί ἐμοὶ καὶ σοί,
 5 γύναι; οὐπω ἤκει ἡ ὥρα μου. λέγει ἡ μήτηρ αὐτοῦ τοῖς
 6 διακόνοις· Ὁ τι ἂν λέγῃ ὑμῖν, ποιήσατε. ἦσαν δὲ ἐκεῖ ³ Μαρ. 7.
 ὑδρίαί λίθιναι ἑξ κείμεναι κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων,
 7 χωροῦσαι ἀνὰ μετρητάς δύο ἢ τρεῖς. λέγει αὐτοῖς ὁ Ἰησοῦς·
 Γεμίσατε τὰς ὑδρίας ὕδατος· καὶ ἐγέμισαν αὐτὰς ἕως ἄνω·

3. οἶνον οὐκ ἔχουσι] This is equivalent to *ὑπερῆσαντος οἴνου*; and Kuin. aptly compares Gen. xliii. 2. This might very well happen without supposing any excess on the part of the guests, since these festivities lasted a considerable, though not an exact, number of days; and on the present occasion, Jesus and his disciples were probably not calculated on when the wine was provided; and others might be attracted to the company by the fame of our Lord. With what intent the words of Mary were uttered, the Commentators are not agreed. Some suppose them meant to hint that it was time to depart; and our Lord's answer, they think, imports that it was not yet time to go. That, however, yields a very frigid sense, and supposes something too ænigmatical in the words. They were, no doubt, meant to represent the inability of the host to provide a further supply of wine. And from the poverty of our Lord, it is not probable (as some imagine) that this could be a hint to him to provide a supply. It seems best to suppose, with Chrysost., and almost all the earlier modern Commentators, that Mary had a view to the removal of the want by miracle. Indeed, considering the wonderful circumstances of her son's birth and childhood, and the recent testimony to his Divine mission by John the Baptist, she was warranted in that expectation. Thus the words may be considered as a hint that it would be proper to commence his Ministry, and prove his Divine mission by a miracle, which should unite a benefit to her friend, together with a manifestation of his own Divine power. Her directions to the servants plainly evince the above expectation. Though that our Lord had been accustomed to work miracles in private for the support or comfort of his mother, (as some imagine) is inconsistent with ver. 11., unless the words there be, somewhat violently, taken of public miracles. Thus we shall be enabled to see the force of the words of our Lord's answer.

4. τί ἐμοὶ καὶ σοί, γύναι;] These words cannot import (as Commentators usually suppose) strong reprehension. For that would seem unmerited by the address preceding. As far as the opinion rests on the γύναι, it is utterly unfounded, since this was a form of address used even to the most dignified persons, and employed by Jesus to his mother on the most affecting of all occasions. As to the other words, τί ἐμοὶ καὶ σοί, they are a formula taken from the language of common life, and must be interpreted according to the occasion and the circumstances of the case. It usually denotes impatience of intervention or interference, signifying, What hast thou to do with me? as appears from numerous passages, both of the Scriptural and Classical writers, adduced by Wets. and others. The latter would seem to be the sense here;

though it was probably modified by the tone of voice, and softened into a mild rebuke for interfering with him in a matter where her parental claim to respect could have no authority over him.

The words following οὐπω—μου are taken by the Commentators to mean, 'The right time for my doing what you suggest is not yet come;' which implies that *he* alone is the proper judge of that season, and would seize it when it arrived; thus mixing comfort with mild reproof. By "the time" is denoted the time for working a miracle. And that seems to have been when the wine was quite exhausted, and the reality of the miracle would be undoubted. This sense of ὥρα for *καρπός* is found both in the Scriptural and Classical writers.

6. ὑδρίαί] i.e. water vats, or butts for domestic purposes, and the various washings prescribed by the Jewish Law. See Lu. xi. 39.

—κατὰ τὸν καθ.] Κατὰ here signifies *propter*, for the purpose of; a very rare sense, for which the Classical writers use πρὸς. Thus, in a kindred passage of Plutarch, which I have adduced in Recens. Synop. Κατὰ τύχην πολλὰ παρήσαν ἀγγεία, πρὸς τὸ λουτρὸν ὕδατος διὰ χειρῶν ἔχοντες.

—ἀνὰ μετρ.] On the exact quantity designated by the μετρητής Commentators and Antiquaries are not agreed; nor is it a matter of easy determination. For the term may designate the Hebr. כּז, to which it answers in the LXX., i.e. a measure containing 7½ Gallons; or the Attic measure *Metretes*, consisting of 9 Gallons. The latter is the more probable; though, even according to the former, the quantity of liquor has been cavilled at by sceptics. But the largeness of the quantity would be requisite to place the miracle beyond dispute. Nor will the quantity be thought so enormous for many days consumption of such a number of guests assembled, to which more would now be added by the fame of the miracle, and from curiosity to see the worker of it. Not to say that we need not suppose all the wine to be consumed. The surplus would, no doubt, be very acceptable to the newly married couple.

7. γεμίσατε—ἕως ἄνω] These circumstances are not, as some fancy, too minute to be worthy of introduction. They are mentioned to evince the truth and magnitude of the miracle; as in that worked by Elijah, 1 Kings xviii. 33-35., the Prophet in like manner exclaims "Fill four barrels with water, and pour it," &c. "Do it the second time—Do it the third time." The words were, no doubt, pronounced, and the thing done, publicly. The order to fill which was so completely obeyed, renou- collusion, by procuring and introducing wine, impossible. That what the gut

Καὶ λέγει αὐτοῖς· Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχι- 8
 τρικλίνῳ. καὶ ἤνεγκαν. ὡς δὲ ἐγένεσται ὁ ἀρχιτρικλίνος τὸ 9
 ὕδωρ οἶνον γεγενημένον, (καὶ οὐκ ἦδει πόθεν ἐστὶν· οἱ δὲ
 διάκονοι ἤδεισαν οἱ ἡντληκότες τὸ ὕδωρ) φωνεῖ τὸν νυμφίον
 ὁ ἀρχιτρικλίνος, καὶ λέγει αὐτῷ· Πᾶς ἄνθρωπος πρῶτον τὸν 10
 καλὸν οἶνον τίθῃσι, καὶ ὅταν μεθυσθῶσι, τότε τὸν ἐλάσσῳ·
 σὺ τετῆρηκας τὸν καλὸν οἶνον ἕως ἄρτι. ταύτην ἐποίησε τὴν 11
 ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ
 ἐφάνέρωσε τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν οἱ
 μαθηταὶ αὐτοῦ.

ΜΕΤΑ τοῦτο κατέβη εἰς Καπερναοὺμ, αὐτὸς καὶ ἡ μήτηρ 12
 αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ
 ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας. Καὶ ἐγγὺς ἦν τὸ πάσχα 13
 τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. καὶ 14

^b Matt. 21.
¹²
 Marc. 11.
¹³
 Luc. 19. 45.

water was become wine, was likewise evinced in the plainest manner.

8. ἀρχιτρικλίνῳ] 'the director of the feast,' i. e. a person who was appointed to superintend the preparations and arrangements for a feast, examining the provisions and liquor brought forward, and to pass among the guests to see that they were in want of nothing, and to give the necessary orders to the servants. He was not one of the guests, and did not recline with them at the table. Eccles. xxxii. 1. This ἀρχιτρικλίνος is to be distinguished from the συμποσίρχης, βασιλεὺς, στρατηγός, of the Greeks, and the moderator, arbiter, rex convivii, dictator of the Romans. This latter was one of the guests, chosen sometimes by lot, who presided at the table, and prescribed rules in regard to drinking, &c. (Wahl.) Walch, Lampe, and Kuin. say, that the Architrclinus was a domestic. Indeed, if he was the same with the Triclinarches of the Romans, he was such. The chief proof, however, is that Juvenecus, in his Hist. Evang., terms the Architrclinus a summus minister; and that Athenæus L. iv. mentions an ἐπιστάτης τῆς διακονίας. But that may denote a house-steward. The wine was, as usual, handed to the Architrclinus, in order that he might taste and see if it was worthy of being set before the company.

10. πᾶς ἄνθρωπος—τίθῃσι] This denotes what it was customary to do. And that is illustrated by the Classical citations in Wets. Μεθεῖν is from μέθυ, (which I suspect to be derived from the Northern word Med or Meth) and signifies to moisten, or be moistened with liquor, and in a figurative sense (like the Latin mudere vino) to be saturated with drink. In Classical use it generally, but not always implies intoxication. One exception I have myself adduced in Recens. Synop. In the Hellenistic writers, however, as Joseph., Philo, and the LXX, it (like the Hebr. רָוַח) very often denotes drinking freely, and the hilarity consequent. So in Gen. xlii. 34. it is used of Joseph's brethren. Of the Commentators some adopt the former, some the latter sense. It should seem not very necessary to confine ourselves to either, since the Archi-

trclinus is not speaking of the guests present, but only makes a general observation as to what was usual. Τὸν ἐλάσσῳ, 'the inferior wine;' literally, less good.

11. τῶν σημείων] Σημεῖον properly denotes 1. a mark or token, by which any thing is known and distinguished from something else; 2. a pledge or assurance, taken in evidence; 3. a miraculous sign, a MIRACLE, either 1. a miracle in confirmation of the Divine power or legation of the worker of it; or 2. a miracle simply; in which case it is either joined with τέρας, or stands by itself. With respect to the definition of a miracle, that by Farmer, as improved by Dr. Maltby, is among the best: "Every sensible deviation from, and every seeming contradiction to, the laws of nature, so far as they are known, must be an evident and incontestable miracle." I have in Recens. Synop. proposed the following, formed chiefly on the masterly reasonings of Professor Brown there detailed. "A miracle may be defined such an interposition and direct agency of the Almighty Power, as either 1st, brings forward certain phenomena, which, though not at variance with the general laws of nature, are yet effected without being, as consequents, the result of antecedent causes; or 2dly, such a direct agency of omnipotence as produces phenomena which the common course of nature (i. e. the ordinary concatenation of antecedents and consequents) never produces; for example, raising the dead, &c.

— καὶ ἐπίστευσαν] The word may here be taken emphatically to denote 'they fully believed in him.' The καὶ may be rendered and so, so that, as in Matt. xii. 45. xiii. 22. Lu. ix. 39. Joh. x. 11. Acts vii. 10. and sometimes in the Sept.

13. τὸ πάσχα] Many of the best Commentators ancient and modern are of opinion that St. John mentions four Passovers as occurring during Christ's ministry, of which they reckon this as the 1st; that mentioned at v. 1. the 2d.; that at vi. 4. the 3d.; and that at which Christ suffered as the 4th. Thus his ministry will extend to three years and a half. Others, however, diminish the number of Passovers, and consequently suppose it to have been much shorter.

- εὔρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ
 15 περιστερὰς, καὶ τοὺς κερματιστὰς καθημένους. καὶ ποιήσας
 φραγέλλιον ἐκ σχοινίων, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ
 τε πρόβατα καὶ τοὺς βόας. καὶ τῶν κολλυβιστῶν ἐξέχεε τὸ
 16 κέρμα, καὶ τὰς τραπέζας ἀνέστρεψε· καὶ τοῖς τὰς περιστε-
 ρὰς πωλοῦσιν εἶπεν· Ἀρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν
 17 οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου. ἔμνησθησαν δὲ οἱ
 μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον ἐστίν· Ὁ ζῆλος τοῦ
 18 οἴκου σου †κατέφαγέ με. Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι
 καὶ εἶπον αὐτῷ· Τί σημεῖον δεῖκνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;
 19 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Λύσατε τὸν ναὸν τοῦ-
 20 του, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. εἶπον οὖν οἱ Ἰου-
 δαῖοι· Τεσσαράκοντα καὶ ἕξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος,
 21 καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; ἐκεῖνος δὲ ἔλεγε

14. εὔρεν—πωλοῦντας] The best Commen-
 tators antient and modern are generally agreed
 that this circumstance was prior to and conse-
 quently different from the similar one recorded
 at Matth. xxi. 12. sq. Others think they were
 the same; the chronology of the Evangelists not
 being exact. There was a great propriety in
 this symbolical action (which denoted the puri-
 fication of the Jewish Religion) being used both
 at the beginning and the close of Christ's mi-
 nistry.

—βόας] 'bullocks,' not oxen, for by the
 Law of Moses no mutilated beast (as an ox) could
 be offered in sacrifice. The number of victims
 (as we learn from Josephus) sometimes amounted
 to 2,500,000; and it is evident from the Rab-
 binical writers that immense traffic was carried
 on in cattle &c. for victims, and much extortion
 practised; a great part of the profits of which
 came to the Priests. Even at the best very great
 indecorum was practised. The κέρμα here are
 the same with the κολλυβιστὰι at Matth. xxi.
 12.

15. φραγέλλιον ἐκ σχ.] 'a scourge of ropes,'
 or bands made of rushes &c., such as were likely
 to be used for tying up the cattle. We need not,
 however, suppose much, if any, use made of the
 φραγέλλιον, except to serve for a symbolical
 action. Besides, there was no need of stripes.
 The traffickers, conscious of the unlawfulness of
 their proceedings, and struck by the Divine
 energy of our Lord, would not hesitate to obey
 his injunctions, especially as the crowd of ap-
 proving and admiring bystanders would be ready
 to enforce that order.

—κέρμα] This signifies small coin, from κέρω.
 For the most antient coins, especially Oriental,
 being (like Spanish rials) of a square form ad-
 mitted of being cut, so as to form the lesser kind
 of money. Ἐξέχεε is especially applicable to
 minute coin.

—ἀνέστρεψε] Some would read ἀνέστρεψε,
 from certain MSS. But though that is more
 accordant with Classical usage, it is, no doubt,
 ex interpretatione. Ἀναστρέφειν was probably
 used in the common dialect for ἀνατρέπειν.

17. ὁ ζῆλος—με.] This brought to our Lord's

mind the words of Ps. lxi. 9. Κατέφαγε is an
 Oriental and emphatical metaphor, appropriate
 not only to grief or indignation, as here, but to
 other of the more violent passions, which (in the
 words of Gray) "inly gnaw the heart." See
 Job xix. 22. and the Classical passages adduced
 by Lampe and myself in Recens. Synop. Ζῆλος
 τοῦ οἴκου signifies, not zeal of, but zeal for; and
 the Aorist κατέφαγε signifies *exedere solet*. The
 καὶ is intensive.

For κατέφαγε, καταφάγεται is found in very
 many antient MSS. and early Edd., and is
 adopted by almost all the recent Editors.

18. ὅτι] 'seeing that.'

19. λύσατε τὸν ναὸν τ.] An *acute dictum*,
 uttered to draw the attention of the bystanders;
 the understanding of which, however, might be
 aided by action, our Lord pointing to his own
 body, the temple of the Logos. Thus the
 Hebrews used to call the body a σκήνος, &c.
 See Note on 2 Cor. v. 1. Nay, Philo calls it
 ναὸς, or ἱερὸν, with reference to the dignity of
 the soul which tenants it. Indeed, δέμας and
 δομή (found in the sense of *body* in Lycophr. 783.)
 both denote a *building*, and St. Paul often speaks
 of the body of a Christian as being a temple of the
 Holy Spirit. Λύειν is for καταλύειν. The Imper.
 here, as often, has a *permissive* sense, q. d. you
 may destroy, which differs little from the *hypo-*
thetical sense, Be it that you destroy. Our Lord
 means to say, that his resurrection from the dead
 will be the especial sign by which his Divine
 mission shall be declared.

20. τεσσαράκοντα—οὔτος.] The sense is:
 'Forty and six years hath this Temple been a
 building.' The use of the Aorist *imply* permit,
 and facts *require* this rendering. For it was then
 the 46th year since the time when Herod com-
 menced the building. He formed it on the
 ruinous one originally erected by Zorobabel, using
 the old materials, and sometimes probably the old
 foundation. In consequence of which, and espe-
 cially as it was raised by parts, the old buildings
 being gradually pulled down, and new ones
 erected in their place; so the edifice was
 called Zorobabel's, and the second Temple
 even Josephus so terms it.

^m Luc. 24.
8. ^a Luc. 6.
64. ^a Infr. 6.
64. ^a Act. 1. 24.
Apost. 2. 23. ^a Infr. 7.
80. ^a et 19. 32.
p Infr. 9.
16, 32.
Act. 10. 38.

περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. ὅτε οὖν ἠγγέρθη ἐκ 22
νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν
[αὐτοῖς]· καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ᾧ εἶπεν
ὁ Ἰησοῦς. ὡς δὲ ἦν ἐν Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ 23
ἐορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες
αὐτοῦ τὰ σημεῖα ἃ ἐποίει. αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν 24
ἐαυτὸν αὐτοῖς; διὰ τὸ αὐτὸν γινώσκειν πάντας· καὶ ὅτι οὐ 25
χρείαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς
γὰρ ἐγινώσκε τί ἦν ἐν τῷ ἀνθρώπῳ.

III. ὁ ἦν δὲ ἄνθρωπος ἐκ τῶν φαρισαίων, Νικόδημος 1
ὄνομα αὐτῷ, ἀρχων τῶν Ἰουδαίων. οὗτος ἦλθε πρὸς τὸν 2
Ἰησοῦν νυκτὸς, καὶ εἶπεν αὐτῷ· Ῥαββί, οἶδαμεν ὅτι ἀπὸ
Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα
δύναται ποιεῖν ἢ σὺ ποιεῖς, ἐὰν μὴ ἡ ὁ Θεὸς μετ' αὐτοῦ.
ἡ Tit. 3. 5. ἡ ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἀμὴν ἀμὴν λέγω 3

22. ἐπίστευσαν τῇ γραφῇ] i.e. by a comparison of those parts of the O. T. which predict the Messiah's rising from the dead, both with Jesus' words, and with the fact of his resurrection, they thoroughly believed in the inspiration of the Scriptures and the divine mission of Jesus.

23. σημεῖα] What these we know not. But from this passage and from iv. 45. & vi. 2. it is certain that Christ worked many miracles not recorded by the sacred writers.

— ἐπίστευσαν εἰς τὸ ὄνομα α.] Their faith, however, it appears from what follows, was only an external and historical, not an internal and vital, one. The understanding was convinced, but not the will subdued to obedience.

24. οὐκ ἐπίστευεν ἐαυτὸν αὐτοῖς] Some Commentators take this to mean, 'he did not trust his person (i.e. his life and safety) to them.' But this is somewhat frigid; and it is better, with the most eminent Commentators ancient and modern, to interpret the phrase figuratively, ἐαυτὸν meaning his views and designs, as follows: 'he did not place any implicit confidence in, carried himself cautiously and circumspectly towards them,' and did not instruct them in the *capita doctrina*, or avow himself as Messiah. The complete knowledge of the hearts of men which is then ascribed to Christ, is among the other irrefragable proofs of his Divinity; for omniscience is the attribute of God alone.

III. 1. ἀρχων τῶν Ἰ.] From vii. 50. & xix. 39. it appears that the expression denotes a member of the Sanhedrim, and usually by office, a *Jurist*. The following narration is introduced to illustrate the omniscience of our Lord, just before mentioned. On the intention of Nicodemus in seeking this interview with Jesus, and on the real scope and subject of the discourse held with him, Commentators are not agreed. With respect to the former, some have recognised a *bad* motive, such as pride cloaked under pretended humility,—craftiness and dissimulation subservient to a purpose of treachery. But the best Commentators ancient and modern ascribe a *good* motive. They recognise in him integrity and worth, united with ingenuousness and diffidence, though coupled

with timidity. Most Commentators are of opinion that his purpose and intention in coming was, to learn the true mode of attaining justification with God, and the right way to obtain salvation. Yet many of the best of our modern Commentators are of another opinion. Though they admit that there is an obscurity arising from highly figurative language, in the former part of the discourse, so expressed in order to excite the attention of Nicodemus; yet they think that it may be understood from the reply of our Lord at ver. 14. The scope, however, will better appear by tracing the sense of the words as they arise. It may be premised 1. that Nicodemus seems to have regarded Jesus rather in the light of a *divinely commissioned teacher* than of the *Messiah*. 2. That this narration need not be considered as giving the whole of the conversation between Jesus and Nicodemus, but only the substance of it, especially the answers of Jesus; which has greatly tended to produce obscurity. Nicodemus's coming by night, or, as some interpret the *νυκτὸς*, late in the evening, cannot, in spite of the defence of Tittm., be imputed to aught but caution and fear of the Sanhedrim.

2. τὸν Ἰησοῦν] Many MSS. and some Versions and Fathers have αὐτόν, which is adopted by almost all the recent Editors. As, however, the MS. authority is not strong, and that of Versions but slender; and as the internal evidence for and against it is nearly equal, I have not ventured to receive it.

— οἶδαμεν] This, by an idiom found in all languages, may only mean, 'it is commonly known.'

3. ἀπεκρίθη ὁ Ἰησοῦς—ἐὰν μὴ &c.] With the words of our Lord's reply Commentators are not a little perplexed, since they seem to have no relation to what Nicodemus had just said. Many ancient and modern Interpreters regard the words as a refutation of some erroneous notion propounded by him. Others, with more reason, suppose them said to furnish Nic. with certain information for which he had been asking. The words of that inquiry, they think, are unrecorded by the Evangelist. But, however we may sup-

σοι· ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν
4 βασιλείαν τοῦ Θεοῦ. λέγει πρὸς αὐτὸν ὁ Νικοδήμους·

pose some others of Nicodemus's inquiries passed over by the Evangelist, it is difficult to imagine that *this* should have been unrecorded. The best mode of removing the difficulty is to suppose (with Beza, Lampe, Tittm., and others) that our Lord interrupted Nic. in his address; and, in order to increase his faith by evincing his knowledge of his heart, without waiting till he should have propounded his inquiry, anticipated him by replying to it while yet in thought. What, then, was this intended inquiry? Not, many recent Commentators say, on the mode of attaining eternal salvation; for that would imply a far greater advancement in spiritual knowledge than Nic. then possessed. Grot., Lampe, Tittm., Kuin., and others are agreed that it was of the Messiah, his person, and the nature of the salvation to be expected of him. Yet to *this*, it may be said, the words of v. 3. sqq. are no answer. But, remarks Tittm., the words from v. 3. to 13., though not an answer to the inquiry, are an important admonition introductory to the answer, which follows at ver. 14. seqq. "In this (continues Tittm.) our Lord warns him of the difficulty to prejudiced Jews of comprehending what the question involved; and that until those prejudices, which blinded their minds, were got rid of, and a totally new mind assumed, they would never understand the doctrine which he had to propound; an entire change of thinking and acting was indispensable to participate in the benefits of the Messiah's kingdom." On this, however, I shall remark further on.

— *γεννηθῇ ἄνωθεν* Some of the earlier Commentators take *ἄνωθεν* to mean *from above*, i. e. from heaven. But this is refuted by the words of Nicodemus's answer, in which he understands by our Lord's words *δεύτερον γεννηθῆναι*. The best Commentators are agreed that it means *again*; and this sense is confirmed by most of the ancient Versions; and the signification is found in Gal. iv. 9., the LXX., and Josephus; nor is it unknown in the Classical writers. The phrase *ἄνωθεν γεννηθῆναι* is equivalent to *ἀναγεννηθῆναι* or *παλιγγενεσία*, which denote *properly* a new generation, but *figuratively* an entire alteration, i. e. *reformation*. Thus it was used by the Jews of a change by baptism from Heathenism to Judaism, and was also applied figuratively to the moral reformation typified by that baptism. So that they called the new convert a *new creature*. Many Commentators, indeed, take the expression here as said of *moral regeneration*. And it is true that *ἀναγέννησις* and other similar expressions do occur in that sense in the N. T. But the best Commentators are agreed that, from the probity and good moral character of Nic., there was no necessity for our Lord to abruptly tell him there should be a complete change of heart. (See more in Recens. Synop.) And most of them maintain that the regeneration here meant is *baptismal regeneration*. Wets., too, proves by citations both from Rabbinical and Classical writers, that it was the custom, both among Jews and Gentiles, to designate the embracing a new religion under the figure of a *new birth*, and to call it *regeneration*. The most eminent, however, of the recent Com-

mentators, as Rosenm., Kuin., and Tittm., maintain that *γεννηθῆναι ἄνωθεν* here denotes a total change of opinion as to the Messiah, the nature of his kingdom, and the benefits thereof. But though that interpretation is in some respects very agreeable to the context, yet in others it is not so. Thus, for instance, the words at v. 5. *γεννηθῇ ἐξ ὕδατος καὶ πνεύματος* (which are a plainer way of expressing the same thing) will not admit such a sense. Besides, nothing can be more certain, from a comparison of the passage at v. 3. and 5. with the words at v. 7. *μὴ θανάσις ὅτι εἶπόν σοι· Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν*. Not to say that there is no proof that *γεννηθῆναι ἄνωθεν* was ever used simply of a *change of sentiment*, or mode of thinking. Moreover, the same course of reasoning which rejects *this* interpretation is equally cogent for the rejection of the before-mentioned one, *moral regeneration*. There seems, then, to be no doubt but that the true sense is that assigned by almost all the ancient Fathers and Commentators, and all the more eminent of the earlier modern Commentators, who take the words of *baptismal regeneration*. I would also venture to suggest, that the obscurity, as concerns the subject of the "inquiry" which Nicodemus is said to have gone to put to Jesus, may be thus removed. Nic. probably did not go to make any *one* inquiry, e. gr. as to the person of the Messiah and the nature of his kingdom; but rather to ask several questions as to those points in which the Religion he professed seemed to him defective; and also to enquire how far a reformation of them might be expected from the Messiah, and the nature of his kingdom. Our Lord, however, interrupts him, and cuts off all occasion for such special discussions by telling him at once, that there must be a total change of Religion (*implying* a total change of opinions, feelings, and moral habits) and a new one solemnly entered upon by the usual symbol of *baptism*, and that a new and peculiar one, typifying the sanctification of the inner man. He then proceeds to point out that no one is enabled or authorized to promulgate this new Religion but the Son of Man, the Messiah, proceeding from Heaven and the bosom of his Father to enlighten and to save the world, of which the latter purpose would alone be effected by the sacrifice of himself on the cross to atone for the sins of the world and to reconcile it unto God.

Upon the whole, I do not conceive that any thing of the least consequence in this conversation has been left unrecorded by the Evangelist. He has, no doubt, given the *full sum and substance* of what was said by our Lord; and to have expressed this in *more* words, though it might have rendered the work of interpretation easier to us, yet was not very necessary to those for whom he formed his Gospel. As to Nicodemus's interrogations, if those unrecorded were of no greater consequence than those recorded, the loss is not very great. Besides, it is far from certain that after using the words expressive of a wish for further information, *πῶς δύναται ταῦτα γενέσθαι*, he put any more regular questions. He probably left Jesus to express him-

Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὢν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; ἀπεκρίθη ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν 5 μὴ τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. τὸ γεγεννημένον ἐκ τῆς 6 σαρκὸς σὰρξ ἐστὶ. καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστι. μὴ θαυμάσῃς ὅτι εἰπόν σοι· Δεῖ ὑμᾶς γεν- 7 νηθῆναι ἄνωθεν. τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν 8 φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. ἡ ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ· Πῶς δύναται ταῦτα 9 γενέσθαι; ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· Σὺ εἰ ὁ δι- 10

Eccl. 11.

1 Cor. 2. 11.

Infr. 6.
52, 60.

nature and purposes of the new Religion, and the means whereby these were to be effected, without interruption.

Having treated thus at large on the intent of Nic. in this visit, and on the scope and purpose of what was said by our Lord, it will be the less necessary to enter into minute details on the sense of the words as they occur.

4. πῶς δύναται—ὢν] These words admit of being taken in a *physical* sense; and such is assigned to them by the generality of Commentators. That, however, would imply such incredible ignorance on the part of Nicodemus that the best modern and especially the recent Commentators are agreed that they must be taken in a *figurative* one. And they paraphrase thus: 'As it involves not only a physical impossibility, but a moral unfitness, for a man of riper years to be born again; so it is scarcely less impossible for any one at that age to be *morally born again*, and adopt a totally different mode of thinking.' Nic. probably understood by γεννηθῆναι ἄνωθεν a total change of sentiment on matters of religion, and especially on the highly interesting subject which then engaged the attention of the reflecting, the person of the Messiah, and the nature of his kingdom. That regeneration in this sense was not unknown to the ancient Jews, has been shown by Schoettg. Not to say that the *Stoical Palingenesia* (which was of the very same nature) was probably not unknown to Nic. His meaning seems to be, that Jesus requires too much of the Jews. To which our Lord replies by repeating his former assertion, but more plainly and definitely.

5. ἐξ ὕδατος καὶ πνεύματος] The ὕδατος must be taken of *baptism*, as often in Scripture. See Titus iii. 5. So it was certainly understood by St. Clement. See Rec. Syn. By πνεῦμα the best Commentators are agreed is here meant the *influences of the Holy Spirit*. Comp. v. 8. with Titus iii. 5. and Lu. xviii. 26. sq. This, however, will not prove that baptismal regeneration is *all* that is necessary to salvation. For though baptism does cleanse us from original sin, and communicate the grace of the Holy Spirit, and place us in a state of acceptance and justification, yet there is great need of the constant *renewing* of the Holy Spirit in order to *preserve* us in a state of acceptance here, and secure our admittance *into Heaven hereafter*; which *renewing* will gra-

dually produce that *moral regeneration* which is carried forward throughout our whole lives, and which some Theologians are too apt to confound with *Baptismal* regeneration.

6. τὸ γεγεννημένον—ἐστὶ] These words are interpreted in two ways. By *flesh* some Commentators understand *natural vice*; and by *Spirit*, the *Holy Spirit*, and the reformation of heart it effects. This is quite agreeable to the usage of Scripture. Others, however, as Wets., Kuin., and Tittm., think there is reference to the opinion of the Jews, that they were especially objects of God's favour on account of their progenitors, and alone heirs of salvation. By *flesh* they understand *human nature*; and by πνεῦμα, *spiritual birth*. Thus the sense will be, that the Jews have no claim of right to admission into the Messiah's kingdom on the score of nativity, but receive it by the Divine dispositions excited through the medium of the Holy Spirit. An interpretation not unsupported by the context, and which is agreeable to the use of Scripture. But the other is the more simple and, I conceive, the true one. The purpose of the verse is to show the necessity of this regeneration, baptismal and moral, for obtaining that *spirituality* without which no one can attain unto salvation.

7. The argument here is, that however, incredible this regeneration may seem, it ought not to be thought impossible, any more than the many wonderful phenomena in nature, which are obvious to the senses, though their causes defy all explanation. An example is then taken from the *wind*, on the *causes* of which see an interesting extract from Vogler in Recens. Synop. Though, as I have there observed, the expressions need not be interpreted with philosophical subtlety, but according to *popular* notions; for the investigations of Wolf, Wets., and others have proved, that both the Hebrews and the antients in general were accustomed (by a sort of proverb) to signify any thing unknown or obscure by comparing it with the wind.

9. πῶς—γενέσθαι] By ταῦτα is meant τὰ τῆς ἀναγεννήσεως, and the phrase seems to be only a popular mode of professing that he does not well comprehend how this can be effected or be thought necessary.

10. ὁ διδ. τοῦ Ἰ.] Bp. Middl. accounts for the use of the Article by supposing that ὁ διδ. τοῦ Ἰ. was a name given to Nicodemus by his followers.

- 11 δάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις; ἅμην ἅμην λέγω σοι, ὅτι ὁ οἶδαμεν λαλοῦμεν, καὶ ὁ ἐωράκαμεν
 12 μαρτυροῦμεν καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. εἰ
 τὰ ἐπίγεια εἶπον ὑμῖν, καὶ οὐ πιστεύετε· πῶς, ἐάν εἶπω
 13 ὑμῖν τὰ ἐπουράνια, πιστεύσετε; "καὶ οὐδεὶς ἀναβέβηκεν εἰς
 τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ υἱὸς τοῦ
 14 ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ. καὶ καθὼς Μωσῆς ὕψωσε
 τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ

An opinion adopted by Professor Scholefield, and supported by a passage from Plato. But the term *master* in *Israel* is proved by the citations from the Rabbinical writers in Lightf., Wets., and Schoettg., to have been so frequent, (amounting to Doctor of Laws or Theology with us) that it would not have been proper to take it as a distinctive appellation. I cannot but suspect that the Article was here erroneously used by the Evangelist as if διδάσκων, not διδάσκαλος, followed.

11. ὁ οἶδαμεν—μαρτυροῦμεν] The best Commentators are agreed that the plural is here used, either agreeably to the usage of persons in authority, (see Mark iv. 30.) or on a principle scarcely less frequent, namely, out of modesty. The clause ὁ ἐωρ. μαρτ. is more significant than the former. They both express that *complete knowledge* which Christ, as united with God the Father, could not but possess. This, too, implies knowledge by a virtue of his own, and not by revelation.

12. τὰ ἐπίγεια] i.e. earthly doctrines, such as that of regeneration by water and the Spirit, so called because they are things done upon earth, and therefore to be comprehended. By ἐπουράνια is meant, as Doddr. says, the doctrines mentioned in the remaining part of our Lord's discourse with Nic. But to what he mentions may be added other doctrines which, though not adverted to in this conversation, were afterwards revealed by the Holy Spirit, namely, the mysterious union of Christ with God, and his being subject to death not only for the Jews, but the Gentiles; such like things as are by St. Paul termed μυστήρια, and by St. Peter ἐσσηνότητα.

13. καὶ οὐδεὶς ἀναβέβηκεν—οὐρανῷ] The sense is, 'And no one has ever ascended to heaven, to bring down this information, nor can any one except the Son of man (i.e. the Messiah) reveal the counsels of God for the salvation of man.' i.e. No one knoweth the counsels of God but I who came down from Him. This use of a verb (as ἀναβαίνειν) to express something which is the purpose or intent of the action is remarkable; (Comp. Deut. xxx. 12. Prov. xxx. 4. Baruch iii. 29. Rom. x. 6.) and the obscurity here is to be ascribed to that modesty with which our Lord ever veiled his claim to Divinity, which he here rather leaves to be inferred than expresses it.

The ὢν is by many recent Commentators taken in a past sense; and, so long ago, Socinus and Glass. There are, however, very few *unexceptionable* examples of such a sense, i.e. where ὢν is not accompanied by some particle denoting time past, e.g. Thucyd. i. 132. ἀνὴρ Α., παῖδικα

ποτὲ ὢν αὐτοῦ. But that is quite another case. The ὢν is, I conceive, of the Present indefinite, and the sense of ὁ ὢν ἐν οὐρ., 'whose proper dwelling place is in heaven.' All this (as Tittm. remarks) points (as often) at the communion of nature and Divine majesty which Christ had with the Father before he came to the earth. I must not omit to remark (after Schoettg. and others) that the phrase *κατὰ β. εἰς τὸν οὐρανόν* is used agreeably to the language commonly employed of one who announced any revelation, that he had ascended to heaven and fetched his knowledge from thence. Καταβ. ἐκ τοῦ οὐρ. of course implies *divine legation*. Tittm. justly infers from the ὁ ὢν ἐν τῷ οὐρανῷ that ὁ υἱὸς τοῦ Θεοῦ implies nature and birth. The Messiah, Jesus says, was to be not only Son of God, but alone in his kind, (μονογενῆ) that he came down from heaven, his dwelling-place; all which can be said of no mere man. And when he declares himself the object of faith, on whom the salvation of every man depends, he mentions what is applicable to God alone. Hence by Son of God is to be understood a Being equal with the Father not only in office and function, but in nature and origin.

14. Here our Lord proceeds to illustrate by example the ἐπουράνια mentioned at v. 12; and he selects as the subject the work which the Messiah should especially come to accomplish. This he does because that was a subject on which the Jews (and, no doubt, Nicodemus) were exceedingly in the dark. They thought that the Messiah would come alone for the purpose of redressing their national wrongs, restoring them to liberty, and at their head subduing and ruling over the Gentile nations during a reign to which they conceived no limits. The doctrine, however, of a suffering and dying Messiah our Lord as yet, from caution, revealed, even to Nicodemus, veiled under figure and enigma; and though meant to stimulate his attention, it probably was very imperfectly comprehended by him then, though he would afterwards bring it to mind, and both see the full truth and recognise a solemn prediction fulfilled. The figurative way of expressing it was this: The Messiah must (it is destined that he should) be suspended on high, as was the brazen serpent in the wilderness. (Comp. viii. 28. & xii. 22. & 32.) This is plain from v. 16. It is not, however, agreed on among the Commentators whether this brazen serpent was meant to be a type of Christ crucified. Almost all the ancient, and nearly all the modern Commentators up to the middle of the 18th Century, maintain the affirmative. But the negative has (after Greg. Naz.) been supported by nearly all Commentators since the

γ Infr. ver. 36. ἀνθρώπου· ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, 15
 Luc. 19. 10. ἀλλ' ἔχῃ ζωὴν αἰώνιον. * οὕτω γὰρ ἡγάπησεν ὁ Θεὸς τὸν 16
 1 Joh. 5. 10. κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς
 2 Rom. 5. 8. ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.
 et 8. 32. 1 Joh. 4. 9. α οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσ- 17
 α Infr. 9. 30. μον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι'
 et 12. 47. Luc. 9. 55. 1 Joh. 4. 14. αὐτοῦ. β ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πι- 18
 b Infr. 5. 24. στεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ
 et 6. 40, 47. μονογενοῦς υἱοῦ τοῦ Θεοῦ. γ αὕτη δὲ ἐστὶν ἡ κρίσις, ὅτι 19
 et 20. 31. τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἡγάπησαν οἱ ἄνθρω-
 c Supra. 1. 5, 10, 11. ποι μᾶλλον τὸ σκότος, ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν
 4 Joh. 24. 13, et seqq. τὰ ἔργα. δ πᾶς γὰρ ὁ φαῦλα πράσσων, μισεῖ τὸ φῶς, 20
 καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα
 α Eph. 3. 5, 8. αὐτοῦ· ε ὁ δὲ ποιῶν τὴν ἀλήθειαν, ἔρχεται πρὸς τὸ φῶς, 21
 ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἐστὶν εἰργα-
 σμένα.
 f Infr. 4. 1. ι Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ 22

time of Vitranga, especially by Kuin., A. Clarke, and Tittm., whom see in Recens. Synop. And this should seem to be the most correct view. There is only a *comparison*, namely, as to the *kind* of death, and its *cause*; which turns 1. on Christ's being suspended on the cross as the brazen serpent was suspended aloft by Moses; 2. that as all who looked with faith upon the serpent were cured of the bite of the fiery serpents, so will all who have faith in a crucified Saviour not perish, but have everlasting life.

15. ἵνα πᾶς—αἰώνιον.] Our Lord here adverts to the *causes* and the *effects*. The *causes* were 1. to save the human race from utter perdition, which would have overwhelmed them from sin, original and actual. 2. to acquire for them eternal salvation. The *effects* were 1. deliverance from perdition; and 2. restoration to the favour of God, which is "better than life."

16—21.] Most of the recent Commentators (as did Erasim. formerly) regard these verses as the words not of Jesus, but of the Evangelist. This they argue from certain *repetitions*, the *style*, and other matters of doubtful disputation. So that there is no reason to abandon the common opinion, that they are a continuation of our Lord's discourse. Τὸν κόσμον is, as Grot., Lightf., and Tittm. remark, meant to show that the salvation to be obtained by the Saviour was to be extended to all the nations of the earth, and held out to every individual of the human race, in contradiction to the notion of the Jews, that he would come to bless and save *them* alone. Comp. 1 Joh. ii. 2. "Ἐδωκεν is here equivalent to *παρέδωκεν*, and signifies 'hath delivered him to death;' which implies that he was a *ransom* for a sinful world. Comp. Lu. xxii. 19. Rom. viii. 32. Gal. i. 4.

17. Tittm. observes, that what is said from v. 17 to 21. was levelled against the Jewish

nation, that the Messiah would come for the benefit of the Jews only, nay, would rather destroy the Gentiles. *Κρίνη* is said to be for *κατακρίνη*, and to have the sense *punish and destroy*. We may render: 'God sent his Son into the world not to exercise severe *judgment* and inflict *punishment* on any nation of the world, but that every one of them, through his atonement, might be put into the way of salvation.' This truth is repeated at v. 18., but so as to show that there will be no distinction between Jew and Gentile, since *every one*, of whatever nation, will have part in this salvation. Our Lord, however, engrafs upon it *another* sentiment in *ἤδη κέκριται*, i. e. he is not only doomed to perdition for refusing the offers of salvation, but he is already *as good as punished*, so certain is his condemnation; or, he is already miserable by the slavery of sin, nay, he is self-condemned and past all hope of salvation.

19. αὕτη δὲ ἐστὶν ἡ κρίσις &c.] The best Commentators are agreed, that by *κρίσις* is meant not the *punishment itself*, but the *occasion* of the crime and the *cause* of the punishment. "Christ (explains Kuin.) is not the *cause* of injury and misery to man, nor is it to be attributed to his doctrine, but the blame rests with men themselves, who reject his salutary precepts."

20, 21. The sentiment at v. 21. is here further illustrated, and the discourse concludes with a *gnome generalis*, showing the pernicious effects of passion and prejudice on all inquiries after truth.

— φαῦλα.] The word properly signifies *little, paltry*; and 2. *worthless, naughty, vicious*. Ὁ ποιῶν τὴν ἀλήθειαν. The idea of truth here and in some other passages of the N. T. is that of *rectitude and goodness*, as opposed to what is *base and vicious*. So in 1 Cor. xiii. 6. ἀλήθεια is opposed to *δίκτυα*. The expression *to do the truth* is often found in the Rabbinical writings.

- εἰς τὴν Ἰουδαίαν γῆν· καὶ ἐκεῖ διέτριβε μετ' αὐτῶν καὶ
 23 ἐβάπτισεν. ^a ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγυὺς ^g Matt. 3.
 τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο καὶ ^h 16.
 24 ἐβαπτίζοντο. ^h οὐπὼ γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ⁱ Marc. 1. 5.
 25 ὁ Ἰωάννης. Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάν- ^j Luc. 3. 7.
 26 νου μετὰ Ἰουδαίου περὶ καθαρισμοῦ· ⁱ καὶ ἦλθον πρὸς τὸν ^l Supr. 1. 7.
 Ἰωάννην καὶ εἶπον αὐτῷ· Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν ^m Matt. 3. 11.
 τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει, καὶ ⁿ Marc. 1. 7.
 27 πάντες ἔρχονται πρὸς αὐτόν. ^k ἀπεκρίθη Ἰωάννης καὶ εἶπεν· ^o Luc. 3. 16.
 Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν, εἰὰν μὴ ᾗ δεδομένος· ^p 1 Cor. 4.
 28 αὐτῷ ἐκ τοῦ οὐρανοῦ. ^q αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι ^r Jac. 1. 17.
 εἶπον· Οὐκ εἰμὶ ἐγὼ ὁ Χριστὸς, ἀλλ' ὅτι ἀπεσταλμένος ^s Supr. 1.
 29 εἰμὶ ἔμπροσθεν ἐκείνου. ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν· ^t 20, 30.
 ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἑστηκὼς καὶ ἀκούων αὐτοῦ, χαρὰ ^u Mal. 3. 1.
 30 χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ ^v Matt. 11.
 ἐμὴ πεπλήρωται. ἐκείνουν δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. ^w 10.
^x Marc. 1. 2.
^y Luc. 1. 17.
^z et 7. 27.

In *ἐν Θεῷ* the *ἐν* corresponds to the Hebr. *ב*, and signifies agreeably to; and Θεῷ, 'God's will.' On *ἐλεγχθῆ* just before see Note on Ephes. v. 13. and my Note on Thucyd. vi. 38. No. 15.

22. *διέτριβε*] Sub. χρόνον, 'staid.'
 — *ἐβάπτισεν*] i.e. through the medium of his disciples; for Christ did not himself baptize. See iv. 2. Thus what a King's servants do is ascribed to himself. Our Lord declined this, no doubt, from modesty, because baptism bound them to religious obedience to himself, and therefore was better administered by another. Why St. Paul baptized few or none, was because of his being always engaged in more important avocations; and that solemn initiatory rite could as well be performed by any other person.

23. *ὕδατα πολλὰ*] 'many streams,' i.e. from the adjunct, much water. A sense (perhaps proceeding from Hebraism) often occurring in the Revelations. At *παρεγίνοντο* and *ἐβαπτ.* sub. *ἄνθρωποι*.

25. *ζήτησις*] for *συζήτησις*, disputation, as in Acts xv. 2. At *ἐκ τῶν μαθ.* Beza, Grot., Middleton, and Kuin. supply *τισι*; an ellip. not unfrequent after a Genitive; but here not necessary to be resorted to, since *ἐκ*, like the Hebr. *ב*, may mean 'on the part of,' and thus the same sense will be expressed as if *τισι* had been written; with the addition that this will hint that the dispute originated with John's disciples. For the common reading, *Ἰουδαίων*, very many Versions and Fathers have *Ἰουδαίου*, which is preferred by most of the Commentators, and adopted by almost all the Editors from Wets. to Scholz; and with reason; for the ellip. of *τινός* is frequent, whereas that of *τινῶν* would be anomalous. Besides, the change of *Ἰουδαίου* into *Ἰουδαίων* was likely to take place from the plural just before. This Jew is supposed to have been one of those who had been baptized by Christ's disciples. *Καθαρισμοῦ* must, from the context, denote baptismal purification (as 2 Pet. i. 9); but out of that discussion, it seems, arose another on the comparative efficacy of the baptisms of John and

of Jesus, and the dignity of those two personages.

26. *ἦν μετὰ σοῦ*] These words denote Jesus' attendance on John to be baptized. The words *ᾧ σὺ μεμαρτ.* have, I conceive, not so much reference to the testimony borne by John to Jesus, as to the increase of Jesus' celebrity, and credit consequent on it. They thought that John, through excess of modesty, had magnified the dignity of Jesus, whom, it is plain, they did not consider as the Messiah. The *οὗτος* does not (as Wets. imagines) imply contempt, for that feeling they could not entertain towards Jesus. And although that sense is often found in the Classical writers, yet I know of scarcely a single certain example in the N.T. Nay it is sometimes used of Christ by the Evangelists, as Matth. iii. 3. *οὗτος γὰρ ἐστὶν ὁ ῥηθεὶς* &c. *Πάντες*, for *οἱ πολλοί*, very many, by an hyperbole usual to those who speak under the influence of passion and prejudice.

27—30. Here the Baptist checks their excessive attachment to himself and envy at Jesus, first by showing the real nature of Jesus' person, by a *gnome generalis*, "A man can receive nothing except it be given him from above." By this common, and, as it seems, proverbial *dictum*, he means to say, that he himself can take nothing to himself that God has not given him: nor can Jesus; therefore whatever is done by him, happens by the providence of God. Then he proceeds to disavow that superior dignity, which his disciples ascribed to him; reminding them of his public and private avowal, that he was not the Messiah, but only his forerunner; sent for the very purpose of making him known and promoting his celebrity. (Tittm.) The subject is then illustrated by a similitude drawn from common life, in tracing the force of which some Commentators obscure rather than illustrate the subject by references to Jewish Antiquities. Lampe, Kuin., and Tittm., are rightly agreed that there is merely an illustration by similitude, (as in Matt. ix. 15. and Mark ii. 19.) in which

m Infr. 8. 23.
1 Cor. 15. 47.
a Infr. 5. 26.
et 8. 36.
et 12. 49.
et 14. 10.
o 1 Joh. 3. 10.
Rena. 3. 4.
p Supr. 1. 16.
Eph. 4. 7.

ἡ ὁ ἀνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν. ὁ ὢν ἐκ τῆς 31
γῆς ἐκ τῆς γῆς ἐστὶ, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐ-
ρανου ἐρχόμενος ἐπάνω πάντων ἐστὶ, καὶ ὁ ἐώρακε καὶ 32
ἤκουσε, τοῦτο μαρτυρεῖ καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς
λαμβάνει. ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν, ἐσφράγισεν 33
ὅτι ὁ Θεὸς ἀληθὴς ἐστίν. ὃν γὰρ ἀπέστειλεν ὁ Θεός, 34
τὰ ῥήματα τοῦ Θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ

John compares Christ to the *bridegroom* at a marriage feast, and himself to the *παράνυμφος*, or *bridegroom*, who was a friend employed to procure the spouse, and acted as his agent throughout the whole affair. There were, indeed, two paranympths, one on the part of the bridegroom, the other on that of the bride, who acted as mediators to preserve peace and harmony between the new married pair. The allusion at ἐστηκώς—*χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου* is variously traced. The words are most probably supposed to allude to the ceremony of the formal interview, previous to marriage, of the betrothed pair, who were brought together by the *παράνυμφος* to a private apartment; at the door of which they were themselves stationed, so as to be able to distinguish any elevation of voice on the part of the sponsus addressing the sponsa, from which, and from the *tone* of it, they would easily infer his satisfaction at the choice made for them, and feel corresponding joy. The sense, then, may be thus expressed. 'As in the ceremonies pertaining to marriage the sponsus is the principal person, and his paranympth willingly cedes to him the preference, and rejoicing in his acceptance, contents himself with playing an under part, so do I willingly sustain the part of a humble forerunner to Christ.' Περὶ λήρωται, is complete, consummate.

31. To cut off all future occasion for comparison, John shows that there will be less and less room for it; since the celebrity of the one must increase, that of the other decrease; and so resplendent will be the glory of the former, as to cast that of the latter into the shade, and cause it to fade away like the morning star, or the waning moon at sun-rise. (Tittm. & Euthym.)

31—36. The Commentators are not agreed whether these are to be considered as the words of *John the Evangelist*, or of *John the Baptist*. The former is the opinion of most recent Commentators, and grounded on the style and manner here being that of the Evangelist. That, however, may be considered a fallacious argument. It seems better to adopt, with almost all antient and most modern Commentators, the latter view. For, as Tittm. remarks, "there is a perfect coherence of these words with the preceding, without the interposition of any expression, from which it could be inferred that what follows is from the Evangelist. Nor does there appear any reason why he should have added these words, and chosen to confirm by his own judgment the testimony of John the Baptist, which must have been to his readers alike remarkable and deserving of credit. On the other hand, there are obvious reasons why this passage should be from John the Baptist; for in it he seems to have intended to make mention of the *causes* by which

he could confirm what he had said in the preceding words, namely, that the precedence is due, not to him, but to *Jesus*; and thus it is just that his fame should be spread, and the number of his disciples be increased, inasmuch as he was sent from heaven, endowed with gifts immeasurably great; nay, was the beloved Son of God, the Lord and expected Saviour of the human race."

Ὁ ἀνωθεν ἐρχ. plainly involves the pre-existence and Divinity of Christ. Here we must supply καὶ ἐκ τοῦ οὐρανοῦ λαλεῖ, to correspond with ἐκ τῆς γῆς λαλεῖ. The ὁ ὢν ἐκ τῆς γῆς denotes one who is of earthly origin, as opposed to heavenly. The sense is: 'A mere man is not endowed with appropriate knowledge of divine things, has not an intimate acquaintance with the secret counsels of God, such as He possesses who is of celestial origin (to whom God giveth not the spirit by measure, v. 34.); he, therefore, teacheth, and can teach, only what is earthly, incomplete, and imperfect. But he who is endowed by God with a complete knowledge of heavenly things, is thoroughly conversant with the counsels of God, is, from his origin, superior to all men in dignity, and far exceeds even the Prophets in spiritual knowledge.' See more in Tittm. ap. Recens. Synop.

With ὁ ὢν—λαλεῖ I would compare *Æschyl.* ap. Stobæi Serm. Eth. p. 98. τὸ γὰρ βρόττειον σπερμ' ἐφημέρια φρονεῖ. At ὁ ἐώρακε καὶ ἤκουσε we may supply αὐτοῦ, i. e. ἐν τῷ οὐρανῷ, taken from ἐκ τοῦ οὐρανοῦ. The καὶ signifies 'and [yet]'. Οὐδεὶς, few or none; of which hyperbole (frequent in passages of high wrought pathos) I have adduced several examples in Recens. Synop.

33. John here corrects the grievous error of undervaluing Jesus, by showing (of course, with an admission of Jesus' Messiahship) that he who believeth or hath faith in Christ, hath it in God. (Tittm.) Ἐσφράγισεν is (as Chrys. says) for εἰδείξεν, and signifies attests, confirms, professes his belief; a metaphor taken from deeds signed and sealed. For as testimonies of contracts, or other engagements, were confirmed by the addition of a seal, any confirmation of truth was called σφραγὶς; and as by the imposition of a seal any thing is rendered unsuspected of fraud, sure and certain, therefore, σφραγίσαι came to mean to confirm, as here and in Eph. i. 13. 2 Cor. i. 22. Sap. ii. 5.

34. οὐ γὰρ ἐκ μέτρου—πνεῦμα] The phrase ἐκ μέτρου with verbs of giving, denotes sparingly, restrictedly. And so the Latin *ad demensum* tribuere. Οὐκ ἐκ μέτρου, per meosin, denotes in an infinite degree. The best Commentators are agreed that there is an allusion to the Prophets, the very greatest of them being allowed

- 35 Θεὸς τὸ πνεῦμα. ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα
 36 δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. ὁ πιστεύων εἰς τὸν υἱὸν ἔχει
 ζῶν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ, οὐκ ὄψεται ζῶν, ἀλλ'
 ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν.
 1 IV. Ὡς οὖν ἔγνω ὁ κύριος, ὅτι ἤκουσαν οἱ φαρι-
 3 σαῖοι, ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ
 2 Ἰωάννης (καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν, ἀλλ' οἱ
 3 μαθηταὶ αὐτοῦ) ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθον πάλιν
 4 εἰς τὴν Γαλιλαίαν. ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σα-
 5 μαρείας. ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην
 Συχάρ, πλησίον τοῦ χωρίου, ὃ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ
 6 υἱῷ αὐτοῦ. ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς
 κεκοπιακῶς ἐκ τῆς ὁδοπορίας, ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ·
 7 ὥρα ἦν ὥσει ἑκτη. Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀν-
 8 τλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πιεῖν. οἱ
 γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τρο-
 9 φάς ἀγοράσωσι. ἡ λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις·
 Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πιεῖν αἰτεῖς, οὗσης γυναικὸς
 Σαμαρείτιδος; (οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις.)

a Matt. 11.

27.

c 20. 18.

Luc. 10. 22.

Infr. 5. 22.

et 17. 2.

Heb. 2. 8.

r Supr. 3.

15. 16.

et 6. 47.

1 Joh. 5.

11.

a Supr. 3.

22. 26.

t Gen. 33.

19.

et 41. 22.

Jos. 24. 32.

a Luc. 9.

32. 53.

Infr. 8. 48.

Act. 10. 23.

2 Reg. 17.

24.

by the Jewish Rabbies to have only had the gifts of the Holy Spirit with *measure*; and thus the infinite superiority of Christ is manifest. On the particulars of this unbounded power, see Tittm. in Recens. Synop. Δίδωσιν is for δέδωκεν, which occurs just after.

35. πάντα] i. e. whatever is necessary to procure the salvation of man.

36. Here are declared the consequences of faith, and also of want of faith, in Christ. In the former clause ἔχει is not (as most Commentators imagine) simply for ἔξει, but the Present is used, to show the *certainty* of the thing; 'it is laid up for him.' By ὁ ἀπειθῶν is meant he who refuseth this faith; though there *may* be, as Dodd. thinks, an allusion to that principle of unreserved obedience to Christ, which can alone make faith available. Οὐκ ὄψεται ζῶν is a Hebrew phrase denoting 'he shall never possess eternal life.' The words following suggest the *reason*, namely, the wrath of God and the guilt of sin abide on him, are not removed by the atoning merits of the Saviour.

IV. In this Chapter is recorded an important discourse of Christ with a Samaritan woman, for illustrating the *purpose* and *sense* of which, the Evangelist prefaces the narration with some particulars respecting the occasion which led to that discourse.

1. μαθητὰς ποιεῖ καὶ βαπτίζει ἢ [I.] 'is making more disciples than John, and is [even] baptizing them.'

4. ἔδει δὲ αὐτὸν δε.] 'now he must needs pass through.' It was so far necessary, as being a shorter route than through Peræa.

5. ἔρχεται εἰς] 'comes unto, as far as;' for from v. 6. it appears that he took up his quarters *outside* of the city, near a well; though his disciples entered it, to procure provisions, and on

returning from thence found Jesus talking with a Samaritan woman. Συχάρ. Originally called Συχέμ, from the name of the person of whose descendants Jacob bought the land and built an altar. See Gen. xxxiii. 18. The name is supposed to have been altered by the Jews to Συχαρ, to denote the drunkenness and idolatry of the inhabitants.

6. κεκοπιακῶς] Neut. in a passive sense. On the force of οὕτως the Commentators differ. Some regard it as *pleonastic*; but that is only eluding the difficulty; others render it *therefore*, or *afterwards*; for neither of which significations is there any authority. The true interpretation seems to be that of the antients and several eminent moderns, who take οὕτως for οὕτως ὡς ἦν, or ὡς ἐτυχεν, 'just as he was,' i. e. on the ground. See Hor. Od. ii. 11, 13. Lampe observes, that Jesus stopped there, not only for the sake of rest, but as being a very convenient dining place. So Philostr. V. Ap. ἀριστοποιουμένων δὲ αὐτῶν πρὸς πηγῇ ὕδατος.

7. γυνὴ ἐκ τῆς Σαμ.] This means not a woman from Samaria; but is, by an ellip. of οὖσα, equivalent to γυνὴ Σαμαρεῖτις in the next verse. She had, no doubt, come from Sychar. Δός μοι πιεῖν. The verb is employed as a noun; of which the Commentators adduce several examples from the Greek and Latin Classics.

9. πῶς σὺ, &c.] She expresses wonder at any favour, however small, being asked by a Jew from a Samaritan. The *reason* for this the Evangelist subjoins, for the information of his Greek readers, in the words οὐ γὰρ, &c., where συγχ. must be understood of familiar intercourse and *society*; (So Euthym. explains by οὐ κοινοῦσι.) for the intercourse of *buying* and *selling* was still kept up. Συγχράσθαι signifies properly to use any one's co-operation in any thing. The word

* 2m. 12.3. * ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Εἰ ᾔδεις τὴν δωρεάν τοῦ 10
 Θεοῦ, καὶ τίς ἐστὶν ὁ λέγων σοι· Δός μοι πιεῖν· σὺ ἂν
 7 Jer. 2. 12. ἤτησας αὐτόν, καὶ ἔδωκεν ἂν σοι ὕδωρ ζῶν. Ἱ λέγει αὐτῇ 11
 ἡ γυνή· κύριε, οὔτε ἀντλήμα ἔχεις, καὶ τὸ φρέαρ ἐστὶ
 βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; μὴ σὺ μεῖζων εἶ 12
 τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ
 αὐτὸς ἐξ αὐτοῦ ἔπινε, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα
 1 Infr. 6. 26. ἀπ' αὐτοῦ; * ἀπεκρίθη [ὁ] Ἰησοῦς καὶ εἶπεν αὐτῇ· Πᾶς ὁ πίνων 13
 27, 36. ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν· * ὃς δ' ἂν πῖνῃ ἐκ τοῦ 14
 1 Infr. 6. 26. ὕδατος, οὐ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα·
 27, 36, 30. ἀλλὰ τὸ ὕδωρ, ὃ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ
 ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον. λέγει πρὸς αὐτόν ἡ 15
 γυνή· κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ
 ἐρχομαι ἐνθάδε ἀντλεῖν. λέγει αὐτῇ ὁ Ἰησοῦς· Ὑπαγε 16
 φώνησον τὸν ἄνδρά σου, καὶ ἐλθὲ ἐνθάδε. ἀπεκρίθη ἡ 17
 γυνή καὶ εἶπεν· Οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς,

occurs only in the later writers; the earlier and purer ones using *ἐναλλάσσεσθαι*, as Thucyd. in a kindred passage, i. 120. The causes of this reciprocal hatred, and its origin and extent, are fully treated on in Recens. Synop.

10. τὴν δωρεάν τ. θ.] i. e. the favour which God graciously vouchsafes to thee, in this opportunity of knowing the Messiah, and having the offer of free salvation by him. Ὑδωρ ζῶν properly means *running water*, as that of fountains and rivers, in opposition to the dead, i. e. stagnant, water of pools or wells. It occurs in Gen. xxvi. 19. and Levit. xiv. 5. The Classical writers for ζῶν used the epithets *ἀεὶρρυντος*, *ἀέναιος*; and Plato has *ἐμπνυχον ὕδωρ*. In this physical sense the woman understood the term. But our Lord employed it *figuratively* for ζωοποιούν. "It was his custom (observes Kuin.) from things corporeal to excite the minds of his hearers to the study and knowledge of things spiritual; and from things obvious to the senses (as *fields, seed, vines, sheep, light, &c.*) to deduce copious stores of metaphorical diction. It is common in the Scriptures and the Rabbinical writers to liken unto water that which refreshes and blesses the souls of men. See vii. 38. Prov. x. 11. Eccclus. xv. 3. xxiv. 21.

11. ἀντλήμα] 'a bucket,' such as travellers in the East are accustomed to take with them, and which, by the aid of the rope and wheel provided as *fixtures* at public wells, was sufficient to procure water from the deepest wells.

12. μεῖζων] 'a person of more consequence.' This has reference to what Jesus had before said, "If thou hadst known *who it is* that speaketh to thee." The words following are meant to say: It was good enough for our ancestor Jacob, who himself drank of it, &c.; which he would not have done, if he had known a better. If thou canst show us a better, thou wilt in that respect be greater than Jacob. It is well observed by Lampe, that as in the East pure water is reckoned among the *blessings* of life, so he who finds the means of procuring it is justly accounted a public

benefactor. Οἱ υἱοὶ, i. e. the family in general, including the servants, as in Gen. xlv. 11. This is agreeable to the simplicity of early times, and which has more or less always prevailed in the East. The mention of the *cattle*, too, savours of the simplicity of the Oriental and popular manner of speaking.

13, 14. Our Lord here shows that he does not depreciate Jacob or his well; but intimates that, though great was the benefit bestowed by the Patriarch, he can bestow a far greater one, and thus is superior to Jacob.

— οὐ μὴ διψήσει εἰς τὸν αἰ.] i. e. shall have nothing more ever to desire. See Revel. vii. 16. Kuin. thus paraphrases: 'He who has admitted my doctrine, and is imbued with it, will never desire another; since it will exert its salutary efficacy in his mind; will refresh and bless his soul, until the time when he shall obtain perennial felicity, and that felicity it will secure to him.' To *drink*, Lampe observes, signifies to *fully imbibe* Christ's doctrine; and πηγὴ and ἀλλασθαι involve the idea of perennial abundance. Γενήσεται expresses the *result* of these blessings and this felicity.

15. δός μοι &c.] The Commentators are not agreed whether this was spoken in *simplicity*, or *ironically*. Both may, in some measure, be admitted.

16. Jesus perceiving that the woman did not yet comprehend him, and moreover began to trifle with him, was pleased at once to check her rising freedom, by reminding her of her immorality, taking care withal so to effect this as to prove himself a *Divinely commissioned* Monitor and Teacher.

— φώνησον τὸν ἄνδρά σου] In tracing the motive for this command, when Jesus knew she had no husband, most Commentators trifle egregiously. There is no shadow of ground to impute *simulation* to our Lord. The simple truth is (as Tittm. suggests) that our Lord bid her do so, as knowing the answer that would thus be returned, which would afford him occasion of showing her

- 18 Καλῶς εἶπας· Ὅτι ἄνδρα οὐκ ἔχω· πέντε γὰρ ἄνδρας
 ἔσχες· καὶ νῦν ὃν ἔχεις, οὐκ ἔστι σου ἀνὴρ· τοῦτο ἀληθὲς
 19 εἶρηκας. ^b λέγει αὐτῷ ἡ γυνή· Κύριε, θεωρῶ ὅτι προφήτης ^{b Infr. 6.}
 20 εἶ σύ. ^c οἱ πατέρες ἡμῶν [†] ἐν τούτῳ τῷ ὄρει προσεκύνησαν· ^{14. Luc. 7. 16. et 24. 19. c Deut. 12. 5, 11. 1 Reg. 9. 3. 2 Par. 7. 12.}
 καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου
 21 δεῖ προσκυνεῖν. λέγει αὐτῇ ὁ Ἰησοῦς· Γύναι, πιστευσόν
 μοι, ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν ^{d 2 Reg. 17. 29. Eze. 2. 3. Luc. 24. 47. Rom. 3. 2. et 9. 4.}
 22 Ἱεροσολύμοις προσκυνήσετε τῷ πατρί. ^d ὑμεῖς προσκυνεῖτε,
 ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν, ὃ οἶδαμεν· ὅτι ἡ σωτηρία

his omniscience, and admonish her of her immorality. See also Chrys. in Recens. Synop.

17. καλῶς] for ἀληθῶς, as is plain from the words following τοῦτο ἀληθὲς εἶρηκας.

18. οὐκ ἔστι σ. ἀ.] 'is not really,' or yet thy husband. It appears that the woman had been five times married; but whether those marriages had been dissolved by death or by divorce, does not appear. Both might be the case; and as divorce was then shamefully prevalent, this implies no certainty of infidelity on the part of the woman, to represent whom as a harlot (which some Commentators do) is quite unjustifiable. Others (and even Tittm.) run into the other extreme, of representing the woman as free from all blame, by supposing that, though not actually married to this person, she was espoused to him. That would require the οὐ to be taken for οὐπω; which is a straining of the sense, and is refuted by the words οὐκ ἔχω ἄνδρα; and as ὃν ἔχεις implies cohabitation, she cannot be acquitted of living in concubinage, which, however common in the East, and though neither there nor in the West then accounted disgraceful by the multitude, yet was held by persons of any pretensions to virtue as sinful and impure, because transgressing the primeval and sacred institution of matrimony. See Lampe.

19. θεωρῶ ὅτι προφήτης εἶ σύ] The woman is justly amazed that a stranger Jew should be acquainted with the tenour of her life; for πάντα may be taken populariter, to denote the leading events of her life; and as marriage is the great business of female life, the woman's fortunes in that respect might be called πάντα. Such knowledge she knew could not be communicated but by Divine revelation; and therefore she justly inferred that Jesus must be at least a prophet, and, as such, be a proper authority to appeal to for the solution of the controverted question as to the comparative holiness of the Jewish and the Samaritan places of common national worship. To this question our Lord so answers as to give her to understand that it is not necessary to debate it at all, since there was at hand such a total change of religious institutions as to render it nugatory.

20. οἱ πατέρες ἡμῶν] 'our ancestors,' as Abraham, Jacob, and their immediate posterity. Προσκυνεῖν denotes religious worship of every kind, both prayers and sacrifices, &c.

— ἐν τούτῳ τῷ ὄρει] i. e. mount Gerizim, on which the Samaritans maintained that Abraham and Jacob had erected an altar and offered sacrifices to Jehovah; and therefore that the Deity had willed blessing to be pronounced from

thence. Hence they called it "the blessed mount," the holy place. For ἐν τούτῳ τῷ ὄρει very many MSS. (several of them ancient) and some Versions and Fathers, together with the Ed. Princ. and almost all other early Editions, have ἐν τῷ ὄρει τούτῳ, which is received by almost every Editor from Wets. to Scholz. I cannot, however, venture to admit it, the old reading being superior in external authority, (to which it may be added, that such must have been read by Procopius, as appears from a passage which I have adduced in Recens. Synop.) and I think in internal, for the new reading seems to be (as the character of several of the MSS. which support it would lead us to suppose) a mere correction of style; though ungrounded; for ἐν τούτῳ τῷ ὄρει conveys, I conceive, a stronger sense (namely, 'in this very mountain') than ἐν τῷ ὄρει τούτῳ, which latter is very suitable at v. 21., since there we have no emphasis. Grot. and Lampe notice the custom (probably antediluvial) of worshipping the Deity on mountains, perhaps as being thought nearer to Heaven.

21. πιστευσόν μοι] Our Lord here claims, at least, the belief due to a Prophet, such as the woman acknowledged him to be. ἔρχεται, 'is coming,' will shortly arrive; namely, at the destruction of Jerusalem. Προσκυνήσετε is not for προσκυνήσουσι by Hebraism, as some Commentators imagine; but is a more pointed expression. Wets. has shown the exact fulfilment of this prediction of the overthrow both of the Jewish and Samaritan holy places, by numerous citations from Josephus and the early Fathers.

22. ὑμεῖς—οἴδατε] There is here a certain obscurity, which has occasioned some diversity of interpretation. Most Commentators (especially the ancient ones) refer the ὅ to the Deity, by the ellipsis of Θεοῦ, as if the Samaritans knew not God properly by confining Him to place. But this charge, and that of idolatry (which others suppose here alluded to) has been disproved by the researches of Reland, Lampe, and Gesenius, of whom Lampe supposes our Lord to charge them not with corruption, but with ignorance. See Recens. Synop. The recent Commentators from Beng. and Markl. to Kuin. and Tittm., with more probability, take ὅ for καθ' ὃ, having reference to the manner and form of worship, but also including place; q. d. Ye worship according to your ignorance, and by consequence in the manner and place authorized by Divine command.

In the clause following, ὅτι ἡ σωτηρία—

ἐκ τῶν Ἰουδαίων ἐστίν. ἀλλ' ἔρχεται ὧρα, καὶ νῦν ἐστίν, 23
 ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσι τῷ πατρὶ ἐν
 πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς
 17. προσκυνοῦντας αὐτόν. ὁ πνεῦμα ὁ Θεός· καὶ τοὺς προσκυ- 24
 νούντας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. λέγει 25
 αὐτῷ ἡ γυνή· Οἶδα ὅτι Μεσσίας ἔρχεται· (ὁ λεγόμενος Χρι-
 18. στός) ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα. ὁ λέγει 26
 αὐτῇ ὁ Ἰησοῦς· Ἐγὼ εἰμι, ὁ λαλῶν σοι. Καὶ ἐπὶ τούτῳ 27
 ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμασαν ὅτι μετὰ γυναικὸς
 ἐλάλει· οὐδεὶς μέντοι εἶπε· Τί ζητεῖς; ἢ τί λαλεῖς μετ'
 αὐτῆς;

Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνή, καὶ ἀπῆλθεν εἰς τὴν 28
 πόλιν, καὶ λέγει τοῖς ἀνθρώποις· Δεῦτε, ἴδετε ἄνθρωπον, ὃς 29
 εἶπέ μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός; 30
 ἐξῆλθον οὖν ἐκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν.

Ἐν δὲ τῷ μεταξὺ ἡρώτων αὐτόν οἱ μαθηταὶ λέγοντες· 31
 Ῥαββί, φάγε. ὁ δὲ εἶπεν αὐτοῖς· Ἐγὼ βρώσιν ἔχω φαγεῖν, 32

Ἰουδαίων there is a reason suggested why the Jews should best know the mode and the place of the National worship, namely, since from them the Messiah (σωτήρ) being for σωτήρ) was confessedly to spring. From Christ's here numbering himself with the Jews, the Socinians infer that he was a mere man; but vainly; for it is plain he here speaks suitably to the character of a prophet such as alone the woman esteemed him, and for which he was pleased to pass.

23. ἐν πνεύμ. καὶ δλ.] I can neither agree with those Commentators who take πν. to denote the Holy Spirit; nor with those who take it of the human mind. It should seem that these are adverbial phrases, for πνευματικῶς καὶ δληθῶς, spiritually and truly, in opposition to the ceremonial and formal worship of the Mosaic law, the λδτρεία λογική, as opposed to the σαρκική. Our Lord then proceeds to show by two reasons why God is to be so worshipped. 1. From the benign will of the Deity, to whom spiritual and internal worship is alone acceptable; as indeed the Sages of Antiquity had, by the light of reason, discovered. 2. From the nature of the Deity, πνεῦμα—δεῖ προσκυνεῖν God is of a spiritual nature far removed from any thing corporeal; and therefore he must be worshipped in a spiritual manner. However, πνεῦμα (as Tittm. suggests) involves also the august nature and perfections of the Deity.

25. The woman here refers the decision of the question to the times of the Messiah, of whose speedy appearance she had probably heard. (Tittm.) The Jews of that age were accustomed to refer the decision of controverted questions to the coming of future prophets, and especially the Messiah. And from what has been discovered of the opinions of the Samaritans of that age, it should seem that they expected in the Messiah chiefly a great spiritual guide and teacher of religion.

The most eminent modern Commentators and

Editors are agreed that the clause ὁ λεγόμενος Χριστός came from the Evangelist, not the woman. See Campb. and Kuin. Ἀναγγελεῖ. The term imports information delivered by message from another.

26. ἐγὼ εἰμι, ὁ λαλῶν σοι] On the reasons why Jesus revealed himself so much more unservedly to this woman and the Samaritans than to the Jews, see Recens. Synop.

27. ἐπὶ τούτῳ] Sub. ῥήματι. Or it may simply mean 'heretupon.' Ὅτι μετὰ γυν., 'with the woman,' as being a Samaritan. See Recens. Synop.

— τί ζητεῖς] A popular expression meaning, 'what is your purpose or business?'

28. ἀνθρώποις] for πολῖταις, by a popular use. Παντα, i. e. by an hyperbole usual to impassioned feeling, the main events of her life, on which the rest hinged, namely, her marriages, and her present state of concubinage.

29. μήτι οὗτός ἐστιν ὁ Χ.] The Commentators are not agreed whether this means, 'is this the Christ?' or, 'is not this the Christ?' Schleus. remarks, that the interrogation is sometimes an affirmation, sometimes a negation, and sometimes is merely meant to elicit a reply. Perhaps the last mentioned use may here have place. At least it is difficult to say which of the foregoing uses is to be preferred; probably the former. See Recens. Synop.

31. ἐρώτων] for παρεκάλουν.

32. βρώσιν ἔχω &c.] Here we may recognize our Lord's usual endeavour from things corporeal to excite the attention of his disciples to things spiritual. With respect to the metaphor in question, Schoettg. observes that in the Scriptural and Rabbinical phraseology, that is said to be one's meat and drink, by which one is supported, refreshed, or delighted. Of this he subjoins several examples from the Rabbinical writers, and others are adduced by Lampe and Wets. from the Classical writers. The ἐγὼ is emphatic.

- 33 ἢν ὑμεῖς οὐκ οἶδατε. ἔλεγον [οὖν] οἱ μαθηταὶ πρὸς ἀλλή-
 34 λους· Μήτις ἤνεγκεν αὐτῷ φαγεῖν; λέγει αὐτοῖς ὁ Ἰησοῦς·
 Ἐμὸν βρῶμά ἐστιν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με,
 35 καὶ τελειώσω αὐτοῦ τὸ ἔργον. * οὐχ ὑμεῖς λέγετε, ὅτι ἐστὶ ^{g Matt. 2.}
 * τετραμήνός ἐστι, καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ λέγω ὑμῖν, ^{37. Luc. 10. 2.}
 ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεάσασθε τὰς χώρας, ὅτι
 36 λευκαὶ εἰσι πρὸς θερισμὸν ἤδη. καὶ ὁ θερίζων μισθὸν λαμβά-
 νει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ σπείρων
 37 ὁμοῦ χαίρῃ καὶ ὁ θερίζων. ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ
 ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων.
 38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν, ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι
 κεκοπιάκασι, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.
 39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν
 Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης· Ὅτι
 40 εἶπέ μοι πάντα ὅσα ἐποίησα. ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ
 Σαμαρεῖται, ἠρώτων αὐτὸν μεῖναι παρ' αὐτοῖς· καὶ ἔμεινεν
 41 ἐκεῖ δύο ἡμέρας. καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν ^{h Infr. 17.}
 42 λόγον αὐτοῦ, ^h τῇ τε γυναικὶ ἔλεγον· Ὅτι οὐκέτι διὰ τὴν ^h

33. οὖν] This is omitted in very many of the best MSS. and some Versions, and is cancelled by almost all the recent Editors.

34. βρῶμα] scil. πνευματικόν. By τὸ ἔργον is meant (as Tittm. remarks) not merely the work of teaching and reforming men, but every other part of the work of salvation enjoined by the Father. Comp. xviii. 4.

35. ὑμεῖς λέγετε] A popular idiom for λέγετε or λέγουσι scil. ἄνθρωποι, as Matth. xvi. 2. In this address to prepare his disciples for what was to take place, and to induce them to imitate his example, our Lord uses three arguments to excite their diligence. 1. That the harvest is near. 2. The fruits to be collected are abundant. 3. The mode of obtaining has been facilitated by others. On the force of τετραμήνός the Commentators are not agreed. Wets. supposes the metaphor to be derived from corn in the blade, of which nothing certain can be pronounced; and that it is meant to express hope as yet in the bud. As to the particular time mentioned, though there may sometimes be six months between seed time and harvest, yet a Jewish proverb mentions but four; and as seed time and harvest occupy a considerable time, so from the end of seed time to the beginning of harvest there may be about four months. Others, as Grot., Rosenm., and Tittm., think it is unnecessary to press on the sense of τετρ., which is used with popular inexactness; and the general sense, they conceive, is: Never mind labour, when the reward is at hand; q. d. As hope calls forth the harvest-man to his work, so be ye also prompt in the accomplishment of the work I commit to you, for the promotion of your own spiritual good and that of others, nay, of the whole human race.

Instead of the common reading τετραμήνός almost all the best MSS. and several Fathers, with the Ed. Princ. and all the early Editions, except

the Erasmanian, have τετραμήνός, which is adopted by every antient Editor from Wets. to Scholz, to whose authority and that of MSS., I have deferred; though, after all, the common reading may be the true one; for τρίμηνος occurs in Hebrews xi. 23., and other forms in -ος from derivatives of μην occur in the later writers, and probably prevailed in the popular diction.

By λευκαὶ is meant a white approaching to yellow, such as accompanies maturity; as λευκός is often used to denote in Greek, like *albescere* in Latin. By χώρας are denoted cultivated fields; a signification somewhat rare, but occurring in St. Luke and occasionally in the Classical writers. Under this metaphor is designated the whole human race. See the paraphrase of Kuin. and the Note of Wets., as also Tittm. in Recens. Synop.

36. καὶ ὁ θερίζων] θερίζειν here denotes all sorts of harvest work. Here we have (as Rosenm. observes) a blending of the apodosis with the comparison. The sense is: As 'the agriculturist receives his wages for reaping and gathering the corn, so shall ye receive your reward for gathering men unto the kingdom of God; and whether your labour be only preparatory, or finally such as accomplishes the spiritual harvest, ye shall alike be blessed with a reward.'

37. ἐν τούτῳ] Sub. πράγματι, in this case or instance. Ὁ λόγος, 'saying, proverb.' With the adage following many similar ones are compared by Schoettg. and others.

38. κεκοπιάκατε] 'laboured for, worked out.' Κοπιᾶν is used of severe toil, such as is required in all the agricultural occupations which precede harvest. On which see Virg. Georg. i. 121 & 150. The application here is obvious. Κόπον, i. e. the fruit of labour.

41. ἐπίστευσαν] i. e. professed faith in his Messiahship.

σὴν λαλίαν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν
ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός.

Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλθεν ⁴³
^{1 Matt. 13} εἰς τὴν Γαλιλαίαν. αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν, ὅτι ⁴⁴
^{7 Marc. 6, 4} προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. Ὅτε οὖν ἦλ- ⁴⁵
^{Luc. 4, 24} θεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα
ἑωρακότες, ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἐορτῇ· καὶ
αὐτοὶ γὰρ ἦλθον εἰς τὴν ἐορτήν.

⁴⁶ Ἦλθεν οὖν [ὁ Ἰησοῦς] πάλιν εἰς τὴν Κανᾶ τῆς Γα- ⁴⁶
^{1, 11.} λιλαιᾶς, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. καὶ ἦν τις βασιλικός,
οὗ ὁ υἱὸς ἡσθένει ἐν Καπερναούμ. οὗτος ἀκούσας ὅτι Ἰη- ⁴⁷
σοῦς ἔκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθε πρὸς
αὐτὸν, καὶ ἡρώτα αὐτὸν ἵνα καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν ⁴⁸
^{11 Cor. 1.} υἱόν· ἡμελλε γὰρ ἀποθνήσκειν. εἶπεν οὖν ὁ Ἰησοῦς πρὸς ⁴⁸
^{22.} αὐτόν· Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύ-
σητε. λέγει πρὸς αὐτὸν ὁ βασιλικός· Κύριε, κατὰβηθι πρὶν ⁴⁹
ἀποθανεῖν τὸ παιδίον μου. λέγει αὐτῷ ὁ Ἰησοῦς· Πορεύου· ⁵⁰
ὁ υἱός σου ζῇ. καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ
εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐπορεύετο. ἤδη δὲ αὐτοῦ κατα- ⁵¹
βαίνοντος, οἱ δούλοι αὐτοῦ ἀπήντησαν αὐτῷ, καὶ ἀπήγγειλαν
λέγοντες, Ὅτι ὁ παῖς σου ζῇ. ἐπύθετο οὖν παρ' αὐτῶν ⁵²
τὴν ὥραν, ἐν ᾗ κομψότερον ἔσχε· καὶ εἶπον αὐτῷ· Ὅτι χθὲς
ὥραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός. ἔγνω οὖν ὁ πατήρ ⁵³
ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὅτι ὁ
υἱός σου ζῇ· καὶ ἐπίστευσεν αὐτός καὶ ἡ οἰκία αὐτοῦ ὅλη.
τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ ⁵⁴
τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

42. λαλίαν] 'narration, testimony.'

— σωτὴρ τοῦ κόσμου] i.e. not of the Jews only. So much more enlightened, because well disposed, were the Samaritans than the Jews.

44. αὐτὸς γὰρ ὁ Ἰ.] There is a difficulty involved in the γὰρ, to remove which various expedients are adopted. The best is, with Schleus., Kuin., and Tittm., to take the γὰρ in the sense *although*.

46. βασιλικός] On the exact sense of this term Commentators are not agreed. It must, I think, denote a *courtier*, but whether holding any office, or not, or whether a Jew or a foreigner, cannot be determined.

48. εἰάν μὴ—πιστεύσητε] This reproof was meant for the bystanders rather than the nobleman, and was directed against the Jews in general. As, however, miracles are the proper evidence of a divine mission, some Commentators think our Lord could not mean the words as a *reproof*. The sense, they say, is: 'Except ye see miracles, it cannot be expected that ye will believe, therefore I will heal the courtier's son.' But that is surely *straining* the sense, and very unnecessarily; for why may we not suppose *ἴδῃτε* to be put *emphatically*, and the words be

meant as a reproof of those who refused belief in the authority of numerous miracles established on the most credible evidence; but demanded to see them with their *own* eyes. That surely was unreasonable. The proof by miracles could not fairly be demanded to be brought to every *individual*.

50. To show that he could do even *more* than the father hoped for, and could heal the sick absent as well as present (and in order thereby to effectually remove the want of faith in the bystanders) Jesus says *πορεύου*, signifying, 'Go in peace; thy business is done.' Ζῇ is by the best Commentators interpreted, 'is well.' So the Heb. *חַי* in Josh. v. 8. and often in the Rabbinical writers. And this signification may very well be accounted for. So the well known "*non vivere, sed valere vita!*"

52. κομψότερον ἔσχε] A popular idiom for *βελτιώτερον* or *ράστοτερον* &c. So the Latin *bellè habere* and our vulgar idiom "to be *bravely*." Ἀφῆκεν implies the *suddenness* of the cure. Similar expressions are cited from Hippocrates.

54. τοῦτο πάλιν, &c.] The sense is, 'This second miracle Jesus worked, after he was

- 1 V. ^m ΜΕΤΑ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ^{m Lev. 23.}
 2 ὁ Ἰησοῦς εἰς Ἱεροσόλυμα. Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ^{Deut. 16. 1.}
 ἐπὶ τῇ προβατικῇ κολυμβήθρα, ἡ ἐπιλεγόμενη Ἑβραϊστὶ
 3 Βηθεσδὰ, πέντε στοὰς ἔχουσα. ἐν ταύταις κατέκειτο πλῆ-
 θος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδε-

returned,' &c., πάλιν being construed with ἐλθών.

V. 1. *ἑορτῇ*] Which of the Feasts this was, the Commentators are not agreed. Some think it was that of *Purim* in our March, and one month before the Passover. Others suppose it the *Encenia*, or feast of eight days, about the middle of December. Others, again, the *Feast of Tabernacles*. The most eminent Commentators, however, are of opinion that the *Passover* is meant, which, though not exempt from difficulty, seems the most probable.

2. *ἐπὶ τῇ προβ.*] There is here an ellip. which is variously supplied, by *οἶκῳ*, or *ἀγορᾷ*, or *χωρᾷ*, or (which is supposed by the most eminent Commentators as Le Clerc, Wolf, Lampe, Kuin., and Tittm.) *πόλιν*. This last is preferable, as being a very frequent ellip. in the best writers from Homer downwards, and is placed beyond doubt by Nehem. iii. 1 & 32. xii. 39. who mentions *τὴν πόλιν τὴν προβατικὴν*; whereas, on the other hand, there is no evidence of there being any such place as the Sheep-market.

Κολυμβήθρα, signifies properly a *swimming or bathing-pool*; but here it is supposed by the best Commentators to denote not the pool only, but the buildings which had been erected around and above it, for the accommodation of the bathers. By *Ἑβρ.* is meant the Syro-Chaldee, then the vernacular tongue in Judæa.

— *Βηθεσδὰ*] The MSS. vary; but there is not the least reason to doubt the accuracy of the common reading, especially as it is confirmed by the derivation from the Hebr. בֵּית חֶסֶד, 'house of mercy, or charity-hospital.' That the bath had medicinal properties, is plain; whence it derived them, is uncertain. The older Commentators refer them to *Divine agency*; the more recent ones, to *natural causes*, for which there may be thought some confirmation in the fact, ascertained from Theophyl., that such was a common notion. But as to the causes to which they ascribed it, namely, the effect produced by the washing at this pool of the entrails of the sheep sacrificed at the Temple, or from the blood and washings from the victims being conveyed hither by pipes, which several learned Physiologists think might impart a medicinal property to the water; there is evidence against the former notion; and the latter rests on no proof. Hence the most eminent of the later Commentators account for the effects by supposing that the water was a medicinal one, deriving its sanative properties from some mineral with which it was impregnated. "This would, (says Mead) from the water being perturbed from the bottom by some natural cause, (perhaps subterranean heat, or storms) rise upwards and be mingled with it, and so impart a sanative property to those who bathed in it before the metallic particles had subsided to the bottom. That it should have done so κατὰ καιρὸν, is not

strange, since Bartholin has, by many examples, shown that it is usual with many medical baths to exert a singular force and sanative power at *stated times*, and at *periodical*, but *uncertain intervals*." The learned Physician does not notice the difficulty presented by the words ἀγγε-
 λον κατέβαινεν ἐν κολ. καὶ ἐτάρασσε τὸ ὕδωρ. Though that might be, with most recent Commentators, referred to the *opinion* entertained by the Jews, who, ignorant of natural philosophy, referred such phenomena to a peculiar Divine operation, in whose agency they, as usual, called in the intervention of Angels. The Commentators in question, however, so far distrust their own solution with reference to *natural causes*, that they are inclined to *cut out* more or less of the text containing this narration. But nothing less will do than cancelling the *greater part* of it, namely, the words ἐκδεχομένων—τὸ ὕδωρ. And for that there is only the authority of 4 or 5 MSS., 2 very inferior Versions, and Nonnus. But Nonnus can here be no authority, and such Versions very slight. And the MSS. are such as abound with all sorts of liberties taken with the text. Thus Rinck. (Lucub. Critic. in loco) though a rash Critic, and too apt to innovate on the authority of a few MSS. frankly admits, "Sed suspectæ fidei in ejusmodi omissionibus censores Alexandrini qui, veterum exemplorum auctoritate neglectâ, judicio suo nimium indulgentes, quidquid in profanis et Sacris scriptoribus minus aptè vel sapienter dictum videbatur, obelis notare ceperunt." The words, no, doubt, were therein cancelled for the same reason that some Critics of the present day, who bear a strong resemblance to the Alexandrian Censores, wish to get rid of them. The words must, therefore, be retained, and interpreted in their plain and obvious sense, on which see Euthym., Whitby, and Lampe in Recens. Synop. Kuinoel's reasonings are inconclusive, and they create more difficulty than they solve. And as to Doddridge's solution, which combines the common view with that of Mead, &c., it is, though ingenious, too hypothetical. There is less objection to Bp. Pearce's solution, which supposes the sanative property to have been supernatural, and to have existed only a short period before, as typical of the coming of the Saviour, and at certain irregular intervals; which the Jews ascribed, as they did all the operations of Providence, nay, sometimes of nature, to the agency of Angels.

2. *στοὰς*] The best Commentators, antient and modern, take these to have been *porticoes* or *piazas* fronting the bath, roofed, but open on the sides, and supported with pillars placed at regular intervals; the whole forming a pentagon. This, in so genial a climate as that of Judæa, would be a sufficient shelter by day; and at night the patients were probably removed.

3. *ἀσθενεῖν* is applicable to any *formed disease*; and κατακέσθαι, to such *chronical ones*

χομένων τὴν τοῦ ὕδατος κίνησιν. ἄγγελος γὰρ κατὰ καιρὸν 4
κατέβαινε ἐν τῇ κολυμβήθρᾳ, καὶ ἐτάρασσε τὸ ὕδωρ· ὁ
οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος ὑγιὴς
ἐγένετο, ᾧ δὴποτε κατείχετο νοσήματι. Ἦν δὲ τις ἄν- 5
θρωπος ἐκεῖ τριάκοντα ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ.
τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γινούς ὅτι πολὺν 6
ἤδη χρόνον ἔχει, λέγει αὐτῷ· Θέλεις ὑγιὴς γενέσθαι; ἀπε-
κρίθη αὐτῷ ὁ ἀσθενῶν· κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα, ὅταν 7
ταραχθῇ τὸ ὕδωρ, βάλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ
ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει. ὁ λέγει αὐτῷ ὁ 8
Ἰησοῦς· Ἐγείραι, ἄρον τὸν κράββατόν σου, καὶ περιπάτει. 9
καὶ εὐθέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος· καὶ ἦρε τὸν κράβ-
βατον αὐτοῦ, καὶ περιεπάτει. ἦν δὲ σάββατον ἐν ἐκείνῃ
τῇ ἡμέρᾳ. Ὁ ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ 10
Σάββατον ἐστίν· οὐκ ἐξεστὶ σοι ἄραι τὸν κράββατον. ἀπε- 11
κρίθη αὐτοῖς· Ὁ ποιήσας με ὑγιή, ἐκείνός μοι εἶπεν· Ἄρον
τὸν κράββατόν σου, καὶ περιπάτει. ἠρώτησαν οὖν αὐτόν 12
Τίς ἐστίν ὁ ἄνθρωπος ὁ εἰπὼν σοι· Ἄρον τὸν κράββατόν
σου, καὶ περιπάτει; ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστίν ὁ γὰρ 13
Ἰησοῦς ἐξένευσεν, ὅχλου ὄντος ἐν τῷ τόπῳ. ὁ μετὰ ταῦτα 14
εὐρίσκει αὐτόν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ· Ἴδε,

n Matt. 9.
6.
Marc. 2. 11.
Luc. 5. 24.
o Infr. 9.
14.

p Exod. 20.
10.
Deut. 5. 13.
Nch. 13.
19.
Jer. 17. 21.
As.
Matt. 2. 2.
Marc. 2. 24.
Luc. 6. 2.

q Matt. 12.
45.
Infr. 8. 11.

as confine any one to his bed or room. *Ἐν τῷ* seems to denote those labouring under "pining sickness," such as atrophy or consumption.

4. *κατὰ καιρὸν*] This only means "at certain intervals of time," and therefore those who refer it to any stated times, are wrong.

5. *ἔχων*] This must be construed with *ἦν*, not, as it is done by many, with *τριάκ.*; as appears from v. 6. Comp. Lu. xiii. 11. viii. 43. Joh. xi. 39. *ἔχων ἐν τῇ ἀσθ.* is for *ἀσθενῆς ἦν* or *ἡσθένει*. Render, 'There was a man there who had been 38 years labouring under sickness.' With respect to the disorder, it was probably *paralysis*; for not only was such the constant tradition of the primitive ages, but no less than six medical reasons for supposing it, are given by Bartholin.

6. *ἔχει*] Sub. *ἐν ἀσθενείᾳ* from the preceding.

— *θέλεις*] The sense seems to be this: 'Is it your purpose, are you here with the view of being healed?' Thus the answer will be very appropriate.

8. *κράββατον*] See Mark ii. 4 & 11. It seems to have been a small mean seat, something like those portable seats used by us on ship-board, or elsewhere; and had, it appears, only a skin, rug, or the like for a covering. *Περιπατεῖν* has reference to his former inability to walk, being bedridden: and the order was given, to evince the completeness of the cure.

9. *εὐθέως ἐγένετο ὑγιὴς*] Thus from an obstinate and incurable disorder he was immediately restored to health, without that languor which is always observable in those cured by human art. (Tittm.)

10. *οἱ Ἰουδαῖοι*] Not the bystanders, but, (as Lampe has shown) some who met the healed person on his way home carrying his bed.

— *οὐκ ἐξεστὶ*, &c.] This is forbidden in Jer. xvii. 21., who, however, had reference only to what involved great labour; though the lawyers interpreted the law as forbidding to carry even the lightest weight. Yet the Rabbinical writers recognize some cases, when it was permitted to carry burdens on the Sabbath. If, then, it was lawful for the *Lawyers*, in certain cases, to dispense with the observance of the Sabbath, how much more for *Christ*, the Lord of the Sabbath!

11. *ὁ ποιήσας*, &c.] As the Jews admitted that, by the command of a prophet, the Sabbath might be broken, so the man seems to have alluded to this, accounting (as he justly might) the worker of such a miracle to be a Prophet.

13. *οὐκ ᾔδει τίς ἐστιν*] In *ᾔδει* there seems to be a *significatio pregnantis*, for 'he knew not [and had no opportunity of knowing or ascertaining] who it was, for Jesus *ἐξένευε*,' 'had glided, or slipped away.' *Ἐκνέω* signifies properly to swim away; and then, like the Latin *enatare*, and *emergere*, signifies *evadere*, to slip away unobserved. Jesus had done this, we may suppose, out of modesty, partly to avoid the admiration of the well-disposed, and partly to cut off the envy of the malicious.

14. *ἐν τῷ ἱερῷ*] A frequent place of resort to the Jews, and whither the healed man had probably gone to return God thanks for his recovery.

- ὕγιος γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χειρόν τί σοι γέ-
 15 νηται. ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε τοῖς Ἰουδαίοις,
 ὅτι Ἰησοῦς ἐστὶν ὁ ποιήσας αὐτὸν ὑγιῆ.
 16 Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, [καὶ
 ἐζήτουν αὐτὸν ἀποκτεῖναι,] ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.
 17 ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς· Ὁ πατήρ μου ἕως ἄρτι ^{1 Infr. 14.}
 18 ἐργάζεται, καὶ γὰρ ἐργάζομαι. ^{10.} διὰ τοῦτο οὖν μᾶλλον ἐζή- ^{2 Infr. 7.}
 19 τουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυε τὸ ^{19.}
 σάββατον, ἀλλὰ καὶ πατέρα ἰδίου ἔλεγε τὸν Θεόν, ἵσον ^{et 8. 38.}
 19 ἐαυτὸν ποιῶν τῷ Θεῷ. ^{et 9. 4.} ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἰ- ^{et 10. 33.}
 πειν αὐτοῖς· Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ^{Phil. 2. 6.}
 ἀφ' ἐαυτοῦ οὐδέν, εἰ μὴ τι βλέπῃ τὸν πατέρα ποιῶντα· ἃ ^{1 Infr. ver.}
 20 γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. ^{34.} ^{2 Infr. 3.} ^{u. 37.}

— μηκέτι ἀμάρτανε, &c.] It is not necessary to refer this, with many Commentators, to the Jewish notion, that all violent disorders were the punishment of sin, but we may (with Brug., Grot., and Doddr.) suppose, that the man's disorder had been brought on by intemperance and vice, and that our Lord meant to give him a proof of his omniscience by showing his knowledge of that fact.

15. Ἰησοῦς ἐστίν] This he, no doubt, collected from *circumstances*, or from the information of others. There is no reason to suppose (with some Commentators) that his intention in going was a malignant one; it was rather from a wish to justify himself for breaking the Sabbath by the command of an undoubted prophet; as also from open-hearted gratitude to his benefactor, and out of benevolence to others, by making known the fountain of health. By τοῖς Ἰουδαίοις may be meant the influential persons among the Jews, i.e. the Sanhedrim and leading Doctors and Jurists, or (as Tittm. supposes) those Jews whom he met with, as ver. 10.

17. ἀπεκρίνατο] As an answer implies a question, Grot., Lampe, and others suppose the following a justification of his conduct pronounced by Jesus before the Rulers at either a public or private examination. No previous questions, however, are necessary to be supposed; but we may take ἀπεκρίνατο for ἀπελογήσατο, on which see Steph. Thes. Our Lord, it seems, intended to rebut their calumny by thus addressing them, while standing by at the temple. The words of his justification are obscure from brevity; and for this, and their abruptness, the best Commentators suppose that the Evangelist has not recorded the *whole* of what was then said. But there is something so precarious in that principle, that it should never be resorted to unless in a case of necessity; which does not exist here. It should seem that our Lord comprehended all that was necessary in this brief, but pithy, *dictum*, in order to make the more impression on those whom he addressed; it being customary with the Jews to express things, as much as possible, in the *apothegmatical* manner. Besides, it is not so obscure but that the Jews readily comprehended

the most material part, i.e. his claiming to be *Son of God*, and consequently *equal with God*; from which his right to overlook the Sabbath would, by the authority even of the Jewish traditions, be undoubted. By ἐργάζεσθαι is meant the *operation* of God, as shown in the preservation and governance of all created beings, and therefore the works of His omnipotence; and by ἕως ἄρτι is expressed the *perpetuity* of that preservation and governance, or the watchful care of God, unremittingly exerted for the safety and welfare of his creatures. He hints, too, that God can require no Sabbath, or rest. By this example of God, Jesus intends to rebut their crimination, and to teach them that he imitates God, who hath no Sabbath, but doth His work perpetually. "As my Father doth not cease to benefit men on the Sabbath, neither am I impeded by any such observance." But, what is more, our Lord professes to do the same *works* which the Father doth; and these not only of benevolence, but of *omnipotence*. He therefore *equals* himself with the Father. And when the Jews, as was natural, understood this of claiming equality with God, Jesus did not attempt to remove that notion, but confirmed and more expressly asserted it.

19. οὐ δύναται, &c.] To this charge of the Jews, that he claimed equality with God, by professing to have power, by his *own authority*, to dispense with the observance of the Sabbath, Jesus replies by explaining more fully what he had before said. The justification which follows was, as appears from v. 18., pronounced some little time after the preceding. In this verse our Lord professes, that he doth nothing of his own will, but in conformity with that of the Father, and that therefore his works are *contemporaneous* to those of the Father; nay, that there is the same will both of Father and Son, as also the same power. That he doth all things after the example of the Father, and therefore can do nothing contrary to His will; in short, that he cannot depart from the example of the Father, either in doing, or not doing any thing; there being a comparison of the works of the Father with those of the Son, in universality, identity, and conjunction of will and plan. (Tittm.)

γὰρ πατὴρ φιλεῖ τὸν υἱόν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μεῖζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νε- 21
κρούς καὶ ζωοποιεῖ, οὕτω καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ.
οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν 22
δέδωκε τῷ υἱῷ· ἵνα πάντες τιμῶσι τὸν υἱόν, καθὼς τιμῶσι 23
τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα
τὸν πέμψαντα αὐτόν. Ἄμην ἀμην λέγω ὑμῖν· ὅτι ὁ τὸν 24
λόγον μου ἀκούων, καὶ πιστεύων τῷ πέμψαντί με, ἔχει
ζωὴν αἰώνιον· καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβη-
κεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. Ἄμην ἀμην λέγω 25
ὑμῖν· ὅτι ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκού-
σονται τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσαντες
ζήσονται. ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως 26
ἐδῶκε καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ· καὶ ἐξουσίαν ἔ- 27
δωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστί. Ἄμην 28

x Matth. 11.
27.
et 28. 18.
supr. 3. 35.
Infr. 17. 2.
Act. 17. 31.
γ 1 Joh. 2.
23.
x Supr. 3.
18.
Infr. 6. 40.
47. et 8. 51.
Rom. 8. 34.
Eph. 2. 6.
1 Joh. 3. 2.
Luc. 23. 43.
x Eph. 2. 1.
5.
1 Tim. 5. 6.
Apo. 3. 1.
Rom. 6. 4.
Gal. 2. 20.
b Dan. 12.
9.
1 Cor. 15.
52.
1 Thim. 4.
16.

20. πάντα-ποιεῖ] Here there is a comparison from what takes place between a worthy father and a dutiful son; and the whole is expressed popularly. By the μεῖζονα are meant those which he should do after his second advent, namely, raising the dead, and holding final and irreversible judgment; illustrious tokens of equality with the Godhead.

21. The portion from v. 21—30. has been in all ages variously explained. Many take the passages allegorically and mystically, referring what is there said of the resurrection and judgment to Jewish opinions. By others it has been thought that there is a two-fold interpretation of the passage, one tropical and mystical, the other literal and historical. The question, however, is, what our Lord meant to be understood by the resurrection of the dead, and judgment here mentioned, whether the resuscitation of the men of his time to a spiritual and moral life, or the resurrection of all to eternal life, and whether by judgment he meant the retribution to succeed this. These two interpretations are discussed by Tittm. ap. Recens. Synop., who, with the best Commentators, determines in favour of the latter, which I have no doubt was primarily intended; but it is not impossible that our Lord might mean to include, in a secondary application, the mystical sense, which Tittm. admits to be permitted by the context, and the usage of language; nay this would seem occasionally to be the predominant one.

24. εἰς κρίσιν οὐκ ἔρχεται] i. e., as Chrys. explains, οὐ κολάζεται. But ἔρχεται is for ἐλεύσεται, to show the certainty of the event.

— μεταβέβηκεν-ζωὴν] These words will yield a good sense, on either of the above-mentioned interpretations, according to the latter of which they will signify, 'he passeth, (Preterite for Present) or he will pass, is to pass (on both which see Win. Gr.) from death to a state of everlasting life and happiness,' the Present being used to express the certainty of the thing.

26. ἔχει ζωὴν ἐν ἑαυτῷ] i. e. hath the power

of conferring life, is the fountain of life and happiness. This verse shows the reciprocity of the perfections and attributes of both the Father and the Son.

27. κρίσιν ποιεῖν] 'to hold judgment.'

— ὅτι υἱὸς ἀνθρώπου ἐ.] Many eminent Commentators from Beza downwards take the sense to be, 'although,' or 'inasmuch as he is a son of man.' An interpretation ably, but not, I think, convincingly, maintained by Le Clerc, Wets., Schoettg., and Campb., who refer to Hebr. iv. 15. sq. Dan. vii. 13. I see no reason to abandon the common interpretation, supported by almost all the ancient and most modern Commentators, including Morus, Rosenm., Kuin., and Tittm.; by which υἱὸς ἀνθρώπου is for ὁ υἱὸς τοῦ ἀνθρώπου, the Messiah, as υἱὸς Θεοῦ is for ὁ υἱὸς τοῦ Θεοῦ in Matth. xiv. 33. Lu. i. 35. and elsewhere. Of the same opinion, I perceive, is Bp. Middlet., the substance of whose annotation is as follows. "'Ο υἱὸς τοῦ ἀνθρώπου has already occurred 70 times, and now for the first time without either of the Articles, from which Beza and others contend that the sense is 'son of a man.' They attempt to defend this on a Syriasm, which is rather against their conclusion. The omission of the Articles must be explained from Greek usage. Now the Articles in the phrase ὁ υἱὸς τοῦ ἀνθρώπου were employed, because Christ assumed to himself this appellation, and the very assumption forbade him to use the phrase otherwise than as ὁ υἱὸς τοῦ ἀνθρώπου. And the first Article requires the second, for ὁ υἱὸς ἀνθρώπου would offend against regimen. Hence the Article is not materially and essentially necessary, but only accidentally; and consequently it will not be admitted but when regimen requires it, i. e. when ὁ υἱὸς precedes. Now here not ὁ υἱὸς, but υἱὸς follows ἐστί, and the phrase could not be otherwise than υἱὸς ἀνθρώπου. The Fathers in similar cases use the phrase υἱὸς ἀνθρ., i. e. where the Canons require υἱὸς to be without the Article. Moreover, the sense for which these Commentators contend is

- θανυμάζετε τούτο· ὅτι ἤρχεται ὥρα, ἐν ἣ πάντες οἱ ἐν τοῖς
 29 μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ, καὶ ἐκπορεύσονται, ^c Matt. 25.
 οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα
 30 πράξαντες εἰς ἀνάστασιν κρίσεως. ^d οὐ δύναμαι ἐγὼ ποιεῖν ^d Supr.
 ἀπ' ἐμαντοῦ οὐδέν. καθὼς ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ ^{v. 19.}
 δικαία ἐστίν· ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ ^{Infr. 6. 38.}
 31 θέλημα τοῦ πέμψαντός με [πατρός]. ^e Εὰν ἐγὼ μαρτυρῶ ^e Infr. 8.
 32 περὶ ἐμαντοῦ, ἡ μαρτυρία μου οὐκ ἐστὶν ἀληθής. ἄλλος ^f Esai. 42. 1.
 ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ· καὶ οἶδα ὅτι ἀληθής ἐστὶν ἡ ^{Mat. 3. 17.}
 μαρτυρία, ἣν μαρτυρεῖ περὶ ἐμοῦ.
 33 ^g Ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε ^g Supr. 1.
 34 τῇ ἀληθείᾳ. ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν
 35 λαμβάνω· ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε. ἐκείνος ^h Matt. 3.
 ἦν ὁ λύχνος ὁ καίόμενος καὶ φαίνων· ὑμεῖς δὲ ἠθελήσατε ⁱ 17. 5.
 36 ἀγαλλιασθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. ^j ἐγὼ δὲ ^{Luc. 9. 22.}
 ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα ^{supr. 1. 33.}
 ἔδωκέ μοι ὁ πατήρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα ^{Infr. 6. 27.}
 ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ, ὅτι ὁ πατήρ με ἀπέσταλκε· ^{et 10. 25.}
^{et 12. 28.}
^{2 Pet. 1. 17.}

equally deducible from the common interpretation; for the title Son of man has everywhere reference to the incarnation of Christ, and therefore implies His acquaintance with human infirmity. Indeed, in most places where Christ calls himself the Son of man, the allusion is either to his present humiliation, or to his future glory. And thus we have a strong declaration, that the human nature did not originally belong to Him, and was not properly his own."

30. οὐ δύναμαι—οὐδέν] Δύναμαι and ἀπ' ἐμαντοῦ are to be taken as at v. 19.; only what is there said of any action, is here applicable to judicial ones. (Euthym.) Thus what is done by Christ is understood to be done with the full concurrence of the Father.

— καθὼς ἀκούω, κρίνω] Render: 'As I hear I am to judge and pass sentence.' Καί, 'and [so],' i. e. therefore. The words ὅτι οὐ ζητῶ &c. suggest another reason why his judgment is just, because he is not biased by any private passion or humour, as human judges sometimes are, but regards alone his Father's will.

31. εἰ ἐγὼ μαρτυρῶ &c.] To obviate an objection, which is couched in a proverbial saying expressing, that no one is a fit witness in his own cause, (of which many examples are adduced by Wets.), Jesus proceeds to show that from his actions, miracles, and the character of his doctrines, he is proved to be the Messiah. There is an ellip. of ὁ μόνος; and ἀληθής is for πιστός, valid.

32. ἄλλος] Who is here meant, the Commentators are not agreed. The antient and early modern ones suppose John the Baptist; but the more recent ones, the Father. There is much to be said in support of the latter interpretation; (see Lampe and Kuin.) but the former is strongly countenanced by the next verse.

33. ὑμεῖς—ἀληθείᾳ] i. e. You yourselves have heard the witness appealed to by a public mis-

sion, and who bore testimony concerning us. You have therefore human testimony. See i. 8. 3 Joh. 3. 6.

34. ἐγὼ δὲ οὐ &c.] The sense is: 'I say not this through a desire for the honour which human fame can bestow. I want—I accept not the testimony of any man. I only appeal to the testimony of John, in order that, believing in me through that testimony, ye may be saved. Ἀλλὰ, imō.

35. ὁ λύχνος ὁ καίόμενος] Campb. and Middlet. remark, that this expresses more than a burning and shining light. "John's ministry (says the former) was of a peculiar character; he was the single prophet in whom the old Dispensation had its completion, and by whom the new was introduced; therefore, until our Lord's ministry took place, John may justly be said to have been the light of that generation." Middlet. thinks there is an allusion to some phrase then current to signify an enlightened teacher. This is confirmed not only by what Lightf. says, that "a person famous for light or knowledge was called a candle, the candle of the Law, the lamp of light;" but by a passage of Sal. Jarchi cited by Lampe, and, what is more, by Ecclus. xlviii. 1. Nor is the metaphor unknown in the Classical writers.

— ἀγαλλιασθῆναι] Most recent Editors adopt, from several MSS., ἀγαλλιαθῆναι, as being the more difficult reading. But that principle does not apply in cases like this, where the difference is so very small. The σ would easily be omitted by a confusion of the mark of abbreviation ς with θ.

36. Our Lord now suggests the reason why he needs not the testimony of John, and that by adducing the infinitely weightier one of the Father, appealing to the works the Father hath enabled him to accomplish, and adverting to the testimony of the Prophets of the O. T. On this

¹ Exod. 33. 30. ² Deut. 4. 12. ³ 1 Tim. 6. 16. ⁴ 1 Joh. 4. 12. ⁵ καὶ ὁ πέμψας με πατὴρ αὐτὸς μεμαρτύρηκε περὶ ἐμοῦ· 37
⁶ οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε, οὔτε εἶδος αὐτοῦ ἑω-
⁷ 16. ⁸ 1 Joh. 4. 12. ⁹ ράκατε. καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν, 38
¹⁰ ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε.
¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² 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47 ἔγραψεν. εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι πιστεύσετε;

- 1 VI. META ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος· καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, ὅτι ἐώρων αὐτοῦ τὰ σημεῖα, ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων. ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. ⁿ ἦν δὲ ἐγγὺς τὸ πάσχα ἢ ⁿ Exod. 12. 16. Lev. 23. 5. Num. 28. 16. Deut. 16. 1. o Matt. 14. 15. Marc. 6. 35. Luc. 9. 12.
- 5 ἑορτῇ τῶν Ἰουδαίων. ^o ἐπάρas οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμούς, καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν, λέγει πρὸς τὸν Φίλιππον· Πόθεν ἀγοράσομεν ἄρτους, ἵνα φάγω-
6 σιν οὗτοι; τοῦτο δὲ ἔλεγε πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἐμελλε ποιεῖν. ἀπεκρίθη αὐτῷ Φίλιππος· Διακοσίων θηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχύ τι λάβῃ. λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου· ^v Ἔστι παιδάριον ἐν ᾧδε, ὃ ^v 2 Reg. 4. 43. ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα
10 τί ἐστὶν εἰς τοσούτους; εἶπε δὲ ὁ Ἰησοῦς· Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἀνέπεσον οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὥσεί πεντακισχίλιοι.
11 ἔλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκε τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις· ὁμοίως καὶ
12 ἐκ τῶν ὀψαρίων ὅσον ἤθελον. ὥς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ· Συναγάγετε τὰ περισσέναντα κλά-
13 σματα, ἵνα μὴ τι ἀπόληται. συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κρι-
14 θίνων, ἃ ἐπερίσσευσεν τοῖς βεβρωκόσιν. ^r οἱ οὖν ἄνθρωποι ^r Deut. 13. 15. 1 ac. 7. 16. et 24. 19. supr. 1. 21. et 4. 13. infr. 7. 40. ἰδόντες ὃ ἐποίησε σημεῖον ὁ Ἰησοῦς, ἔλεγον· Ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφῆτης ὁ ἐρχόμενος εἰς τὸν κόσμον. Ἰησοῦς οὖν γινούς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτόν, ἵνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.
16 Ὡς δὲ ὀψία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ ^s Matt. 14. 22. Marc. 6. 47. τὴν θάλασσαν, καὶ ἐμβάντες εἰς τὸ πλοῖον, ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ, καὶ σκοτία ἤδη ἐγεγονείη,
18 καὶ οὐκ ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς, ἢ τε θάλασσα, ἀέ-
19 μων μεγάλου πνέοντος, διηγείρετο. ἐλληλακότες οὖν ὡς στα-

VI. On v. 1—14. see Matth. xiv. 13—21. and Notes.

9. παιδάριον] a youth, πρὶν between boyhood and manhood. This was probably a baker's servant, who had been sent to dispose of bread in a place where, from the great multitude collected, it was likely to obtain a ready sale.

10. ἦν δὲ χόρτος—τόπος] And thus it would be very suitable for the purpose. On these incidental and parenthetical circumstances, which

mark an eye-witness, see my Note on Thucyd. iv. 13. No. 5.

14. On the difference between this miracle and those of Moses see Chrys., Grot., Lampe, and Rosenm. in Recens. Synop.

16—19] See Notes on Matth. xiv. 22. sq. and Mark vi. 46. seqq.

18. διηγείρετο] Lampe adduces Pollux i. 9. κύμα ἐγειρόμενον, ὑποκινούμενον.

19. ἐλληλακότες] Neuter verbs, as ἐλαύνω,

δίους εικοσιπέντε ἢ τριάκοντα, θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον· καὶ ἐφοβήθησαν. ὁ δὲ λέγει αὐτοῖς· Ἐγὼ εἰμι. μὴ φοβέσθε. ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως 21 τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.

Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης, 22 ἰδὼν ὅτι πλοῖον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἐν ἐκείνῳ εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνεισηλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον· (ἀλλὰ δὲ ἦλθε πλοῖα ἑκ Τιβεριάδος ἐγγὺς τοῦ 23 τόπου ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ κυρίου) ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν [καὶ] αὐτοὶ εἰς τὰ πλοῖα, καὶ ἦλθον 24 εἰς Καπερναοὺμ ζητοῦντες τὸν Ἰησοῦν. καὶ εὐρόντες αὐτὸν 25 πέραν τῆς θαλάσσης, εἶπον αὐτῷ· Ῥαββί, πότε ὧδε γέγονας; ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἀμὴν ἀμὴν 26 λέγω ὑμῖν· ζητεῖτέ με οὐχ ὅτι εἰδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε. ἔργαξθε μὴ τὴν 27 βρῶσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον 28 γὰρ ὁ πατὴρ ἐσφράγισεν ὁ Θεός. εἶπον οὖν πρὸς αὐτόν· 29 Τί ποιούμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ; ἔπε- 30 κρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος. 31 εἶπον οὖν 30

† Supr. 1.
32. et 4. 14.
et 4. 37.
infra. ver. 40.
54. et 16. 8.
Matt. 3. 17.
et 17. 5.
Marc. 1. 11.
et 9. 7.
Luc. 3. 22.
et 9. 35.
9 Pet. 1. 17.
u 1 Joh. 3.
23.
x Matt. 12.
32. et 16. 1.
Marc. 9. 11.
Luc. 11. 30.
1 Cor. 1. 22.

ἀνάγω, κατάγω, have an ellip. of ναῦν. (Lampe.)

20. ἤθελον λαβεῖν αὐτόν] To remove a trifling discrepancy with the other Evangelists, the best modern Commentators take the sense to be, 'they willingly received,' which I have in Recens. Syn. confirmed from several passages of the Classical writers.

22. ὁ ἐστηκὼς] i. e. who had remained there, for the purpose, no doubt, of deliberating, whether they should proclaim Jesus as Messiah.

26. Our Lord, observing that the multitude which flocked to him were influenced not by a desire for spiritual improvement, but worldly advantage, takes occasion from the natural and earthly bread with which he had supplied them, to advert to spiritual and celestial nutriment; and he enters into a discourse with the bystanders, showing how much more anxious they ought to be for the acquisition of spiritual than of natural nourishment. The Commentators complain of the obscurity of this passage, which, I agree with them, is to be ascribed to the figurative mode of expression adopted, and perhaps to the Evangelist's having given the substance rather than the very words, and that expressed with extreme brevity. But I see no reason to suppose (as some do) that the difficulty has been occasioned by the omission of any part of the discourse.

27. ἐργαξθε μὴ &c.] Ἐργάζεσθαι here, as often in the Classical writers, denotes together

with labour its effect in gain or acquirement. The sense, then, is: 'labour to acquire.' Ἀπολλ. denotes what terminates merely in animal life. The metaphor in βρῶσιν μένουσαν is such as is common in all languages. The ἀλλὰ is by most recent Commentators rendered *non tam—quāvis*. But that principle in οὐκ—ἀλλὰ and μὴ—ἀλλὰ has been recently disputed by De Wette, Schulthess, and Winer, Gr. p. 159.; and indeed with some reason, especially as concerns μὴ—ἀλλὰ.

— ἐσφράγισεν] 'confirmed, authorized, commissioned, as it were with a seal, as contracts and orders were sealed. This is perhaps all that the allusion imports; though some think that there is a reference to the custom of sealing victims for sacrifice, or branding slaves, to denote property in them.

28. Here they ask *how* they may obtain these benefits, or gain the approbation of God. By τὰ ἔργα is meant the actions which are enjoined by God, as Ps. li. 19. the sacrifices of God.

30. Some of the most eminent Commentators are of opinion that the persons addressing Christ in this conversation are not to be considered the same throughout. This, indeed, seems to offer the best mode of solving many difficulties connected with the present discourse; though it is by Kuin. and others pushed too far. The best and safest view may be as follows. Those who address Him at v. 26. and propose the question at v. 28. could not need to seek a sign in proof of

- αὐτῷ· Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμεν
 31 σοι; τί ἐργάζῃ; οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν ^{γ Exod. 16.}
 τῇ ἐρήμῳ, καθὼς ἐστὶ γεγραμμένον· Ἄρτον ἐκ τοῦ οὐρανοῦ ^{1. 14.}
 32 ἔδωκεν αὐτοῖς φαγεῖν. εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ^{Num. 11. 7.}
 ἀμὴν λέγω ὑμῖν· Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ ^{Paul. 7b.}
 οὐρανοῦ· ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ
 33 οὐρανοῦ τὸν ἀληθινόν. ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστὶν ὁ κα-
 34 ταβαίνων ἐκ τοῦ οὐρανοῦ, καὶ ζῶν διδούς τῷ κόσμῳ. Εἶπον
 οὖν πρὸς αὐτόν· Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τού-
 35 του. εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ εἰμι ὁ ἄρτος τῆς ^{Eccl. 24.}
 ζωῆς· ὁ ἐρχόμενος πρὸς με οὐ μὴ πεινάσῃ καὶ ὁ πι- ^{Eccl. 55. 1.}
 36 στεύων εἰς ἐμέ οὐ μὴ διψήσῃ πώποτε. ἀλλ' εἶπον ὑμῖν· ^{sup. 4. 14.}
 37 ὅτι καὶ ἐώρακάτε με, καὶ οὐ πιστεύετε. πᾶν ὁ δίδωσί μοι ^{Isa. 7. 37.}

his Messiahship, as the persons do at v. 30.; for they had themselves very recently beheld a most illustrious one, which occasioned them to declare Jesus to be the Messiah. They were probably the chief Jews of the synagogue, and, though they had, no doubt, heard of the last miracle Jesus had worked, and of many others in Galilee, yet wished to see one, *Τί ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν*. In fact, in calling for a sign, and adverting to Moses' calling down manna from heaven, they seem to have desired, what was by the Jews of that time regarded as the only unequivocal proof of Divine mission, *a sign from heaven*, (such as the calling down manna) something not private, simple, and unostentatious, but public, conspicuous, and striking the senses. Thus at Matt. xvi. and Mark viii. they demand *a sign from heaven*.

31. τὸ μάννα] The Article here, omitted in most English Versions, should be expressed. On the derivation of the word the Commentators are not agreed; whether from the Heb. מנא *what is this? measure, or prepare*. Most recent Commentators and Lexicographers enlarge much in describing the common manna, which still bedews the ground in the East, and is collected in the morning and made into a kind of cake; the best account of which is that of Burckhardt in his Travels in Syria. The identity, however, of this with the Manna of the Israelites, though supposed (indeed *taken for granted*) by those Commentators, remains to be proved. But there are so many important diversities between the two, pointed out by Deyling in his Obs. S. iii. 7. as completely to establish the miraculous nature of the transaction with those who admit the credibility of Moses. It was called "bread from heaven," *bread*—because made up into cakes like the natural manna, and *from heaven*, as being the gift of God.

32. οὐ Μωσῆς—οὐρανοῦ &c.] The sense is: 'That was not really bread from heaven, but from the sky, which Moses gave you. The true bread from heaven is what the Father is now giving you.' 'Our Lord's declaration (says Campb.) imports that it is in a subordinate sense only that what dropped from the clouds, and was sent for the nourishment of the body, still mortal, could be called the bread of heaven,

being but a type of that which hath descended from the heaven of heavens, for nourishing the immortal soul unto eternal life, and which is therefore, in the most sublime sense, the *bread of heaven*.' 'Our Lord means (says Tittm.) that there is as much difference between the food supplied by Moses, and that which his Father would bestow, as between the body and the soul, between temporal and eternal life, earth and heaven.'

33. ὁ γὰρ ἄρτος &c.] Here our Lord, in explanation, shows *what sort* of bread he means, even *himself*, as the author of that Heavenly doctrine which nourishes the soul, and at the same time leads unto salvation, adverting to the words *ζῶν διδούς τῷ κόσμῳ*, which allude to the great doctrine of the Atonement, by which life was given to a world dead in trespasses and sins.

34. The multitude (for it seems to have been the common people, who said this, and not the persons who had demanded a sign) mistook the words of our Lord, as if ὁ καταβαίνων referred to ἄρτος.

35. ἐγὼ εἰμι &c.] Our Lord now speaks plainly. The sense is: 'I am I who am that bread of life, as being the procurer and bestower of it; for whosoever becomes my disciple and embraces my doctrine, shall have no desire for any thing further, having all that is necessary to happiness and salvation.' Observe the parallelism, in which ὁ ἐρχόμενος πρὸς με in the former member is explained by ὁ πιστεύων εἰς ἐμέ in the latter.

36. ἀλλ' εἶπον—πιστεύετε] There is here some obscurity, occasioned by brevity. The best Commentators render thus: 'But, as I have told you before, ye see and know me, yet ye believe not on me.' The nature of the sentence and its meaning may, however, be better explained as follows: 'But, as I have already told you [and now tell you again], (Compare Philip. iii. 18.) ye have seen me [and my works, and known my doctrines] and yet ye believe not on me.'

37. πᾶν ὁ δίδωσι—ἐγώ] The connexion seems to be: Yet I shall not labour in vain, there will not be wanting those who shall receive my doctrine. It is plain that by πᾶν is meant πάντος; but it is not easy to determine the

ὁ πατήρ, πρὸς ἐμέ ἤξει· καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ
 ἐκβάλω ἔξω· ^a ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα 38
 ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός
 με. ^b τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαντός με πατὴρ, 39
 ἵνα πᾶν ὃ δέδωκέ μοι, μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀνα-
 στήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ^c τοῦτο δέ ἐστι τὸ 40
 θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ
 πιστευὼν εἰς αὐτὸν, ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν
 ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ. Εὐλόγῳ οὖν οἱ Ἰουδαῖοι περὶ 41
 αὐτοῦ, ὅτι εἶπεν· Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ
 οὐρανοῦ. ^d καὶ ἔλεγον· Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰω- 42
 σήφ, οὐ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς
 οὖν λέγει οὗτος· Ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα; ἀπε- 43
 κρίθη οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Μὴ γογγύζετε μετ'
 ἀλλήλων. οὐδεὶς δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ὁ πατήρ 44
 ὁ πέμψας με ἐλκύσῃ αὐτὸν, καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ
 ἐσχάτῃ ἡμέρᾳ. ^e ἐστὶ γεγραμμένον ἐν τοῖς προφήταις, 45
 Καὶ ἔσονται πάντες διδακτοὶ [τοῦ] Θεοῦ. πᾶς οὖν
 ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς με·
^f οὐχ ὅτι τὸν πατέρα τίς ἑώρακεν· εἰ μὴ ὁ ὢν παρὰ τοῦ 46

sense of the Father giving men to Christ, which, as it is natural, has been drawn by the Calvinists into a support of their system; but wholly without reason. See the Notes of Grot., Hamm., and Whitby, and the 12th of Dr. S. Clarke's 17 Sermons. To suppose, indeed, such a doctrine, however true, to be promulgated at this time and under these circumstances, would be quite preposterous. It is justly remarked by Mr. Horne, that the scope of the whole passage is to show that Christ rejects none who truly repent and unfeignedly believe in him.

38. ὅτι καταβέβηκα &c.] The connexion seems to be: "And this independently of my wish; for I came down, &c., i. e. for the very purpose of my coming down on earth was, &c. How should I repel any who thus come unto me, since I came for the very purpose of bringing them to salvation."

39. ἐξ αὐτοῦ] scil. πάντος. Sub. τι, as at xvi. 17. Apoc. xi. 9. and elsewhere. Μὴ ἀπολέσω, 'that I should as far as depends on me, suffer no one to perish.' The verb is taken permissively. By ἀναστήσω (at which repeat ἵνα, and take ἀναστ. in the Subjunctive) is meant (as almost always in Scripture as well as the Rabbinical writers) the resurrection of the blessed to eternal happiness.

40. This v. is a plainer expression of the preceding sentiment. Θεωρῶν denotes attentive observation, as necessary to knowledge and conviction.

41. ἐλογίζον] The word imports not only secret discontent, but indignant though low complaint.

44. ἐλκύσῃ αὐτὸν] It is now admitted by all enlightened Expositors that ἐλκύειν here, like

the Hebr. קָנָה, expresses a force not physical, but moral, and that not compulsory, but denoting 'to draw any one to, to bend, or sway, either the understanding to assent, or the will to obedience, by all moral means and fit motives;' and that not only by doctrine and instruction, but also by benefits. See Joh. xii. 32. Jer. xxxi. 3. Hos. xi. 4. That this and other similar verbs, as ἀναγκάζειν, βιάζεσθαι, &c. are often so used by the Classical writers, is proved by Grot., Lampe, and Wets. Chrysost. warmly encounters those views which are supported from this passage by the Calvinists, and which he ascribes to the Manichæans.

Before τῇ ἐσχ. many MSS. insert ἐν, which is received by Matth., Griesb., Tittm., Vat., and Scholz. But I suspect that it arose from the *ov* preceding, or came from the margin.

45. καὶ ἔσονται &c.] Meaning that these words (taken from Is. liv. 13.) shall be made good. By τοῖς προφήταις is meant (by an idiom common in Jewish citation) in that part of the Sacred Volume called the *Prophets*. Διδακτοὶ is for δεδιδαγμένοι, and there is an ellipsis of ὑπό. See Win. Gr. Gr. § 23. 3. 6. Τοῦ before Θεοῦ is omitted in many ancient MSS. and Fathers, and is cancelled by Matth., Griesb., Vat., Tittm., and Scholz.

46. οὐχ ὅτι—τὸν πατέρα] Kuin. well expresses the sense thus: "What I have said of the teaching of the Father is not to be understood of complete and immediate instruction: this hath fallen to the lot of Him only, who came down from Heaven, who was sent from the Father, or who hath been with him (i. e. to me,) and who hath obtained a full knowledge of God and of his will, as being most familiarly and intimately conjoined with the Father."

- 47 Θεοῦ, οὗτος ἐώρακε τὸν πατέρα. Ἐμὴν ἂμην λέγω ὑμῖν· ὁ ⁸ Supr. 3.
48 πιστεύων εἰς ἐμὲ ἔχει ζωὴν αἰώνιον. ἐγὼ εἰμι ὁ ἄρτος τῆς ^{16, 18, 36.}
49 ζωῆς. ¹ οἱ πατέρες ὑμῶν ἔφαγον τὸ μαννα ἐν τῇ ἐρήμῳ, ^{h Exod. 16.}
50 καὶ ἀπέθανον· οὗτός ἐστιν ὁ ἄρτος, ὁ ἐκ τοῦ οὐρανοῦ κατα- ^{15.}
51 βαίνων, ἵνα τὶς ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ. Ἐγὼ ^{Num. 11.7.}
εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις ^{Ps. 78. 24.}
φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα. καὶ ὁ ^{1 Cor. 10. 3.}
ἄρτος δέ, ὃν ἐγὼ δώσω, ἡ σὰρξ μου ἐστίν, ἣν ἐγὼ δώσω ^{19.}
52 ὑπὲρ τῆς τοῦ κόσμου ζωῆς. Ἐμάχοντο οὖν πρὸς ἀλλή- ^{13. 13.}
λους οἱ Ἰουδαῖοι λέγοντες· Πῶς δύναται οὗτος ἡμῖν δοῦναι
53 τὴν σάρκα φαγεῖν; ἔειπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ¹ Matt. 26.
ἂμην λέγω ὑμῖν, ἐάν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ^{26.}
ἀνθρώπου, καὶ πίνητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ¹ Cor. 11.
54 ἑαυτοῖς. ^m ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ ^{23, &c.}
αἷμα, ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ
55 ἐσχάτῃ ἡμέρᾳ. ἡ γὰρ σὰρξ μου ἀληθῶς ἐστὶ βρωσίς, καὶ
56 τὸ αἷμά μου ἀληθῶς ἐστὶ πόσις. ὁ τρώγων μου τὴν σάρκα
καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει, καὶ ἐγὼ ἐν αὐτῷ.
57 καθὼς ἀπέστειλέ με ὁ ζῶν πατήρ, καὶ ἐγὼ ζῶ διὰ τὸν πατέρα·

47, 48.] Here our Lord, to make himself thoroughly understood, repeats what he had before said, that he is (i.e. imparts) the food of life, and that whosoever hath faith in him shall have everlasting life.

49, 50. The scope of these vv. is to illustrate what has been said, by showing, on comparison, the superiority of the spiritual bread which Christ bestows, to the corporeal bread procured by Moses. We may render: 'Your forefathers ate the manna in the wilderness, and yet died: that is the bread [of life] which descended from heaven, in order that if any eat thereof, he may not die;' or, 'the bread which came down from heaven, that is the bread [of life].' The phrase φαγεῖν ἐξ ἄρτου denotes to avail themselves of that doctrine, by coming to Jesus, having faith in him, &c.

51. Here our Lord fully declares, in literal expressions, what he had, in the preceding verse, conched in figurative ones. By ζῶν is meant ζωοποιῶν, denoting (as Tittm. remarks) that he is the author of life, having obtained the power of bestowing it by his death. This is illustrated by the words following, which may be rendered: 'And this bread, moreover, which I shall give (i.e. the cause of it) is my flesh, which I shall give for the salvation of the world;' where there is plainly a reference to the sacrifice of the death of Christ, and the atonement through his blood. The καὶ—δὲ indicates a new illustration by transition. Compare Acts iii. 24. Joh. viii. 16. sq. Many Interpreters ancient and modern think the words have reference to the Eucharist; but not a few eminent Fathers and the most recent modern Commentators, especially Lampe, Tittm., and Kuin., prove that that is an utterly unfounded notion.

52. ἐμάχοντο] 'altercabant.'

53. ἐάν μὴ φάγητε &c.] Our Lord, seeing that those whom he addressed needed not so much comprehension, as candour, was pleased not to enter into any further explanation, but gravely repeated, with stronger asseveration, what he had before said. By his flesh and blood he here does not mean (as many recent Commentators imagine) his doctrine; as is completely proved by Lampe and Tittm. He, doubtless, by flesh and blood meant his violent and bloody death. See Wets. in Recens. Synop. By eating his flesh and drinking his blood, Tittm. thinks, is meant believing in his death, and that determinately. It should rather seem that the expressions signify availing ourselves of the sacrifice of his death, by coming unto Him in faith, and thus using the means of salvation held out to us.

54, 55. These vv. further illustrate what preceded. The best Theologians are agreed that our Lord has no reference to the Eucharist. See Tittm. and Dodd. in Recens. Synop. Yet (as I have there observed) there may be an allusion to it, by a prophetic intimation of the advantages to be derived from its participation.

56. ἐν ἐμοὶ—αὐτῷ] i.e. there is an intimate union and reciprocal love of Christ, who remains in any one by loving, aiding, defending, delivering, and blessing him, both here and hereafter. The disciple remains in Christ by receiving him, and continuing to account him as the author of his salvation, &c. (Tittm.)

57. καθὼς ἀπέστειλέ] The best Commentators here suppose an enallage, and take the sense to be: 'As the Father liveth who sent me.' No doubt, the force of the antithesis is in ζῶν, not ἀπέστειλε. By liveth, says Tittm., is meant hath life in himself. Διὰ τὸν πατέρα is generally interpreted, 'by means of the Father.' But J. A. H. Tittmann de Synop. p. 240. is per-

καὶ ὁ τρώγων με, κακείνος ζήσεται δι' ἐμέ. "οὗτός ἐστιν 58
ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς· οὐ καθὼς ἔφαγον οἱ
πατέρες ὑμῶν τὸ μάννα, καὶ ἀπέθανον· ὁ τρώγων τούτον
τὸν ἄρτον, ζήσεται εἰς τὸν αἰῶνα. ταῦτα εἶπεν ἐν συν- 59
αγωγῇ διδάσκων ἐν Καπερναούμ.

Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον 60
Σκληρός ἐστιν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκούειν;
Εἰδὼν δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ, ὅτι γογγύζουσι περὶ τούτου 61
οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς· Τούτο ὑμᾶς σκανδαλίζει;
"εἰάν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα 62
ὅπου ἦν τὸ πρότερον. "τὸ πνεῦμά ἐστι τὸ ζωοποιῶν, ἡ 63
σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα, ἃ ἐγὼ λαλῶ ὑμῖν,
πνεῦμά ἐστι καὶ ζωὴ ἐστιν. "ἀλλ' εἰσὶν ἐξ ὑμῶν τινὲς οἱ 64
οὐ πιστεύουσιν. ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς, τίνες
εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστιν ὁ παραδώσων αὐτόν.
"Καὶ ἔλεγε· Διὰ τοῦτο εἶρηκα ὑμῖν· ὅτι οὐδεὶς δύναται 65
ἐλθεῖν πρὸς με, εἰ μὴ ἡ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς
μου. Ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ εἰς 66
τὰ ὀπίσω, καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν. εἶπεν οὖν 67
ὁ Ἰησοῦς τοῖς δώδεκα· Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;
"ἀπεκρίθη οὖν αὐτῷ Σίμων Πέτρος· Κύριε, πρὸς τίνα ἄπε- 68
λευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις· "καὶ ἡμεῖς πεπι- 69

o 3. 13.
Marc. 16.
19.
Luc. 24. 51.
Act. 1. 9.
Eph. 4. 8.
p 2 Cor. 3.
6.
q 2. 26.
Infr. 13. 11.

v. 44.

a Act. 5. 20.
Matt. 16.
16.
Marc. 8. 29.
Luc. 8. 20.
11. 27.

haps right in saying that *διὰ* here denotes not so much the *efficient cause* as the *end of action*—that "in quo ratio vitæ quaerenda sit."

60. *μαθητῶν*] Some take this to mean the *Apostles*; others, the *LXX.*; others, again, the *disciples at large*.

— *σκληρός*] Some explain this 'hard to be understood'; others, 'ungrateful, offensive,' which interpretation is adopted and illustrated by the best Commentators.

62. *εἰάν οὖν θεωρῆτε &c.*] The apodosis here is omitted by an ellip. common in all languages, from strong emotion in the speaker. At the end of the v. supply *τί ἐρεῖτε*; What? if you shall see; q. d. When ye see me return to heaven, my original dwelling-place, as the Logos with God, (see i. 1.) what will ye then say? Ye will abandon your error.

63. *τὸ πνεῦμα*] Some explain *τὸ πν.* the *spiritual sense*, as opposed to the literal. Others, that *exalted and spiritual mode of thinking* which Christ's doctrines produced, above the grovelling ones held by the Jews. The *usus loquendi* is rather in favour of the latter; but the former is more agreeable to the context, and is preferable, as including the latter. It is, moreover, confirmed by other parts of Scripture. Thus in 2 Cor. iii. 6. *πνεῦμα* is opposed to *γράμμα*. For, to use the words of Bp. Middleton, "as in an animated substance there are the flesh and the animating principle, so in the Levitical law there was the *letter*, which was intelligible to the most carnal understandings, and the *spirit* or *ulterior design* of the Institution, which for the

most part eluded notice: and, by an easy metaphor, in speaking of any system or body of instruction, the terms *spirit* and *flesh* may be substituted for *spirit* and *letter*. Suppose our Saviour, therefore, to say: Does this then stagger you? How much more would ye be surprised, if ye were to witness my *ascension*? But it is the *spiritual* part of religion, which is of avail in opening the understanding: my words, however, are the *spirit* and *life* of all, which ye have hitherto known only in the literal and carnal sense."

65. *οὐδεὶς δύναται—δεδομένον*] The same principle may be applied to the exposition of this verse as to that employed at vv. 37 & 44., where see Notes. Ἐκ here signifies 'on the part of;' and is for *παρὰ* or *ἀπὸ*. Our Lord means to suggest a *reason* for their tergiversation. 66. *ἐκ τούτου*] Sub. *χρόνον*. Ἀπῆλθον ὀπίσω is explained by οὐκέτι μετ' αὐτοῦ περιεπάτουν. The latter is a Hebrew phrase to denote *discipleship*; as Prov. xiii. 20. The former metaphor is common in the Classical writers.

67. *μὴ καὶ ὑμεῖς*] This is by Hooge. given as an example of the *reproachful* sense of *μὴ*, 'What, will ye also go away?' But that force is in the context rather than in the particle. From the passages of the Classical writers adduced in Recens. Synop. from Wets. and others, it appears that this mode of address was not unfrequently resorted to by monarchs, generals, and philosophers, when likely to be abandoned by their adherents.

68. *ῥήματα*] 'the doctrines.' Ἐχεις, 'since

στεύκαμεν καὶ ἐγνώκαμεν, ὅτι σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς
 70 τοῦ Θεοῦ τοῦ ζῶντος. ἡ ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ
 ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἰς διά-
 71 βολὸς ἐστίν. ἔλεγε δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην
 οὗτος γὰρ ἤμελλεν αὐτὸν παραδιδόναι, εἰς ὧν ἐκ τῶν
 δώδεκα.

1 VII. ΚΑΙ περιπατεῖ ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ
 Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι
 2 ἐξήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν. Ἦν δὲ ἐγγὺς ἡ
 3 ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία. Ὑεῖπον οὖν πρὸς αὐτὸν
 οἱ ἀδελφοὶ αὐτοῦ· Μετάβηθι ἐντεύθεν, καὶ ὑπαγε εἰς τὴν
 Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσωσι τὰ ἔργα σου
 4 ἃ ποιεῖς· οὐδεὶς γὰρ ἐν κρυπτῷ τί ποιεῖ, καὶ ζητεῖ αὐτὸς
 ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ
 5 κόσμῳ. οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν.
 6 Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Ὁ καιρὸς ὁ ἐμὸς οὐκ ἔστι
 21.

thou hast them,' and consequently no other can have them. The *σὺ* in the next verse is emphatical. 'Ὁ Χρ., Not that Christ, but the Christ.

70. οὐκ ἐγὼ—ἐξελεξάμην.] The interrogation, as some of the best Commentators and Editors have seen, terminates at ἐξελ., not at ἐστίν; for the *καὶ* is, as Euthym. observes, put for *καὶ ὅμως*. The sense is: Have I not chosen [and appointed] you as the twelve [apostles]! Choice for an office implies appointment. Hence the sense in question is found in the best Classical writers, and occurs in Acts xiii. 17. *Διάβολός ἐστιν*. Not, is a devil, as is Satan, i. e. like Satan; for the best Commentators are agreed that there is no authority for that rendering. The sense is, undoubtedly, an *adversary*, one *disaffected* to me. So *διαβεβλήσθαι πρὸς τινα* in the sense of being hostile to, is used in the best Classical writers. See my Note on Thucyd. viii. 83. No. 1.

71. ἔλεγε] *innuit*, he meant. This sense is frequent both in the Classical writers and the N. T. See Valckn. on Herodot. vii. 144. There is no occasion to suppose, with some, an ellipsis of *πρὸς*.

VII. 1. *περιπατεῖ*] *resided*. This sense occurs also at xi. 54. and Revel. ii. 1., and is said to be formed on the use of the Heb. *יָרַח*; though Blackw. maintains, I think without sufficient reason, that it occurs also in the Classical writers. Here, however, the term seems to imply not a continued abode at any one place, but peregrination. Οὐκ ἤθελεν is wrongly interpreted by some Commentators for *οὐκ ἠδύνατο*, since it simply means 'was not disposed, did not chuse.'

3. οἱ ἀδελφοί] 'brethren, or kinsmen.' See Note on Matt. xii. 46. & xiii. 55.

—οἱ μαθηταὶ] Sub. *ἐκεῖ*, 'thy disciples there [as well as here]'; namely, as the Commentators suppose, the disciples whom Jesus had made in the first year of his ministry. On the motive with which this advice was offered, see Recens. Synop. The favourable as well as the

unfavourable view has been pushed too far. They probably imagined Jesus to be a *Prophet*—indeed, considering the miracles they had beheld, they could not suppose less—but had no notion that he was the *Messiah*. They, however, conceived Him to be very much actuated by worldly motives; and as they looked to personal advantage from his celebrity, they, on finding many disciples in Galilee abandoning him, counselled him to go to Judæa, and confirm the attachment of his faithful followers there, and endeavour to increase their number.

4. οὐδεὶς γὰρ—παρρησία εἶναι.] The sense here is clearer than the construction. Some take the *καὶ* for *ὅτι*. Others, for *ἀλλά*. According to the latter method, it will be a *gnome*, that all men have such a desire for glory as to aim at obtaining celebrity for their illustrious deeds. And we may render: 'For no one doth any thing considerable in secret, but is desirous of coming into public notice.' The former construction may be admitted; but the latter yields the preferable sense. *Τί* here, as often, denotes *something great*. The phrase *ἐν παρρησίᾳ* occurs also at xi. 54. and Col. ii. 15. and in Philo cited by Abresch. Ποιεῖν may mean, 'if thou art doing, art engaged in these things,' these great designs.

6. ὁ καιρὸς ὁ ἐμὸς] By this is meant, not 'the time of my death,' as some Commentators take it; but, as others, including Wolf, Rosenm., Kuin., and Tittm., 'the time of my going up to the feast at Jerusalem, and manifesting myself publicly.' See v. 8. The words ὁ καιρὸς—*ἐτοιμοί* form a sort of *acutè dictum*, perhaps proverbial, signifying, 'Any time and manner will be suitable for you to go there; you have no cause for fear.' The reason is hinted rather than expressed in the verse following, where is changed into a general assertion the natural form of expression 'I cannot go thus publicly from that hatred of the multitude which has been incurred by a free reproof of their vices; but they have no such cause to hate you.'

ἐστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστὶν ἑτοιμος.
a 3. 19. et 14. 17. et 15. 18. ^aοὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐγὼ δὲ μισεῖ, ὅτι ἐγὼ 7
b Infr. 8. 30. ^bὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν ταύτην· ἐγὼ οὐκ ἔρχομαι ἀνα- 8
 βαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμός οὐκ ἔστι
 πεπλήρωται. ταῦτα δὲ εἰπὼν αὐτοῖς ἔμεινεν ἐν τῇ Γα- 9
 λιλαιᾷ.
c Infr. 11. 36. ^cὩς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς 10
d ver. 40. et 6. 14. et 9. 16. et 10. 19. Matt. 21. 46. Luc. 7. 16. et 9. 22. et 12. 42. et 19. 36. ^dἀνέβη εἰς τὴν ἑορτὴν, οὐ φανερώς, ἀλλ' ὡς ἐν κρυπτῷ. Ὅτι 11
 οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον· Ποῦ
 ἐστὶν ἐκεῖνος; καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς 12
 ὄχλοις. οἱ μὲν ἔλεγον· ὅτι ἀγαθὸς ἐστὶν· ἄλλοι δὲ ἔλεγον·
 Οὐ· ἀλλὰ πλανᾷ τὸν ὄχλον. οὐδεὶς μὲντοι παρήρσις 13
 ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.
 Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερόν, 14
 καὶ ἐδίδασκε. καὶ ἐθαύμαζον οἱ Ἰουδαῖοι, λέγοντες· Πῶς οὗτος 15
e 8. 22. et 12. 49. et 14. 10, 24. ^eγράμματα οἶδε, μὴ μεμαθηκώς; ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς 16
 καὶ εἶπεν· Ἡ ἐμὴ διδασχὴ οὐκ ἐστὶν ἐμῇ, ἀλλὰ τοῦ πέμ-

Οὐ δύναται, cannot, in the natural course of things.

8. οὐκ ἔρχομαι ἀναβαίνω] The most eminent Commentators and Editors are agreed in reading, for οὐκ ἔρχομαι, οὐκ; but on grounds which seem little solid. The external evidence for οὐκ is only that of four MSS. and some inferior Versions. But the authority of Versions is, in a case like the present, of no great weight; and the number of MSS. (themselves not of the best credit) is too small to be entitled to much attention. And therefore it can only be regarded as an inadvertent alteration; which is far more probable than that all the other MSS. and antient Versions should contain a gloss. Besides, οὐκ cannot be defended in the usual sense; and that of οὐκ ἔρχομαι, which the Commentators inculcate, is not very well founded, and here could scarcely be supposed to have place without compromising our Lord's ingenuousness. The sense of οὐκ ἔρχομαι ἀναβαίνω (by an idiom found also in our own language) is: 'It is not my intention at present to go up,' &c. The next words, which hint at rather than express his meaning, signify: 'My time for going is not fully come, or at hand.'

10. ὡς ἐν κρυπτῷ] To use our popular phrase, 'as if in secret': travelling, no doubt, by the by-roads.

11. οἱ Ἰ. ἐζήτουν] The best Commentators take the sense to be, 'the principal persons among the Jews, the chief Priests, &c. sought him, to put him to death.' This is countenanced by v. 1, 19 & 25; but the words following demand the sense 'Judæi desiderant eum'; a signification frequent in the N. T., especially St. John's writings.

12. γογγυσμός] The term has here the sense in which θρούς is often used in Thucyd. and other writers, namely, a muttering or whispering, and, in a general way, private discourse. Ἀγαθός must be taken simply in the sense *vir bonus*, as in Cicero's *Vir bonus est quis*? &c.

13. οὐδεὶς] i. e. no man [of those who thought favourably of him].

— διὰ τὸν φόβον τῶν Ἰ. i. e. 'through their fear of the Jews'; as xix. 38. and Jer. xxix. 11. The Dative with a preposition would be more Classical Greek. So Thucyd. i. 26. δέει τῶν Κερκυραίων.

14. ἑορτῆς μεσοῦσης] i. e. on one of the days between the 1st and the 7th, which were the most solemn days, namely, the 3d or 4th day. This use of μεσ. is common both in the Scriptural and the Classical writers.

— ἀνέβη—ἐδίδασκε] See Lu. ii. 46. and Note. The Gentile philosophers also were accustomed to deliver their instructions in the temples, on account of the sanctity of the place, and the number of persons continually resorting thither. So Philostr. Vit. Ap. v. 26 & 27. καὶ παρελθὼν εἰς τὸ ἱερόν ποι. ἔφη, &c.

15. γράμματα] *literas*, literature, learning; no doubt, meaning that kind of learning which was alone cultivated in Judæa, namely, the knowledge and interpretation of the Scriptures, and Theology in general; though, strictly speaking, γράμματα without the Article will not denote that, any more than γραφή without the Article could mean the Scriptures. Yet here that sense is implied in the subject. Thus the dispute carried on by the Commentators, whether γράμματα means *Divine*, or *human* learning, is nugatory. Μὴ here seems to be for οὐ; though this may perhaps be ranged under that usage of the particle pointed out by Hermann and Wahl, by which is indicated a softened negation. Compare Matth. xxii. 12. 2 Cor. xii. 21.

16. ἡ ἐμὴ διδασχὴ—με] The sense is: 'My doctrine [though not derived from your Schools, is not therefore false,] it is, indeed, not mine own, [or self devised,] but derived from God, whose legate I am, and whose,' &c. Compare vv. 17 & 18. and xiv. 10.

- 17 ψαντός με. εἰάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται
περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ Θεοῦ ἐστίν, ἢ ἐγὼ ἂπ'
18 ἐμαντοῦ λαλῶ. ^hὁ ἀπ' ἐαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ^h5. 41.
ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν, οὗτος
19 ἀληθὴς ἐστί, καὶ ἀδικία ἐν αὐτῷ οὐκ ἐστίν. ^hοὐ Μωσῆς
δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον.
20 τί με ζητεῖτε ἀποκτεῖναι; ἀπεκρίθη ὁ ὄχλος καὶ εἶπε·
Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι; ἀπεκρίθη ὁ
21 Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἐν ἔργον ἐποίησα, καὶ πάντες
22 θαυμάζετε ^kδιὰ τοῦτο. Μωσῆς δέδωκεν ὑμῖν τὴν περιτο-
μὴν, (οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστίν, ἀλλ' ἐκ τῶν πατέρων)

17. *εἰάν τις θέλῃ, &c.*] Here are two arguments in proof of the preceding position (namely, that his doctrine is from God), 1. internal and deduced from the nature and qualities of the doctrine itself (v. 17); the other *external*, namely, that in what he is doing he has in view, not his own honour, but that of God. (Kuin.) Render, 'He who is minded or disposed to obey the will of God when revealed, however contrary to his prejudices or carnal affections.' See more in Recens. Synop., especially the Classical citations from Lampe, to which I have subjoined one from Hermes ap. Stob. Phys. I. 2. 696. ὁ δὲ εὐσεβῶν εἰσεται καὶ πού ἐστιν ἡ ἀλήθεια, καὶ τίς ἐκείνη. By τῆς διδ. is meant 'this my doctrine.'

18. ὁ ἀπ' ἐαυτοῦ—ζητεῖ] Here our Lord supplies another criterion from which the truth of his doctrine may be known, judged, and approved. The whole evangelical history abundantly testifies that Jesus did not teach publicly for the acquisition of fame, or was influenced by ambitious motives, but that all his words, deeds, and purposes had for their sole end the glory of God, and the promotion of human salvation. Now when we see any one seek only the glory of God and the salvation of men, we cannot but infer that God is with him, by his own peculiar and proper assistance, and that He has employed him for revealing and carrying into effect His counsels for the salvation of men. (Tittm.)

—ἀδικία] 'falsehood, deceit.'

19. οὐ Μωσῆς—νόμον] There is here thought to be a change of subject; and the recent Commentators are mostly of opinion that the words have reference to certain remarks (not recorded by the Evangelists) on the part of the rulers present, charging him with violating the Sabbath, by healing on that day. That principle, however, is objectionable. And we may very well suppose the reference, *if such*, made, not to any accusation then advanced, but to what had been and still was occasionally brought forward by them. I see no sufficient reason to understand by τὸν νόμον (with almost all the best Commentators) that part of the Law which enjoins the observance of the Sabbath. It is better, with Euthym., Beza, Lampe, and Tittm., to take it (as propriety requires) of the Law generally, of which the most important injunctions were violated, either in letter or spirit, by the Pharisees. Of this a signal example is then adduced by our Lord, namely, that they are plot-

ting his death; q. d. You do not even keep the Law of Moses, much less mine, or why plot against my life?

20. δαιμόνιον ἔχεις] Put for the more Classical term *κακοδαίμονας*, and to be taken in a popular sense for, 'You are out of your senses.' The words *τίς σε ζητεῖ ἀποκτεῖναι* are rightly ascribed to the *multitude*; for they had no designs on the life of Jesus, and were unconscious of those of the Rulers, therefore they might well feel indignant at what they conceived a false accusation. Jesus, however, notices not their unmerited reproach, nor removes their mistake, but proceeds to trace their malevolence and murderous plots to the true origin, namely, his healing the paralytic on the Sabbath day. He shows that they had no reason to censure him on that account, and justifies his actions from their own practice and on their own principles.

21. ἐν ἔργον ἐποίησα] 'One [illustrious] work I did.' Θαυμάζετε. The word is here not to be taken, with most Commentators, in its ordinary sense, but, (with the most eminent Commentators, ancient and modern) as at Mark vi. 6. and Galat. i. 6., of that kind of *wonder* which issues in some feeling, more or less strong, of disapprobation. This idiom is also found in the Classical writers, (on which see my Note on Thucyd. vi. 36.) nor is it unknown in our own language. *Διὰ τοῦτο*. These words are by most Commentators and Translators construed with the words *following*. But the most eminent, both ancient and modern, are of opinion that they should be taken with the *preceding*. And rightly, it should seem; for *διὰ τοῦτο* cannot here have its usual sense; and to regard it as pleonastic, Hebraicé, is not satisfactory. As to the sense assigned by Tittm., *atqui*, it is destitute of authority. It might admit the sense 'Now;' but it is better to construe it with the *preceding*; for *θαυμάζειν* in the above sense is rarely, if ever, put absolutely, but is always followed by some case, with or without a preposition. So Mark vi. 6. ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν. Revel. xvii. 7.

22. οὐχ ὅτι, &c.] Subaud λέγω. See Bos. Ellip. The sense is: 'Not that it is of Moses [but had been established by Abraham].' It is well observed by Beng., that thus the dignity of circumcision, as compared with the Sabbath, is meant to be exalted, on the ground of its more ancient institution. See also Euthym. in Recens. Synop. Hence it is plain that the clause con-

^h Exod. 20.
1. et 24. 3.
Act. 7. 53.
Matt. 12.
14. Marc.
3. 6. 5. 16,
16. 10. 30.
et 11. 53.
ⁱ Il. 48. 52.
et 10. 20.

^k Gen. 17.
10.
Lev. 12. 3.

καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. εἰ περιτομὴν 23
 λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος
 Μωσέως· ἐμοὶ χολᾷτε ὅτι ὅλον ἄνθρωπον ὑγίῃ ἐποίησα
 ἐν σαββάτῳ; ἢ μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν 24
 κρίσιν κρίνατε. Ἐλεγον οὖν τινὲς ἐκ τῶν Ἱεροσολυμιτῶν 25
 Οὐχ οὗτός ἐστιν, ὃν ζητοῦσιν ἀποκτεῖναι; καὶ ἶδε, παρρησίᾳ 26
 λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι. μήποτε ἀληθῶς ἔγνωσαν
 οἱ ἄρχοντες, ὅτι οὗτός ἐστιν [ἀληθῶς] ὁ Χριστός; ἢ ἀλλὰ 27
 τοῦτον οἶδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχηται,
 οὐδεὶς γινώσκει πόθεν ἐστίν. ἔκραζεν οὖν ἐν τῷ ἱερῷ 28

1 Deut. 1.
16, 17.
Prov. 24.
24 Jac. 2.
1.

m Matt. 13.
53. Marc.
6. 3. Luc.
4. 22.
= 6. 26, 43.
56. Rom.
3. 4.

tains the words of our Lord, not of the Evangelist, as some imagine; nor is there the least ground for the suspicion of Markland, Newcome, and others, that the words are merely a marginal note.

22. δέδωκεν ὑ. τὴν περιτομὴν.] We have a popular mode of expression for 'gave you the command of circumcision,' 'established the rite of circumcision.' Καί, 'and [so],' ἄνθρωπον. Not a *man*, but a *person*, i. e. a boy. The reason given by the Jews for the thing was, that circumcision was an affirmative precept, the Sabbath a negative one, and therefore the former vacated the latter.

23. εἰ περιτομὴν, &c.] An argumentum a minori ad majus. See Lampe. Λυθῇ. See Note on Matt. xvi. 19. Χολᾷτε; 'are ye [justly] angry?' or, 'is it possible that ye can be angry?' Χολᾶν properly signifies to vent one's bile (χολήν), and in the later writers it is used with a Dative, or an Accus. with πρὸς, in the sense to vent one's bile at, i. e. to be enraged at. In ὅλον ἄνθρωπον most Commentators and Translators take ὅλον as if it belonged to ὑγίῃ, and were put adverbially for καθόλου. But the best antient Translators and most eminent modern Commentators, as Grot., Lampe, Markl., Kuin., Rosenm., and Tittm., are with reason agreed that it should be taken with ἄνθρωπον. Thus arises a stronger sense, and yet one quite justified by facts; for in a violent paralysis the *whole body* is affected. So Hippocr. (cited by Lampe) speaking of a poor diseased wretch, says, "Ὁλος ἄνθρωπος νοσήσας ἐστι." And Aretæus says of a virulent chronic disorder ὅλη τῷ ἀνθρώπῳ ἐνοικεῖ. There may, too, (as many of those Commentators think) be an allusion to circumcision being confined to a particular part, but the healing in question extending to the whole. So a Rabbinical writer cited by Wets. says: "Circumcision, which is performed on one of the 248 members of the body, vacates the Sabbath; how much more the *whole body* (i. e. the *healing* of the whole body) of a man [vacates it]."

24. κατ' ὄψιν.] There is some doubt as to the sense of this term. The antient and most early modern Commentators, also Wolf and Lampe, think it is equivalent to προσωποληπτικῶς, i. e. by partiality or preference; a suitable sense, but of which no proof has been adduced. It is, therefore, better, with Erasm., Beza, Wets., Kypke, Kuin., Rosenm., Schleus., and Tittm., to take it to signify a judging by the outward appearance, and consequently *superficially* and *precipitately*. Thus in Is. xi. 3 & 4. to judge

κατὰ δόξαν is opposed to judging according to truth and equity. Wets. adduces ατ' ὄψεως from a kindred passage of Lysias. See also Campb.

26. μήποτε ἀληθῶς—Χριστός.] The scope of the words is, to suggest a probable reason for their non-molestation of Jesus; which is perhaps, that they have ascertained that he is really the Christ. The second ἀληθῶς is omitted in very many antient MSS. and Versions, and the Ed. Princ., and is rejected by most Critics and cancelled by Griesb., Vat., Tittm., and Scholz; but on insufficient grounds; for the external evidence is far inferior to that of the common reading; and the *internal* by no means so strong; for it was more probable that the antient Critics should stumble at the repetition of ἀληθῶς, and cancel one of the two (thus in some MSS. and Versions the *first* ἀληθῶς is omitted) than that any should foist in what could scarcely seem necessary. And yet St. John is so fond of the word, that he uses it exactly as many times as all the other writers of the N. T. put together, and yet never once pleonastically. The same may be said of ἀληθῆς and ἀληθινός. As to the double use of it here, the *former* ἀληθῶς is confirmed by Joh. vi. 14. vii. 40. ἀληθῶς ὁ Προφήτης. Matt. xiv. 33. & xxvii. 54.; the *latter* by Joh. xvii. 8. ἔγνωσαν ἀληθῶς. Acts xii. 11. οἶδα ἀληθῶς. The circumstance of several MSS. and Versions omitting *both* may be accounted for thus. When those Critics, pro sapientiā suā, came to think that *one* of the two words ought to be omitted, they could not always agree to *which* to apply the knife; and thus the scribes, *as* wisely, omitted *both*. It is scarcely necessary to observe how much better the sense proceeds *with* than *without* the word in question.

27. ἀλλὰ τοῦτον, &c.] These words, I conceive, came not from the *same persons* as the last, but from *others*, who intended to reply to the *favourably inclined* doubters, by showing that Jesus could not be the Messiah. The ἀλλὰ may mean *aye but*, of which and some cognate significations, see examples in the Lexx. N. T. The best Commentators, with reason, interpret the πόθεν not so much of *place*, but, like the Latin *unde*, of *origin*. "The Jews (says Tittm.) thought that the origin of the Messiah would be unknown, and that he would be ἀπάτωρ and ἀμήτωρ, or at least born of a virgin." Perhaps, however, we may, with Markl. and Kuin., take the πόθεν of both place and person. Indeed, this seems required by what follows.

28. ἐκραζεν.] 'loudly exclaimed.' See Note on Rom. ix. 27.

- διδάσκων ὁ Ἰησοῦς, καὶ λέγων· Κάμ' οἶδατε, καὶ οἶδατε
 πόθεν εἰμί. καὶ ἀπ' ἐμαυτοῦ οὐκ ἐληλύθα, ἀλλ' ἔστιν
 29 ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἶδατε. ὁ ἐγὼ [δὲ] οἶδα ^{o Matt. 11. 27, 10. 15.}
 30 αὐτὸν, ὅτι παρ' αὐτοῦ εἰμί, κακείνός με ἀπέστειλεν. Ἦζή- ^{p B. 20, 37. Marc. 11. 18. Luc. 19. 47. et 20. 15. ver. 19. q B. 30.}
 31 τουν οὖν αὐτὸν πιάσαι· καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν
 χεῖρα, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ. Ἐπολλοὶ δὲ ἐκ
 τοῦ ὄχλου ἐπίστευσαν εἰς αὐτὸν, καὶ ἔλεγον· Ὅτι ὁ Χριστὸς
 ὅταν ἔλθῃ, μῆτι πλείονα σημεῖα τούτων ποιήσει, ὢν οὗτος
 32 ἐποίησεν; ἤκουσαν οἱ φαρισαῖοι τοῦ ὄχλου γογγύζοντος
 περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ φαρισαῖοι καὶ οἱ
 33 ἀρχιερεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν. Ἐῖπεν οὖν [αὐτοῖς] ^{r 13. 33. et 16. 16.}
 ὁ Ἰησοῦς· Ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω
 34 πρὸς τὸν πέμψαντά με. Ἐζητήσατέ με, καὶ οὐχ εὐρήσατέ ^{s R. 21. et 13. 33.}
 35 καὶ ὅπου εἰμί ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν. εἶπον οὖν οἱ
 Ἰουδαῖοι πρὸς ἑαυτούς· Ποῦ οὗτος μέλλει πορεύεσθαι, ὅτι
 ἡμεῖς οὐχ εὐρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν
 Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἕλληνας;

— κάμ' οἶδατε—εἰμί] There is some doubt as to the exact sense of these words. Many Commentators, antient and modern, take them *interrogatively*. But that is negated by the *καμὲ* and the *καὶ* of the following sentence; and to suppose any clause to be supplied by *ellip.*, would be too harsh. They must be taken *declaratively*, in this sense: 'Aye ye know me and my origin! And yet that will not prove my claim to be false; for I came not of myself, nor found my claims on self testimony, but on the testimony of the God of truth.' This sense of *καὶ* 'and yet,' is frequent in St. John. Grot. not improbably thinks that the words are meant to suggest that the *genuine father* of Jesus, ἀληθινὸς αὐτοῦ πατήρ, was He who sent him; the other, whom they knew, was only νομιζόμενος, 'supposed to be his father.' On *ὃν ὑμεῖς οὐκ οἶδατε* compare viii. 19 & 53.

29. δὲ] This is omitted in very many MSS., Versions, the Edit. Princ., and other antient Editions, and cancelled by Matth., Griesb., Tittm., Vat., and Scholz. Internal evidence is certainly against it.

30. πιάσαι] to apprehend. Πιάζειν was an old Doric form of writing *πιάζειν*, and signifies properly to *set foot upon*. But in the vulgar dialect it was, by a metaphor taken from beasts, and similar to one in our own language, taken to mean to *lay hands on*, or hold of. Thus it is used both of apprehending men, as here and at v. 32 & 44., viii. 20. x. 39. xi. 57. 2 Cor. xi. 32. Eccles. xiii. 21., and of catching fish, as Job. xxi. 3 & 10. Revel. xix. 20. It occurs in the Sept. and the later Greek writers.

— ὥρα] i.e. 'full time.'

31. ἐπίστευσαν εἰς αὐτόν] On the nature and extent of that belief, see Recens. Synop.

32. γογγύζοντος] muttering. Οἱ Φαρισαῖοι, i.e. those rulers of the Sanhedrim who were of the Pharisaical party.

33. αὐτοῖς] The word is omitted in very many of the Manuscripts, Versions, and early

Editions, and is cancelled by almost all the Critical Editors; and with reason. If it be genuine, it must be referred not to the *officers*, but to *Jesus' auditors* who were standing around.

34. ζητήσατέ—εὐρήσατέ] The best Commentary on the words may be found in the parallel passage at viii. 21., in which and in the present passage the sentiment is, 'When I am gone to Him who sent me, ye shall seek me, or rather the Messiah, and shall find me not,' i.e. no other Messiah. For *εἰμι* just after, some would read *εἰμι*, go. But this is unsupported by any tolerable authority, and is discountenanced by the usage of the N. T., where *εἰμι* no where else occurs. The best Critics are agreed in retaining *εἰμι*, which must be taken in a future sense. With respect to the sentiment in *ὅπου—ἐλθεῖν*, it may simply be, 'I shall be out of your reach,' either for harm, or help; or, as Lampe contends, it is, they shall be excluded from participating in the celestial glory of the Messiah, whom they refused to acknowledge. Our Lord's words are, indeed, (as Tittm. observes) somewhat obscure, as they often were on things future, and not to be quite understood before the events; but (to use the words of Erasmus) "obscurity excites diligent inquiry, which terminates in a more fully grounded faith."

35. ποῦ οὗτος, &c.] The more ignorant (we may suppose) of the bystanders here mistake our Lord's meaning, and suppose he intends to go to some distant country. By *διασπορὰν τῶν Ἑλλ.* some understand the *dispersed Greeks*, or *Gentiles*. Others, the *dispersed Hellenists*, or *foreign Jews*. But this would require Ἑλληνιστά. Hence it is better, with Salmas., Lampe, Krebs, and Tittm., to take *διασπορὰν* for the *place of dispersion*, in this sense: 'Will he go to the region where the dispersed Jews inhabit, and teach the Greeks,' as 1 Pet. i. 1. and James i. 1. To this inquiry our Lord did not deign to return any answer.

τίς ἐστὶν οὗτος ὁ λόγος ὃν εἶπε Ζητήσατέ με, καὶ οὐχ εὐρή- 36
σετε· καὶ ὅπου εἰμί ἐγὼ, ὑμεῖς οὐ δύνασθε εἰλθεῖν;

Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἐορτῆς εἰστήκει 37
ὁ Ἰησοῦς, καὶ ἔκραξε λέγων· Ἐάν τις διψᾷ, ἐρχέσθω πρὸς
με καὶ πινέτω. ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, 38
ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος
ζῶντος. τούτο δὲ εἶπε περὶ τοῦ πνεύματος, οὗ ἔμελλον 39
λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὕτω γὰρ ἦν πνεῦμα

37. The last and great day of the festival now drew near, of which the Jews used to say that he who had not seen that day, had seen no rejoicing. It was solemn, on account of the libation of water then, in great pomp, fetched from Siloam in golden vessels, and brought, amidst the sounds of musical instruments, to the Temple, where the Priest received it on the high altar, mixed it with wine, and poured it on the altar and the victim. This solemnity was not of Divine institution, but established by their ancestors in memory of the water so plentifully bestowed on the Israelites in the desert; and, as the Rabbins say, a symbol of the benefits to be some time poured out and dispensed by the Holy Spirit. This solemn festival our Lord was pleased to consecrate by a most remarkable discourse, the subject of which was suggested to him by the very solemnity itself. He was in the Temple, he stood in a place where he could be seen by every one, and he spake not only openly, but with a loud voice, as if declaring a thing which it was of the utmost consequence should be known by all. (Tittm.) See a complete account of all the solemnities of this feast in Recens. Synop., formed from the valuable Notes of Lightf., Vitringa, Surenh., Iken., Lampe, &c.

— ἐάν τις διψᾷ] i.e. 'if any one ardently desire.' The ratio metaphora has been illustrated with unnecessary minuteness by Lampe and Tittm. The most important remark is, that all such metaphors from words denoting *hunger* and *thirst*, imply *want* as well as *desire* for the things in question. Thus the sense of the passage, after withdrawing the imagery, is: 'If any one be desirous of learning, let him commit himself to my instruction, and use aright my doctrine.'

38. ὁ πιστεύων, &c.] On the construction of these words some recent Commentators needlessly deviate from the common opinion, either by connecting ὁ πιστεύων with πινέτω in the preceding sentence, or by taking εἶπε in the sense 'ordered.' The common construction is well defended by Kuin., (in Recens. Syn.) who shows that it is required by the explanation of the words at v. 39., and from a kindred sentiment at xiv. 2. There is nothing to stumble at in the Nominative ὁ πιστεύων, which involves an anacoluthon common both in the Scriptural and Classical writers, and may be resolved by *quod attinet ad*, 'As to him who' &c. Nor is there any reason to suppose the words after γραφή to be the words of Christ, not of Scripture, because they are not found *totidem verbis* in Scripture. The best Commentators are, indeed, of opinion that no particular text of Scrip-

ture is had in view, but that the scope is given of several passages there, which refer to the effusion of the Holy Spirit. Yet Surenh. and Schoettg. have, I think, pretty clearly shown that there are only two passages referred to, namely, Is. lv. 1. and lviii. 11.

— ποταμοὶ—ρεύσουσιν] Ποτ. is a symbol of abundance; and ρεύσουσι alludes to the free communication of the benefits. Κοιλία signifies (like the Hebr. כֶּבֶד or כֶּרֶךְ) the heart, or, by synecdoche, the whole man. The metaphor is frequent in the Jewish writings. So Sohar (ap. Recens. Synop.), "When a man turns to the Lord, he is like a fountain filled with living water, and rivers flow from him to men of all nations and tribes." Nor is it unknown in the Classical writers. So Philo. p. 1140. (cited by Lampe) λόγον δὲ συμβολικῶς ποταμον εἶναι φασιν, &c. To which may be added Philostr. Vit. Soph. i. 22, 4. p. 525. δωδεκάκρουνον δοκεῖ τὸ στόμα. which words of Cratinus are spoken of himself thus: 'Ἀναξ' Ἀπολλων, τῶν ἐπάν τῶν ρευμάτων καναχούσι πηγαί, δωδεκάκρουνον στόμα. Cratinus, doubtless, alluded to the fountain Callirrhoe at Athens, called ἐννεάκρουνος, mentioned by Thucydides ii. 15. Thus the sense of the passage is: 'Whosoever seeks truth, or desires salvation, must not seek them from Moses or the Jewish Teachers, but have recourse to me, and drink at the fountain of both, which I open.'

39. τούτο δὲ εἶπε—αὐτόν] Here we have an authentic explanation of the allegorical language of the preceding verse. There is not a shadow of reason (with some Critics) to omit the ἅγιον and insert δεδομένον; since the latter is plainly from the margin; and the former, if not expressed, would be understood; for there is no ground to suppose (with some recent Commentators) that πνεῦμα merely denotes the doctrine of Christ, and the knowledge imparted by him. It is clear that we must understand it, not indeed in the Personal sense, (which the Unitarians catch up, merely from thence to deduce that the Holy Ghost is not God) but as denoting His operation and influence, (see Lampe and Tittm.) and, from the adjunct, the gifts of the Holy Spirit (πνευματικά χαρίσματα, as says Euthym.) by which must chiefly be meant, as the occasion requires, (for the Jews themselves supposed the water brought from Siloam to be emblematic of the Holy Spirit, and Christ alludes thereto in the words εἰ δὲ ἄλφα, &c.) those extraordinary gifts which were conferred on the Apostles and first converts, for the founding of Christianity; though there may (as Tittm. contends) be included those ordinary gifts which were then and are still given to every man to profit withal.

- 40 ἄγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη. ὧ πολλοὶ οὖν ἐκ τοῦ
 ὄχλου ἀκούσαντες τὸν λόγον, ἔλεγον· Οὗτός ἐστιν ἀληθῶς
 41 ὁ προφήτης. ἄλλοι ἔλεγον· Οὗτός ἐστιν ὁ Χριστὸς. ἄλλοι
 δὲ ἔλεγον· Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται;
 42 οὐχὶ ἡ γραφὴ εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαυὶδ, καὶ ἀπὸ
 43 Βηθλεὲμ τῆς κώμης, ὅπου ἦν Δαυὶδ, ὁ Χριστὸς ἔρχεται;
 44 ὁ σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν. τινὲς δὲ ἠθελον
 ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὰς
 45 χεῖρας. ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ
 46 φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι· Διατί οὐκ ἠγάγετε
 47 αὐτόν; ἀπεκρίθησαν οἱ ὑπηρέται· Οὐδέποτε οὕτως ἐλάλησεν
 48 ἄνθρωπος ὡς οὗτος ὁ ἄνθρωπος. ἀπεκρίθησαν οὖν αὐτοῖς οἱ
 49 φαρισαῖοι· Μὴ καὶ ὑμεῖς πεπλάνησθε; ὡς τις ἐκ τῶν
 50 ἀρχόντων ἐπίστευσεν εἰς αὐτόν, ἢ ἐκ τῶν φαρισαίων; ἀλλ'
 ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπικατάρτοι εἰσι.
 51 λέγει Νικodemus πρὸς αὐτούς, (ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν,) ὁ
 52 εἰς ὧν ἐξ αὐτῶν· Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον,
 εἰ μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον, καὶ γνῶ τί ποιεῖ;
 52 ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας
 εἶ; ἐρεύνησον καὶ ἴδε, ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ
 53 ἐγήγερται. καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

41. μὴ γάρ, &c.] 'What then does,' &c. This use of γάρ is found in Matth. xxvii. 23. On the force of the μὴ, see Note supra vi. 66.

42. ἡ γραφὴ εἶπεν] There is a reference (by a mode of citation familiar to the Jews, and on which see Surenh.) to several passages of Scripture which they explained of the Messiah and his birth, as Is. xi. 1. Jerem. xxiii. 5. Micah v. 2. Ps. lxxxix. 36.

— ὅπου ἦν Δ.] 'where David dwelt.' It has been proved by Lampe, that the earlier Jews acknowledged that Christ was of the family of David; and that the Talmudists admitted the Messiah was to be born in Bethlehem. Ἐρχεται, 'is to come.'

43. σχίσμα] The word properly signifies a rent, or fissure; and metaphorically a dissent in opinion.

46. οὐδέποτε—ὁ ἄνθρωπος] Plutarch p. 431. (cited by Alberti) mentions it as a memorable proof of the extraordinary eloquence of Mark Antony, when Marius sent soldiers to kill him, that when he began παραιτεῖσθαι τὸν θάνατον, to plead for his life, he disarmed their resolution so that they melted into tears and exclaimed, τίε οὕτω δύναται εἰπεῖν ὡς ἐκεῖνος.

48. μὴ τις ἐκ τῶν ἀρχ. ἐπ.] i.e. the Sanhedrim, whose duty it was to take care that no false doctrines should be propounded, and to hold inquiry concerning those who were making innovations in the church. (Kuin.) Thus they argue from the two-fold authorities, both judicial and magistral.

49. ἀλλ' ὁ ὄχλος—εἰσι] By ὄχλος is meant the mob. Lampe, in Recens. Syn., compares this arrogance with the contempt so decidedly

shown by the Gentiles towards those who had not been initiated into their mysteries. So Sappho ap. Athen. i. 10. ὁ δῆμος οὐδὲν οὐτ' ἀκούων οὐθ' ὄραν, and Hor. Carm. i. 3. Odi profanum vulgus et arceo.

By νόμος is here meant the whole Law, both literal and oral. On the exact force of ἐπικατάρτοι the Commentators are not agreed. Lampe observes that the word is used in the LXX. to denote those who by transgression of the Law are doomed to punishment temporal and eternal. Kuin. takes it to mean *excommunicated*; but without reason. It is best interpreted by Schleus. 'nullius sunt pretii,' as in Plutarch: ἀνθρώπου δσήμονος καὶ καταράτου. So our wretch means 1. cursed and abominable; 2. vile and refuse. But ἐπικατ. is a stronger term than καταρ. The sense is: 'As to this rabble, they are ignorant of the Law, they are a parcel of poor wretches!' See my Note on Thucyd. ii. 40. No. 4.

51. μὴ ὁ νόμος, &c.] Nicodemus here conducts himself cautiously; he neither openly excuses nor condemns Jesus. Thus Diodorus in his Oration. (ap Thucyd. iii. 44.) says: ἐγὼ δὲ παρήλθον οὐτε ἀντερώων περὶ Μιτυληναίων, οὐτε κατηγορήσαν.

Κρίνει is for κατακρίνει. Τὸν ἄνθρωπον the Interpreters render *quempiam*, a man. But this does not represent the force of the Article, which involves an ellip. of κρινόμενον '[the accused] person,' to be taken out of κρίνει. At ἀκούσῃ sub. τις.

52. ἐκ τῆς Γαλ.] i.e. of the Galilean party. — ὅτι προφήτης, &c.] The Commentators are perplexed to reconcile this with the fact,

VIII. ἸΗΣΟΥΣ δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἑλαιῶν 1
 ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς 2
 ἤρχετο πρὸς αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς. ἄγουσι 3
 δὲ οἱ γραμματεῖς καὶ οἱ φαρισαῖοι πρὸς αὐτόν γυναῖκα ἐν
 μοιχείᾳ κατελημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ, λέ-
 γουσιν αὐτῇ· Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπαντο- 4
^{§ Lev. 20.}
^{10. Deut.}
^{22. 22.}
 φώρῳ μοιχευομένη. Ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο 5
 τὰς τοιαύτας λιθοβολεῖσθαι· σὺ οὖν τί λέγεις; τοῦτο δὲ 6
 ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχῃσι κατηγορεῖν αὐτοῦ. ὁ
 δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν.

that Galilee had produced four, or perhaps five, great Prophets, as Jonas, Nathan, Habbakuk, Amos, and, as some indeed maintain, Elisha. Most Commentators resort to the expedient of ascribing this to the ignorance and forgetfulness of the Priests, or the hurry of anger. So Doddr. and Campb., the latter of whom translates, 'Prophets come not out of Galilee;' and remarks that men, when their passions are inflamed, are not wont to be accurate in their expressions, or distinct in recollecting, on the sudden, things which make against them; and that therefore this expression of the Pharisees, whom prejudice, pride, and envy concurred in blinding, needs not appear so surprising to us.' This, however, is not quite satisfactory. Ignorance of the common details of Scripture, or the birth-place of its writers, cannot, with any probability, be imputed to the Sanhedrim. Perhaps the difficulty may be removed by availing ourselves of that latitude, in which the Preterite admits of being taken, and which not unfrequently refers to what is *customary* during a period not long past. The Prophets of the O. T. had all lived 700 or 800 years before. Now the Pharisees, we may suppose, merely advert to what had been usually the case at a comparatively recent date, namely, since the country had borne the name of Galilee. This sense is well expressed by the gloss (for such it is) *ἐγγίρεται*, found in many MSS. and Nonnus.

VIII. 1-11. Of the genuineness of the narration contained in these vv. there has been much doubt. The most eminent modern Commentators regard it either as spurious, or of very doubtful authority. I have, in Recens. Synop., fully detailed the arguments, internal and external, for and against the narration, (placing the objections and their answers one after the other) and, after offering some arguments and observations of my own, have summed up the whole, and decided in favour of its *authenticity*. As to the *internal* arguments, they are exceedingly strengthened by the researches of Scholz, who has given the fullest statement of the evidence ever yet laid before the public. Indeed, of those who decide against its authenticity, the greater part (and the more eminent Critics) admit that the narration is *founded in fact*, and the circumstances happened as they are here narrated; and that, being at first preserved by tradition, it was either subjoined to the Gospel by Papias and the Disciples of St. John, and thus received by the Church, or else was introduced at a later *period* into the margin of some very ancient MSS.,

and thus was afterwards received in the text. But see Recens. Synop.

There can be little doubt, then, but that the portion in question is authentic. And I would further observe, that the circumstance that about *half* the uncial MSS. and about 60 others *hiant*, throws great light on the *omission* of this narration in other MSS., and evidently shows that it arose from a mistaken notion of its giving a countenance to immorality, or an ill judged apprehension lest it should be misunderstood by the ignorant. Though it is sufficiently clear that our Lord only declined condemning the woman in a *magisterial* capacity. As a *sinner*, he *condemned* her when he bade her go sin no more. In short, the present portion bears as much the stamp and impress of truth as any in Scripture. Our Lord's answer to the captious interrogators (which is much akin to that on the payment of the tribute money) carries with it a wisdom scarcely exceeded by any which he displayed on any other occasion, and such as would be in vain sought for in the answers returned by the wisest Philosophers in similar circumstances, as recorded by Xenophon, Diogenes Laertius, and others.

4. κατελήφθη ἐπαντοφώρῳ μοιχευομένη] Καταλαμβάνεσθαι ἐπαντοφώρῳ is a phrase properly used of *thieves* caught in the act of theft, or with the property upon them; (see Hesych., emended by me in Recens. Synop.) but more frequently of those detected in the commission of any crime, especially such as is committed furtively. Other verbs of detection, as *εὐρίσκει*, *ἀλίσκει*, *κρατεί*, were sometimes used. Ἐπαντ. may be construed either with *κατελ.* or with *μοιχ.*; but the former method is preferable, as confirmed by the Classical passages cited by the Commentators. It was originally a phrase, *ἐπ' ἀντοφώρῳ*, with the ellip. of *πράγματι*; but became at length an adverb.

5. λιθοβολεῖσθαι] On the mode of doing this see Note in Recens. Synop. Οὖν, now.

6. τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν] Some strange fancies have been here devised by many ancient and modern Commentators, which may be seen in Lampe. The only correct view seems to be that taken by Euthym., Luther, L. Brug., Grot., Hamm., Lampe, Kypke, and others, that our Lord here used an action frequent with those who do not chuse to answer an improper question, by seeming to be otherwise engaged. Of this several examples are given by Schoettg. from the Rabbinical writers. It is clear that our

- 7 ἥως δὲ ἐπέμενον ἐρωτῶντες αὐτὸν, ἀνακύψας εἶπε πρὸς ^h αὐτούς· Ὁ ἀναμάρτητος ὑμῶν, πρῶτος τὸν λίθον ἐπ' αὐτῇ
 8 βαλέτω. καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν.
 9 οἱ δὲ ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἰς καθ' εἰς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ
 10 γυνὴ ἐν μέσῳ ἐστῶσα. ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μὴδένα θεασάμενος πλὴν τῆς γυναικὸς, εἶπεν αὐτῇ· Ἡ γυνὴ, ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου; οὐδεὶς σε κατέκρινεν; ἡ δὲ
 11 εἶπεν· Οὐδεὶς, κύριε. εἶπε δὲ αὐτῇ ὁ Ἰησοῦς· Οὐδὲ ἐγὼ σε κατακρίνω· πορεύου καὶ μηκέτι ἀμάρτανε.

Lord traced no significant characters; for the action was only a symbolical one, pregnant with meaning, and signifying that he cared not to show any attention to what they were saying, or to answer their insidious question. Or this may have implied contempt, or censure, as if they did not deserve that he should take the trouble to repeat what he had so often inculcated, that with Juridical questions he had nothing to do; and that they merited no other answer than what they had themselves suggested by appealing to the Mosaic precept. Kypke thinks that as *latere lavare* and *λίθον ἔψαι* were proverbial expressions to denote *taking useless trouble*, so the action in question was meant to indicate, that to fully answer their interrogatory would be useless labour. But here I cannot agree with him.

The words *μὴ προσποιούμενος*, found in many MSS. and Edd., and adopted in E. V. and by several Commentators, are a manifest gloss.

7. ἀνακύψας] Theophyl. explains ἀνακύψας ἐρρυγείν.

— ὁ ἀναμάρτητος ὑμῶν] The Commentators are not agreed on what is here meant by ἀναμάρτητος. Some take it to denote freedom from adultery; others, freedom from any notorious sin, like adultery; others, again, freedom from sin in general. But this last interpretation cannot be admitted, since it would be too favourable to the adulteress, and be inconsistent with our Lord's emphatic censure of her crime. Of the other senses, the former seems alone the true one. And it is adopted by the best modern Commentators. It may, however, very well include fornication, concubinage, and lasciviousness of every kind (even that of the heart. See Matth. v. 28.) nay, perhaps causeless divorce. To the extreme corruption of morals in his countrymen Josephus bears ample testimony: and that the priests and scribes deeply participated in this corruption there is no reason to doubt; for the Rabbinical writers supply abundant proofs of the lasciviousness of even the most eminent Rabbis. That ἀμάρτανεω and ἀμαρτία are in the Classical writers often used of adultery and fornication, is well known. If the word be taken in the above extensive sense (which is fully warranted by Scripture) there will be no reason to doubt but that every one of the persons present was, more or less, guilty. As to the objection of Le Clerc and others, that no law demands

perfect innocence in its judges, &c., it may be observed, that our Lord is here not speaking *juridically*, but *popularly*, and considers the thing in *foro conscientia*, as in the passages of Cicero and Synesius compared by Grot., and that of Plaut. ap. Recens. Synop. Thus our Lord did by no means absolve the accused, but smote the consciences of the accusers.

— πρῶτος—βαλέτω] Render: 'let him first cast the stone at her.' By the stone is meant (as the best Commentators are agreed) the fatal stone, which was first cast in form by one of the witnesses, and served as a signal to the bystanders to commence the stoning. See Deut. xvi. 6.

8. καὶ πάλιν—τὴν γῆν] The best reason that has been alleged for the repetition of this symbolical action, is that it was meant to give the priests and scribes an opportunity of withdrawing with less confusion. But, in fact, this was a counterpart to the former action.

9. τῆς συνειδήσεως] This term, like *conscientia* in Latin, is employed 1st. generally, to denote the innate light of reason by which any one possessing in himself the seeds and the rule of truth and falsehood, is conscious of his own existence, essence, relation, &c. But it is used more specially by the Philosophers and by the sacred writers to denote the faculty consequent upon it, by which a man exercises right judgment on the goodness or badness of his actions. Hence the office of reproof, rebuke, and conviction is well attributed to it; for, according to the expressive saying of Juven. Sat. xiii. 2. *Prima est hæc ultio, quod, se Iudice, nemo nocens absolvitur.* (Lampe.) In illustration of this, Wets. compares several passages of Philo, to which I have in Recens. Synop. added others from Eurip. and Appian.

On εἰς καθ' εἰς see Note on Mark xiv. 19. By πρεσβυτέρων (as Keuchen remarks) is here meant the *more honourable*, as by ἐσχάτων the lowest in degree or station. See Mark ix. 35. All that is to be understood is, that they *all* went out one after another, of every station and age, from first to last. Thus ἀρξάμενοι may be pleonastic, *Ἐν μέσῳ*, i.e. in medio coronæ discipulorum Christi.

10. κατέκρινε] 'condemned, pronounced sentence on thee.'

11. οὐδὲ ἐγὼ σε κατακρίνω] 'neither do, or will I pass sentence on thee.' Πορεύου &c. We

1 L. 4. 2.
2. 5.
cc 12. 46.

Ἰησοῦς αὐτοῖς ἐλάλησε λέγων· Ἐγὼ 12
εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοί, οὐ μὴ περι-
πατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς. εἰπον 13
οὖν αὐτῷ οἱ φαρισαῖοι· Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ
1 κ. 31. μαρτυρία σου οὐκ ἔστιν ἀληθής. ἀπεκρίθη Ἰησοῦς καὶ 14
εἶπεν αὐτοῖς· Κἂν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἀληθής
ἐστίν ἡ μαρτυρία μου· ὅτι οἶδα πόθεν ἦλθον, καὶ ποῦ
ὑπάγω· ὑμεῖς δὲ οὐκ οἰδατε πόθεν ἔρχομαι, καὶ ποῦ
ὑπάγω. ὑμεῖς κατὰ τὴν σάρκα κρίνετε· ἐγὼ οὐ κρίνω 15
οὐδένα. καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθής 16
ἐστίν· ὅτι μόνος οὐκ εἰμὶ, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ.
17 καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται, ὅτι δύο ἄν-
θρώπων ἡ μαρτυρία ἀληθής ἐστίν. ἐγὼ εἰμι ὁ μαρτυρῶν 18
περὶ ἑμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.
ἐλεγον οὖν αὐτῷ· Ποῦ ἐστίν ὁ πατήρ σου; ἀπεκρίθη ὁ 19

1 Deut. 17.
6. ex 19. 12.
Matt. 18. 16.
9 Cor. 13. 1.
Heb. 10. 28.

are not to take this as a remission of her sins, (which, as supreme Lord, he *might* have pronounced) but simply a declaration that, since his kingdom was not of this world, so he would not assume the office of temporal magistracy. False, therefore, is the conclusion hence of some, who infer that our Lord did not approve of adultery being punished with death. For, upon the same principle they might argue that, when our Lord declined to act as judge between the brothers disputing about an inheritance (see Lu. xii. 15.) he did not approve of inheritances being divided, and did not care that the disputes thence arising should be amicably settled. (Lampe.) To prevent any mistake of his meaning, our Lord added *μήκετι ἀμαρτάνει*.

12. Now follow to the end of the Chapter certain discourses pronounced by our Lord in the Temple, on some other occasion, though *what* that was, cannot be determined. The Commentators variously speculate. Tittm. thinks vv. 12—19 are a continuation of the discourse at vii. 38. seqq. The scope of the address he thinks the same; but another metaphor is adopted, that of the Sun. "For (says he) as that luminary not only gives light, but imparts life and vigour to all created things, so Christ not only enlightens the mind, but also gives life and salvation." Thus our Lord is represented as the great *moral Teacher*, and especially the only *Saviour of the world*. Indeed the former as well as the latter is an attribute of *Deity*; for the Rabbinical writers speak of *God as the light of the world*, and say that the light dwelleth alone with Him. And as *darkness* is often, in those writings, used to denote *vice and iniquity*, and *life* to signify *virtue* and its concomitant happiness, so *φῶς τοῦ κόσμου* may very well denote the *Messiah*, who shall enlighten, bless, and save the human race. Indeed this is required by the words following *ἔξει τὸ φῶς τῆς ζωῆς*.

13. *σὺ περὶ σεαυτοῦ μαρτ. &c.*] The foregoing lofty claim the Pharisees do not openly reject, but *put aside* by such a sort of argument as they thought Jesus could not rebut, namely, *that self commendation* has no force, and no one

can bear witness in his own case. This our Lord had before admitted, supra v. 31. But he removes the objection by arguing that though in *common life* the rule is not to be rejected, yet an exception to it must be admitted in his own person, who had come down from Heaven possessed of the fullest Divine knowledge, (see vi. 46.) for the purpose of imparting it to men ignorant of celestial things, or what was the true nature of His office. Therefore the words "I know whence I came and whither I go" contain a *periphrasis of Divine legation*. The sense may be thus expressed: 'My testimony is perfectly true; for I know with what authority I act, and what commands have been given to me: *you cannot know*, except you learn of me.' See Grot. and Kuin.

15. *ὑμεῖς κατὰ τὴν σάρκα κρίνετε*] The sense is: 'Ye are used to judge according to the external appearance, warped by passion and prejudice [and therefore your judgment is unsound].'

— *οὐ κρίνω οὐδένα*] Lampe contends that the sense is, 'I as yet judge no man, being now only a Teacher.' Kuin. and Tittm. supply *οὕτως*, or *κατὰ σάρκα*.

16—18. Here follows another argument: 'I do not alone bear testimony of myself; God bears testimony of me by the miracles which I work.' (Kuin.) The passage is thus paraphrased by Tittm.: "But even were I to bear the most honourable testimony of myself, yet it would be true, and worthy of faith; for neither am I alone, nor is my testimony solitary, but my Father also who sent me, hath testified of me, namely, by the Prophets. 'Our Lord (says Tittm.) employs the same kind of argument as at v. 37. seqq. But, he continues, it is ordained by your law that the testimony of two witnesses is worthy of credit. Therefore ought also my testimony of myself to be thought worthy of credit, since it is not of myself only, but likewise of my Father, who hath sent me.'

19. *ποῦ ἐστίν ὁ πατήρ σου*] On the scope of these words the Commentators are not agreed. The best founded opinion seems to be that of

- Ἰησοῦς· Οὔτε ἐμὲ οἴδατε, οὔτε τὸν πατέρα μου· εἰ ἐμὲ
 20 ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἄν. ^m ταῦτα τὰ ῥήματα ^m Supr. 7.
 ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ^{B, 30.}
 ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτὸν, ὅτι οὕτω ἐληλύθει ἡ ὥρα
 αὐτοῦ.
 21 ⁿ Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ ὑπάγω, καὶ ⁿ Supr. 7.
 ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ^{34, Infr. 13.}
 22 ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν. ἔλεγον οὖν οἱ Ἰου-
 δαῖοι· Μῆτι ἀποκτενεῖ ἑαυτὸν, ὅτι λέγει· Ὅπου ἐγὼ
 23 ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν; καὶ εἶπεν αὐτοῖς· Ὑμεῖς
 ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ
 κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου τούτου.
 24 εἶπον οὖν ὑμῖν, ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν·
 εἰ γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς
 25 ἁμαρτίαις ὑμῶν. ἔλεγον οὖν αὐτῷ· Σὺ τίς εἶ; καὶ εἶπεν
 26 αὐτοῖς ὁ Ἰησοῦς· Τὴν ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν· ὅπολλά ^o Supr. 7.
 28.

Lampe, Kuin., and Tittm., that they were said not from ignorance, but by way of insult, q. d. Where is this Father of yours, that we may interrogate him? we do not see this other witness. To which our Lord indignantly replies, 'Your very question betrays the malignity of your hearts, and shows that you neither know, nor care to know, either me or my Father. If you would know me as a Teacher sent from Heaven, you would know that it is God who beareth witness of me, though not in a visible way, yet by miracles.'

21. *πάλιν*] This shows that the following discourse was pronounced at another time, and that it has no connexion with the preceding. The sense is: 'I am about to depart, and ye shall seek the help of the Messiah, (and therefore of me, who am the Messiah;) but in vain; for having rejected my claims, there remaineth no other salvation.' *Ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθ.* A mode of expression taken from Ezek. iii. 19. xviii. 26. xxxiii. 9 and 18. *Ἐν*, 'by, on account of.' Some Commentators render *ἐν τῇ ἁμ. ὑ.* 'in this your sin,' i. e. obstinate incredulity and putting Jesus to death. But the expression seems *general*, and may therefore best be rendered in the *plural*. So Euthym. well paraphrases: 'I came to deliver you from all your sins; but ye would not; therefore I depart, and ye shall afterwards die in all your sins, inasmuch as ye would not be delivered from them.' By *ἀποθ.* is denoted not so much temporal death, (namely, at the destruction of Jerusalem) but eternal death, figuratively for a state of everlasting woe.

22. *μῆτι ἀποκτενεῖ ἑαυτὸν &c.*] This was a wilful perversion of our Lord's meaning, and a scornful repartee; q. d. What will he make away with himself, to get away from this our pretended persecution? See vii. 20. This imputation of intended suicide involved, even according to the opinions of the Jews, great criminality; for we find from Josephus that the Pharisees thought the lowest pit of Hell was reserved for self-murderers.

23. *ὑμεῖς ἐκ τῶν &c.*] Our Lord does not deign to notice the above absurd and malignant sally, but points at the *cause* of it by adverting to their difference in *disposition* as well as origin, from himself; they being of earthly origin and grovelling minds, he of celestial origin and heavenly minded. Compare Joh. iii. 31. Lampe, however, has shown that the Divine origin of our Lord necessarily involves his perfect holiness. Our Lord means to hint, that it is their earthly and corrupt dispositions that hindered them from believing, and would consequently cut them off from salvation.

24. *ὅτι ἐγὼ εἰμι*] Scil. *ἐκεῖνος*, namely, that personage expected and predicted of by the Patriarchs and Prophets. An ellip. found also in a kindred passage at Mark xiii. 6. See also Deut. xxxi. 29. and Acts xiii. 25. Here we have another instance of our Lord's consummate modesty.

25. *σὺ τίς εἶ;*] The best Commentators are agreed that the question is not one of simple ignorance, but addressed by way of scornful rebuke, q. d. Who art thou who speakest so loftily of thyself, and rebukingly to us? Our Lord, however, was pleased to answer them as if it had been the *former*.

— *τὴν ἀρχὴν—ὑμῖν*] On the sense of these words the Commentators are not agreed. It hinges upon *τὴν ἀρχὴν*, where the ancient and older Commentators suppose an ellip. of *κατὰ*; and take the phrase for *ἀπ' ἀρχῆς*. The *ἀρχὴν* some suppose denotes the *beginning of office*; others, the *beginning of the present address*; which latter opinion is preferable. Thus the expression may simply mean *dudum*, or *etiam nunc*, as in Gen. xlii. 18. Thus λαλῶ will be for ἐλάλησα, 'I have been telling you.' The recent Commentators most of them take *τὴν ἀρχὴν* to mean *ominino*. But that signification, however common in the Classical writers, is nowhere found in the N. T. or Sept.

26. *πολλά ἔχω &c.*] These words are, from brevity, somewhat obscure; but the sense seems

ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθῆς ἐστὶ, καὶ γὰρ ἃ ἤκουσα παρ' αὐτοῦ, ταῦτα λέγω εἰς τὸν κόσμον. οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν. 27 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ὅταν ὑψώσῃτε τὸν υἱὸν τοῦ 28 ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι, καὶ ἀπ' ἐμαντοῦ ποιῶ οὐδέν, ἀλλὰ, καθὼς ἐδίδαξέ με ὁ πατήρ μου, ταῦτα λαλῶ. καὶ ὁ πέμψας με, μετ' ἐμοῦ ἐστίν· οὐκ ἀφῆκέ με 29 μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε. ταῦτα αὐτοῦ λαλοῦντος, πολλοὶ ἐπίστευσαν εἰς αὐτόν. 30

Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ 31 Ἰουδαίους· Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἐστέ· καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ 32 ἀλήθεια ἐλευθερώσει ὑμᾶς. ἀπεκρίθησαν αὐτῷ· Σπέρμα 33 Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις· Ὅτι ἐλεύθεροι γενήσεσθε; Ἀπεκρίθη αὐτοῖς ὁ 34 Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, δούλος ἐστὶ τῆς ἁμαρτίας. ὁ δὲ δούλος οὐ μένει 35

p. Rom. 6.
16.
2 Pet. 2. 19.

to be: 'I could say much more in reference to you and in condemnation of your unbelief; but I shall content myself with saying that as I am sent from the great Father of truth, so what I publicly aver is from Him, and therefore must be true.' Compare a kindred passage at vii. 28. *Κρίνειν* is here meant to further define *λαλεῖν*.

27. οὐκ ἔγνωσαν—*ἔλεγεν*] The sense is: 'They did not, or cared not to know that he spake unto them of (i.e. that he meant) his Father,' viz. in heaven, God.

28. ὅταν ὑψώσῃτε &c.] Our Lord again speaks in ænigma, wisely intending that, as he could not use plain terms, to employ such as, though obscure, might be laid up in the minds of the reflecting, and bear fruit, when explained by the event. Compare similar passages at iii. 14. and xii. 32. At *εἰμι* sub. *ἐκείνος*.

—ποιῶ] 'am doing.' It is well remarked by Chrysost., that in *καθὼς*—*λαλῶ*, our Lord speaks *more humano*. V. 29 is closely connected with the preceding, and the sense is, 'who having sent me, leaves me not alone, but aids and supports me, because I thus perform his will in all things.'

31. εἰν ὑμεῖς μείνητε &c.] The sense is: 'If ye adhere with constancy to my doctrine, and act upon it, in a holy obedience by your lives.' Ἐμμένειν signifies properly to remain in a place, but metaphorically to abide by a design, agreement, &c.

32. γνώσεσθε τὴν ἀλήθειαν] The sense is: 'ye shall experimentally find the truth of my doctrine, as well as that of the Divine origin and legation which I claim.' Compare v. 28. and vii. 17. Christ adds yet more, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς, where *ἀλ.* must mean the true doctrine promulgated by him, *Gospel truth*. Ἐλευθ. signifies 'will liberate you from the bondage to sin and Satan.' *Servitudo* is, by a metaphor common both in the Scriptural and *Classical writers*, a perpetual symbol of vice.

33. ἀπεκρίθησαν] Not the *οἱ πεπιστευκότας* just mentioned, but others of the bystanders, who here perversely misrepresent Christ's meaning.

—οὐδενὶ δεδουλεύκαμεν π.] As the Hebrews had been enslaved not only by the Egyptians and Babylonians, but were subject to the Romans, many Commentators regard this as an impudent falsehood uttered in the heat of disputation. But the manner of the speakers, it may be observed, indicates not *rage*, but *craftiness*. It is better, with others, to take *δεδουλ.* in such a restricted sense as the truth of history (which is traced by the Commentators) will amply justify. Yet it seems preferable, with most recent interpreters, to regard the words as spoken of *themselves* only and their *own age*. And assuredly the Jews, even after they became subject to the Roman Empire, were left in the enjoyment of no inconsiderable liberty, *political* as well as religious. See Notes on Matt. xvii. 24 and 27. xv. 26 and 60. Our Lord now shows that he meant not political, but *moral* and *spiritual* liberty. Compare vi. 17. See v. 32.

35. ὁ δὲ δούλος—*αἰῶνα*] Here is employed a *gnome generalis*, and an illustration drawn from what is usual in common life; q. d. Slaves have no claim to remain continually in the same family, but may, at the pleasure of their owner, be sold unto another. Not so the *son*; he cannot be alienated from the family. Thus it is with the servants of sin, who may at any time be excluded from God's house and favour into outer darkness. Whereas those who have the liberty of the *sons* of God will abide in it for ever. V. 36 contains another view engrafted on the former, the same comparison being otherwise accommodated. And as in the foregoing verse there is a comparison between the state of a slave, and that of the son and heir, so in *this* there is, I conceive, one between the freedom communicated by the lord, and that by his *son*.

36 ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα. ἐὰν
 37 οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὅντως ἐλευθεροὶ ἔσεσθε. οἶδα
 ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτείνειν,
 38 ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. ἐγὼ, ὁ ἐώρακα
 παρὰ τῷ πατρὶ μου, λαλῶ· καὶ ὑμεῖς οὖν, ὁ ἐώρακατε
 39 παρὰ τῷ πατρὶ ὑμῶν, ποιεῖτε. ἀπεκρίθησαν καὶ εἶπον
 αὐτῷ· Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστι. λέγει αὐτοῖς ὁ
 Ἰησοῦς· Εἰ τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ
 40 ἐποιεῖτε [ἄν]. νῦν δὲ ζητεῖτέ με ἀποκτείνειν, ἄνθρωπον
 ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ Θεοῦ.
 41 τοῦτο Ἀβραάμ οὐκ ἐποίησεν. ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ
 πατρὸς ὑμῶν· εἶπον οὖν αὐτῷ· Ἡμεῖς ἐκ πορνείας οὐ

with the concurrence of his Father. For as there may have been cases in which a Proprietor could not manumit without the consent of the son and heir, or at least a manumission in which the son concurred with the father, might be regarded as being doubly effectual; so the freedom and salvation produced by the conjoint manumission of both Father and Son is most truly effectual. The being "free indeed" respects that adoption and affiliation so often touched on by St. Paul.

37. οἶδα ὅτι σπέρμα—ἀποκτείνειν] Here our Lord grants their assertion; but makes use of it to show the inconsistency between their boasted claims of ancestry and their present conduct. How degenerate must those descendants of Abraham be who pursue a conduct the reverse of his pure and blameless spirit, by plotting the death of Him to whom both the Patriarchs and Prophets bear witness. Then is suggested the *reason* for that rejection of his doctrine which made them plot against his person, namely ὅτι ὁ λόγος—ὑμῖν, where the Commentators are not agreed on the exact sense of χωρεῖ. The sense 'has place,' adopted by many eminent antient and modern ones, is destitute of authority, and not definite or significant enough. And that of 'non capitur,' 'is not understood,' is alike devoid of authority. The best interpretation seems to be that of Nonnus, Grot., De Dieu, Camer., Lampe, Rosenm., Kuin., and Wahl, 'does not go into,' or penetrate, 'your hearts.' This includes the sense *making a progress, producing effect, and being comprehended and received.* 'Ev is for *etc.*, which is the proper construction, as Matt. xv. 17. This hypallage may be accounted for by observing that there is here a *sensus pragnans*, including two phrases of different constructions.

38. The scope of the verse (which is variously but not successfully traced by the Commentators) seems to be simply that of making a parallel between His actions and theirs, to account for their rejection of Him. He faithfully delivers the doctrine He has learnt from and with His Father; they do the works which they have learnt from their Father, even the Devil, as is more clearly signified further on. The account given by Josephus of the Jews of his time fully vindicates our Lord's words from any charge of exaggeration.

—ἐώρακα] Ὁρᾶν has here (as often) not the physical sense to *see*, but the moral sense to *perceive*, i. e. understand, know, learn.

39. ὁ πατὴρ—ἐστι] The scope of the passage is not well discussed by the Commentators. It should seem that the Jews, not knowing that by their father Jesus had meant the Devil, and not quite understanding what was meant by their "seeing things with their father," and regarding it as disrespectful to Abraham, take refuge in their former allegation, and simply repeat that Abraham is their father, in whom they trust. To this our Lord objects, that they are not Abraham's sons in the spiritual and real sense, namely, those who closely copy his example and do his works. This, He shows in the next verse, they are the farthest from doing, by their plotting the murder of one who had told them the whole truth from God.

From the Rabbinical citations of Wets. it is clear that this figurative sense of *son* was well known to the Jews. See the same Commentator's paraphrase of this passage in Recens. Synop.; in which he skilfully contrasts the belief and practice of Abraham with that of the Jews, of whom the former received every revelation of the will of God and discovery of the truth, with unreserved faith and obedience.

The *ἄν* after ἐποιεῖτε is omitted in many good MSS. and some Versions, and Fathers, together with the Ed. Princ. and other Eds., and is cancelled by Griesb., Tittm., Vater, and Scholz. But the thing is by no means certain; and the *ἄν* is strongly confirmed by a kindred use at v. 42.

40. νῦν] This is, as Lampe observes, used *assumptively*, as ix. 41. xviii. 36. Acts xv. 10. and often in Thucyd.

41. πορνείας] The best Commentators are agreed, that the word here, as often, signifies *idolatry*, which was considered by the Jews as a sort of *spiritual* adultery, since so close was the connexion of the people of Israel with God, that it was compared to the conjugal one. Compare Judg. ii. 17. 1 Paral. v. 25. Is. i. 21. Hos. i. 2. iv. 12. Their meaning therefore is: 'If thou art now speaking of our *natural* Father, know that we recognise no other Father than God. To Him we are dear and beloved, like children: Him only do we worship.' This argument our Lord rebuts by again adverting to the *spiritual* sense of Father.

γεγεννήμεθα· ἓνα πατέρα ἔχομεν, τὸν Θεόν. εἶπεν οὖν 42
αὐτοῖς ὁ Ἰησοῦς· Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἡγαπᾶτε
ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἤκω· οὐδὲ
γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλε. διατί 43
τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκοῦειν
τὸν λόγον τὸν ἐμόν. Ὑμεῖς ἐκ πατρὸς τοῦ διαβόλου ἐστέ, 44
καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος
ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔσ-
τηκεν· ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ
ψεῦδος, ἐκ τῶν ιδίων λαλεῖ· ὅτι ψεύστης ἐστὶ καὶ ὁ
πατὴρ αὐτοῦ. ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω οὐ πιστεύετέ 45
μοι. τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ δὲ ἀλή- 46

1 Joh. 3.
8.
Jude ver. 6.

42. ἐξῆλθον καὶ ἤκω] The sense is: 'I proceeded forth from God, and come hither [as his Legate].' The former term has reference to the character of Jesus as the *eternal Son of God*; the latter, as Legate, Mediator, and Redeemer. Compare vi. 46. vii. 29. xiii. 3. xvi. 27, 28. xvii. 7 and 25.

43. λαλῶν] for λόγον or λόγους, namely, those which he had just delivered, and such like, indeed his doctrine in general. Γινώσκετε has reference to that full comprehension of our Lord's words, which the Jews certainly had not, and the reason of which is suggested in the next words οὐ δύνασθε &c., where δύν. must be understood of the moral inability arising from perversity and indisposition to receive what is said. Compare Joh. vii. 7. and Jerem. vi. 16. 'Ἀκούειν here, as often, signifies to *hearken*, to give heed to what is said.

44. ὑμεῖς—διαβόλου] Our Lord now speaks more plainly, pointing out their true spiritual Father. θέλετε is a very significant term, importing full intention and strong determination. He then points at two of the principal characteristics in which their similarity to their Diabolical father consists, namely in *man-slaying*, and in *lying*. 'Ἀπ' ἀρχῆς denotes here, as often, 'from the beginning of the world.' Compare i. 1. and 1 Joh. iii. 8. The expression carries the notion of continuance and perseverance in. In ἀνθρωποκτόνος there is not, I conceive, a reference (as some imagine) to the murder of Abel committed at the instigation of Satan; nor must the sense of the word be explained away, with others. The word must be taken in its proper sense, as Euthym., Lampe, and Tittm. have shown; and must be referred to the seduction of our first parents, called ἀνθρωποκτονία as 'bringing death into the world, and all our woe;' the thing being brought about by Satan's machinations. Thus a Rabbinical writer cited by Schoettg. says "the children of the old Serpent, who killed Adam and all his posterity." It is also ascribed to the Devil in Wisd. ii. 24.

The words καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστ. contain a strong affirmation by a negation of the contrary. And as to stand in any action is to steadfastly practise, so the sense here is; 'He has perpetually fallen away and deviated from the truth.' This is again expressed in another form of expression occurring also in 1 Joh. i. 8., 2 Macc.

vii. 18., and often in the Rabbinical writers, and denoting that there is no principle of truth in him. ἔστηκε has (as almost always) a sense of present time, or rather is used indefinitely of all times.

The idea is further illustrated in the words following, where τῶν ιδίων is taken by the best Commentators as put for τοῦ ιδιώματος, 'his natural disposition.' So Porphyry (cited by Lampe) speaking of demons, says τὸ ψεῦδος τοῦτοις οὐκ ἐστίν. This, however, is only a parallel sentiment; and as no example has been adduced of this sense of τὰ ἴδια, we may hesitate to receive it. Indeed that will depend upon the interpretation of the following clause, where αὐτοῦ cannot have reference to ψεύστης, but (as almost all Commentators are agreed) to ψεῦδος further back in the sentence; certainly not to ψεῦδους, which Kuin. supposes latet in ψεύστης; As, however, αὐτοῦ is thus *solecistic*, and τούτου would be required, I am inclined to think, with Bp. Middl. that the subject at λαλῇ is not ὁ διάβολος, but τις, any one of you, to be supplied. This construction (examples of which abound in the Classical writers) was, we may suppose, adopted in order to make the application less personal and offensive. Thus αὐτοῦ will have its usual sense; and τῶν ιδίων will signify *ex cognatis*, after the manner of his kindred; and the words ὅτι ψεύστης ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ may be rendered, 'for his father too is a liar.' This interpretation is strongly confirmed by the next verse, in which our Lord brings home to them this charge of lying, and represents their rejection of the truth from Him as the result of their habitual untruth. The charge is severe, but by no means exaggerated; for (as Campb. says) a man's mind may, by gross errors and inveterate prejudices, be so alienated from the simplicity of truth, that the silliest paradoxes, or wildest extravagancies in opinion, shall have a better chance of gaining his assent, than truths almost self-evident.

45. ἐγὼ] This is emphatic and is opposed to the ἐκεῖνός at v. 44.

46. τίς ἐξ ὑμῶν—ἁμαρτίας] The scope of this address is to convince them of his credibility by another and a popular kind of argument. ἁμαρτία cannot here have the usual sense *sin*. The best Commentators take the term to denote not *sin*, according to the common acceptance,

- 47 *θειαν λέγω, διατί ὑμεῖς οὐ πιστεύετε μοι; ὁ ὢν ἐκ τοῦ* 1 Joh. 4. 6
 Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ
 48 ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ. Ἀπεκρίθησαν οὖν 7. 20.
10. 20.
 οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ· Οὐ καλῶς λέγομεν ἡμεῖς,
 ὅτι Σαμαρείτης εἶ σὺ, καὶ δαιμόνιον ἔχεις; ἀπεκρίθη
 49 Ἰησοῦς· Ἐγὼ διαμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα
 50 μου, καὶ ὑμεῖς ἀτιμάζετε με. ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν
 51 μου· ἐστὶν ὁ ζητῶν καὶ κρίνων. ἀμὴν ἀμὴν λέγω ὑμῖν,
 εἴαν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ
 52 εἰς τὸν αἰῶνα. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Νῦν ἐγνώ-
 καμεν ὅτι διαμόνιον ἔχεις. Ἀβραὰμ ἀπέθανε καὶ οἱ προ-
 φῆται· καὶ σὺ λέγεις· Ἐάν τις τὸν λόγον μου τηρήσῃ,
 53 οὐ μὴ γεύσεται θανάτου εἰς τὸν αἰῶνα. μὴ σὺ μείζων
 εἶ τοῦ πατρὸς ἡμῶν Ἀβραὰμ, ὅστις ἀπέθανε; καὶ οἱ προ-
 54 φῆται ἀπέθανον· τίνα σεαυτὸν σὺ ποιεῖς; ἀπεκρίθη Ἰησοῦς·
 Ἐάν ἐγὼ δοξάζω ἑμαυτὸν, ἡ δόξα μου οὐδὲν ἐστίν· ἐστὶν
 ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε, ὅτι Θεός

but error, or falsehood in doctrine, as opposed to true doctrine. Of this signification of the word many examples are adduced, to which I have in Recens. Synop. added others more apposite, as *Æschyl. Agam. 480. φρενῶν ἀμαρτία. Thucyd. i. 32. δόξης ἀμαρτία. & 78. ἐν ἀμαρτίᾳ ὄντες.* Ἐλέγχει must be rendered, not *convinceth*, but (as Campb. shows) *convicteth*. Thus in a kindred passage of *Aristoph. Plut. 574.* (cited by Eckhard) καὶ σὺ γ' ἐλέγξῃ μ' οὐπω δύνασαι περὶ τούτου.

Jesus appeals to his auditors whether they can make out any such charge against him of vice in action, or falsehood in words, as to warrant his claims being disregarded; as in the appeal of Moses to the Israelites, *Numb. xvi.* Such an interrogative appeal involves the force of a strong negation. Thus in the words following the hearers are supposed to have answered, *No one!* The inference is manifest. In v. 47. the argument is followed up. 'If ye were really, as ye boast, sons of God, ye would hearken to and yield credence to the words of God [by me, His legate].' The very reason why ye hearken not to them is that ye are not of God, i. e. sons of God. Ἐκ τοῦ Θεοῦ εἶναι is equivalent to *ἰσὺ τοῦ Θεοῦ εἶναι.*

48. Not being able to answer these arguments, the Jews are fain to have recourse to reviling.

— Σαμαρείτης—ἔχεις] Of these two expressions the latter has been explained at vii. 20. The former appears from the Rabbinical writers to have been a term of reproach equivalent to calling any one a *heathen*, or a *heretic*; for the Samaritans were accounted both, in opinion and in practice.

49. Here our Lord, with mild dignity, rebuts the above frantic charge. Τιμᾶν τὸν Πατέρα here signifies, *cum effectu*, the executing his Father's injunctions, by delivering his message and doctrine. Compare xvii. 4. This honour of God would not be rendered by a *dæmoniac*,

Ἀλλὰ *imo, nay.* The sense of the next words is, 'and you [in return] treat me with disgrace.'

50. ἐγὼ δὲ οὐ ζητῶ &c.] The sense is: 'However, it is not my part to vindicate my honour; [nor need I;] there is a Being who will vindicate it, and hold judgment on men as to their reception of me.'

51. εἴαν τις τὸν λόγον &c.] Here our Lord especially adverts to the happy lot of those who receive his covenant of grace, and observe its requisitions. In this place θεωρεῖν θάνατον, like *ἰδεῖν θάνατον* at *Lu. ii. 26.* signifies, 'to experience death.' But by *θάνατ.* is here meant death spiritual, the death or misery of the soul in a future state. Yet, though it has been proved that the phrase as well as the doctrine was not unknown to the Jews, the hearers misunderstand or pervert our Lord's words, and endeavour thereby to fasten on him the charge of being possessed with a *dæmon*. And as this claim to confer immortality implied the possession of it himself, the Jews justly interpreted this as an arrogation of superiority over Abraham and the Prophets.

53. καὶ οἱ προφῆται ἀπέθανον] An abandonment of the construction for καὶ τῶν προφητῶν οἱ ἀπέθανον. They only stumbled at these claims because they would not acknowledge his Messiahship. For the Jews did not deny that the Messiah was to be far superior to all the Patriarchs and Prophets, and even Angels.

54. Here our Lord rebuts the charge of arrogance and vain glory, by showing that this glory is not sought by him, but given him by the Father. Compare v. 52.

— οὐδὲν ἐστίν·] 'is nothing worth.' An idiom common in both the Scriptural and Classical writers. Ὅτι Θεός ὑμῶν ἐστὶ is for *Θεὸν ὑ. εἶναι*; an idiom found in the Classical writers, from whom examples are adduced by *Raphel* and *Kypke*.

ὕμῶν ἐστί. καὶ οὐκ ἐγνώκατε αὐτόν· ἐγὼ δὲ οἶδα αὐτόν· 55
καὶ ἐὰν εἴπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῶν,
ψεύστης· ἀλλ' οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ τηρῶ.
Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν 56
τὴν ἐμὴν· καὶ εἶδε καὶ ἐχάρη. εἶπον οὖν οἱ Ἰουδαῖοι πρὸς 57
αὐτόν· Πεντήκοντα ἔτη οὐπω ἔχεις, καὶ Ἀβραὰμ ἐώρακας; 58
εἶπεν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν· πρὶν Ἀβραὰμ
γενέσθαι, ἐγὼ εἰμί. ἦσαν οὖν λίθους, ἵνα βάλῃσιν ἐπ' 59
αὐτόν· Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ,
διελθὼν διὰ μέσου αὐτῶν· καὶ παρήγεν οὕτως.

1 Infr. 10.
31.

55. καὶ οὐκ ἐγν.] 'And [yet] ye do not truly know Him, because ye refuse to admit me.' See Note on vii. 28. sq.

56. Ἀβραὰμ—ἐχάρη] Our Lord here contrasts *their* feeling towards Him with that of Abraham, of whom they so boast; and that in order to hint at his Messiahship and consequent superiority to Abraham. ἠγαλλιάσατο, ἵνα ἴδῃ, 'would have exulted, rejoiced at seeing.' Τὴν ἡμέραν τ. ε., 'my time,' i. e. when I the promised Saviour (See Joel ii. 1.) should come into the world.' Ἰδεῖν ἡμέραν signifies to live to any time; of which examples are adduced by Elsn., Wets., and Kypke. Καὶ εἶδε, καὶ ἐχάρη, 'and he saw it with delight,' i. e. as the recent Commentators explain, in *Orcus*, or the seat of the righteous dead (see Lu. xvi. 23. & Notes.) In proof of which the learned Commentators adduce much specious illustration. But, after all, the meaning may be, as the older Commentators interpret, 'he saw it by the eye of faith, so strong as to be compared to sight.' See Hebr. xi. 13. 1 Pet. i. 10—12. Lu. x. 24. And that, in some measure, by a revelation made to him on being commanded to offer up Isaac.

57. πενήκοντα ἔτη &c.] The Commentators in general have been needlessly perplexed with these words, which are best treated by Beza, Rosenm., and Kuin. This mode of speaking is well accounted for on the principle that opponents in argument sometimes grant *more* than their antagonists ask, in order to vanquish them in the end more effectually. The number *fifty* is used not (as Grot. supposes) as being a *round* number, but because among the ancients fifty was considered as the age when any one was past his vigour, and was discharged from severe political and religious services. Thus the sense is: 'Thou art not yet even *πρεσβύτης*, much less *γέρων*.'

58. πρὶν Ἀβραὰμ—ἐγὼ εἰμί] This passage is of the highest importance, as illustrating the *supreme majesty* of Christ, by showing his pre-existence long before his birth in this world; and also, by what appears an assumption of the name of Jehovah, of his *Divinity*. There has, however, been some difference of opinion among Commentators on the sense of the words. As to the Unitarian interpretation, which explains the existence not of *nature*, but of *destination*, in this sense: 'Before Abraham was [Abraham, the father of many nations, in a mystical sense] I already was destined to be the Messiah;'—it is *perhaps* the most far-fetched and frigid ever

broached even in *that* School. It is utterly inconsistent with the context, and is quite inadmissible by introducing an unauthorized *addition* into the sentence. See the unanswerable refutations of Whitby, Lampe, Kuin., and Tittm. Having seen what is *not*, let us examine what is the sense. The ancient and most earlier modern Commentators took *εἰμί* to denote the *eternal existence* and consequently *Divinity* of Christ, as bearing the appellation of Deity, "I am that I am." And this interpretation has been ably supported by Euthym., Glass, Whitby, and especially Lampe. After all, however, they have not thoroughly established the point. Hence many of the most eminent Commentators, as Grot., Drus., Heins., Simon, Le Clerc., Wolf, and Wets., and almost all those of the last century, (including Rosenm., Kuin., and Tittm.) take the *Present* as put for the *Imperfect*, of which a multitude of examples are adduced from the Scriptures. See Glass and Win. Gr. Thus the sense will be: 'before Abraham existed, I was in existence;' a doctrine quite agreeable to many other passages of the N. T., especially this Gospel. See i. 1 & 2. iii. 13. vi. 46 & 62. vii. 29. xvii. 5. That use, however, (like enallage of every kind) has its limits; and, among other cases, it cannot be admitted where the sense entirely turns on the word in question; for thus an *uncertainty* would be produced, at variance with the chief purpose of language. The fact is, that this peculiar use of *εἶναι* on the *present* occasion, if it does not amount to conferring on Christ the appellation of Deity, still may reasonably be thought to express together with *existence prior to a given period*, (which is sufficiently pointed out by the *γενέσθαι* preceding) *uninterrupted existence since that time*, and, by implication, *existence unconnected with any time*, i. e. *eternal duration*, an attribute of the GOD-HEAD alone. So Ps. xc. 2. πρὶν τὰ ὄρη γεννηθῆναι, &c. εἰ. Thus the same sense will arise as in the former interpretation; an *attribute* of Deity being employed for an *appellative*. In this way, it should seem, the Jews must have understood Jesus, otherwise they would not, in exasperation, have attempted to stone him for blasphemy.

59. ἐκρύβη &c.] Most recent Commentators suppose an Hendiadys, in ἐκρύβη καὶ ἐξῆλθεν; or (as Winer, Gr. Gr. § 47.3.) refer it to the rule by which of two verbs in connexion one is to be rendered as an adverb. It is not, however, necessary to resort to that principle here. Jesus,

- 1 IX. Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς.
 2 καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες· Ῥαββί,
 τίς ἡμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;
 3 ἀπεκρίθη ὁ Ἰησοῦς· Οὔτε οὗτος ἡμαρτεν οὔτε οἱ γονεῖς
 αὐτοῦ· ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ.
 4 ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρας ^{u 1. 5, 9.}
 5 ἐστὶν ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ^{et 8. 12.} ^{u 12. 35.} ^{46.} ὅταν

it should seem, hid himself for the moment, and soon afterwards went out of the temple. We need not, with the older Commentators, suppose this concealment miraculously effected, by vanishing from the sight of the multitude. Not only nothing is said to that effect, but the words following rather discountenance such a view. See Note on Lu. iv. 30. Indeed the words ἐκλθών—οὕτως have been rejected by many of the best Commentators, and are cancelled by Griesb. But there is scarcely evidence sufficient to warrant even any strong suspicion; for the words are only omitted in one MS., (and that one of the most altered) two or three very recent and inferior Versions, and two or three Fathers. And as the words are not at all essential to the sense of the passage, the testimony of Versions and Fathers cannot here have much weight. All the most ancient Versions have it; and the Fathers adduced have it in other citations. Finally, it is confirmed by the metrical version of Nonnus. I cannot help suspecting that the Critic who formed the text of the MS. before mentioned (and some other Critics of his age as wise as himself) threw out the words for no better reason than to remove two tautologies.

IX. 1. παράγων] 'as he was passing by' or along. This signification occurs also in Matt. xx. 30. Mark ii. 14. xv. 21., and is preferable to that of 'having departed,' namely, from the temple, which is assigned by some of the best Commentators.

— τυφλὸν ἐκ γεν.] And consequently incurable by any human art.

2. οὗτος] Many of the best Commentators think that there is here a reference to the doctrine of the προπαρξίς, pre-existence of souls, or of the μετεσώματῳσις, or μετεμψύχωσις, transmigration of souls into other bodies, by which what a soul had sinned in one body might be punished in another. Others, however, as Lightf. and Lampe, deny this, maintaining that it cannot be proved that the Jews in the age of Christ held any such doctrine. But granting that this cannot be fully proved; yet considering that the doctrine was held in the surrounding nations, especially Egypt, it seems next to impossible that the disciples of Jesus should not have heard of it. And that is all that the question may imply; for it breathes the language not of positive belief seeking for confirmation, but of doubt and ignorance seeking for information. Their question as to what caused this natural blindness rested on the common notion, prevalent also among the Heathens, that all dangerous diseases, or grievous calamities must have been produced by the intervention of some heinous sin, which they were meant to punish. A notion likely to be held by those who lived under a dispensation, which dealt much in temporal and

corporal punishment. Now in applying this to the case of any disease which befel a person in the course of his life, there was reason for perplexity; since it might be referred either to his own sin, or the sin of his parents; for the Jews likewise held that the sin of parents when not suffered for by themselves, was visited upon their children in the form of disease or calamity. See Eccles. xi. 28. But how to apply this to the case of any disease born with a person, occasioned no little perplexity. Now for a solution of this difficulty the disciples apply—whether with the dogma of metempsychosis in their minds, or not, cannot be determined. The former, however, is the more probable. That they should have had in view (as Lightf. and Kuin. think) the Rabbinical doctrine, that infants could and did sin in the womb, is very unlikely; for that absurd fancy is only found in the Rabbins of several centuries after the time of Christ.

3. οὗτε οὗτος—αὐτοῦ] Repeat ἵνα τυφλὸς γεννηθῇ, 'This blindness is from no sin either in his parents or in himself.'

— ἀλλ' ἵνα φανερωθῇ &c.] At ἀλλὰ supply τυφλὸς ἐγεννήθη from ἵνα τυφλὸς γεννηθῇ. Our Lord did not vouchsafe to give any answer to the inquiry which seems to have been concealed under this interrogatory, but fixes their attention on a matter of far greater moment; namely, the truth, that God permits diseases to afflict men for His own wise purposes: here the manifestation of His own glory in the miracle worked by his Messiah, one of whose characteristic miracles (see Is. xxxv. 5.) was giving sight to the blind. The inferences to be drawn from our Lord's words on the use of affliction are obvious.

4. ἐμὲ δεῖ ἐργάζεσθαι &c.] The connexion is best traced by Lampe as follows: "By me [I say] it is necessary that these works should be [now] performed [notwithstanding the objections on the score of prudence]; now [I repeat] while there is yet time and opportunity," &c. In ἔρχεται νύξ &c. we have a *gnome generalis*, or adage. The day is the *τὸ ἐνεργόν*, the time for business; the night is the *tempus inopportunitatis negotio*. Our Lord meant thereby to obscurely signify that his continuance with men would be short, and that he should not long convince them by his miracles, or enlighten them by his doctrines.

5. ὅταν—ᾧ] 'as long as I am' &c. When ὅταν has the sense of duration of time, it requires the Subjunctive. Φῶς τοῦ κόσμου denotes both the enlightener and the blesser of the world; light being a metaphor both of knowledge and happiness. See Esth. viii. 16. Ps. xcvi. 11. cxii. 4. Joh. i. 5. This sentiment was doubtless suggested by the case of the blind man.

ἐν τῷ κόσμῳ ὧ, φῶς εἰμι τοῦ κόσμου. ταῦτα εἰπὼν 6
ἔπτυσσε χαμαὶ, καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ
ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, καὶ 7
εἶπεν αὐτῷ· Ὑπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ
Σιλωάμ (ὃ ἑρμηνεύεται, ἀπεσταλμένος). ἀπῆλθεν οὖν καὶ
ἐνίψατο, καὶ ἦλθε βλέπων.

Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον 8
ὅτι † τυφλὸς ἦν, ἔλεγον· Οὐχ οὗτός ἐστιν ὁ καθήμενος
καὶ προσαιτῶν; ἄλλοι ἔλεγον· Ὅτι οὗτός ἐστιν ἄλλοι 9
δέ· Ὅτι ὅμοιος αὐτῷ ἐστιν. ἐκεῖνος ἔλεγεν· Ὅτι ἐγὼ
εἰμι. ἔλεγον οὖν αὐτῷ· Πῶς ἀνεφύχθησάν σου οἱ ὀφ- 10
θαλμοί; ἀπεκριθὴ ἐκεῖνος καὶ εἶπεν· Ἄνθρωπος λεγόμενος 11
Ἰησοῦς πηλὸν ἐποίησε, καὶ ἐπέχρισέ μου τοὺς ὀφθαλμούς,
καὶ εἶπέ μοι· Ὑπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ
καὶ νίψαι. ἀπελθὼν δὲ καὶ νιψάμενος, ἀνέβλεψα. εἶπον 12
οὖν αὐτῷ· Ποῦ ἐστιν ἐκεῖνος; λέγει· Οὐκ οἶδα.

6. ἔπτυσσε—τοῦ τυφλοῦ] The reason why this action, which could contribute nothing to the cure, was employed, will appear from the Notes on Mark vii. 33. and viii. 23., and yet more from the Note in Recens. Synop. The speculations of the Commentators here are many of them rather curious than useful.

7. νίψαι] 'wash thyself, bathe;' probably the eyes only. So Markl. and Campb. observe that *νίπτεσθαι* denotes to wash or bathe a part only of the body, while *λουεῖν* is to wash or bathe the whole body. This distinction is expressly marked infra xiii. 10., where *λελουμένος* is used of him whose whole body is washed, and the verb *νίψασθαι* is joined with *τοὺς πόδας*. On *κολυμβήθρα* see Note supra v. 2. This order was given to try his faith.

The words *ὃ ἑρμηνεύεται, ἀπεσταλμένος* are by Wassenbergh and Kuin. considered as a gloss; but without reason; since they are omitted only in two Oriental Versions. Now Versions are at best but slender evidence for the omission of clauses little necessary to the sense; and the omission of the present by those who were writing for the use of Oriental readers may be easily accounted for. There can be no doubt but that it is genuine; for such etymological interpretations of names were then very usual; as might be shown by many examples both from the Scriptural and the Classical writers, especially Thucydides; though they have been usually traps in which ignorant or unwary and rash Critics have fallen. See Bornem. Dissertat. de Gloss. N. T. caute dijudicandis.

— ἦλθε] *ἀνῆλθε*; a frequent signification. See Wahl.

8. τυφλός] The reading is here uncertain; several ancient MSS., Versions, and some Fathers having *προσαιτῆς*, which is preferred by most Critics and received by almost every Editor from Griesb. to Scholz; but, I conceive, without sufficient ground. Whichever be the true reading, one must be an intentional alteration; for neither

could be a gloss on the other. Now it seems more probable that *τυφλ.* should be altered into *προσαιτῆς*, than *προσ.* into *τυφλ.* And I suspect that the former alteration was made by those who took the *ὅτι* for a causative conjunction. Thus it is in the Versions rendered *quia*, or *quod*. And if that were the right interpretation, the sense would rather require *προσαιτῆς* than *τυφλός*. But *thus οἱ θεωρ. α. τ. πρ.* will yield a feeble sense; and *ὀρώντες* would be required, not *θεωροῦντες*. In short, there can be little doubt but that ignorance or inattention to the Hellenism in *οἱ θεωροῦντες αὐτὸν ἦν* for *οἱ θεωρ. ὅτι αὐτός ἦν*, led to the mistake and alteration in question. And surely *τυφλ.* is far more suitable in sense than *προσαιτῆς*. We may render: 'And those who had seen, ascertained, and known him to be blind,' &c. This is mentioned in order to place the evidence for the miracle in a strong point of view, and show that imposture or collusion was impossible. The Evangelist might, indeed, have written *τυφλός καὶ προσαιτῆς*, found in a few MSS. and Latin Versions; but he is not accustomed to be so exact; nor was it necessary, for the latter circumstance comes out in the subsequent narration. Those Critics, it should seem, were especially induced to make up the reading *τυφλός καὶ προσαιτῆς* because there is reason to think that *πτωχὸς τυφλός* was a common phrase in Greek, as *cæcus rogator* in Latin; for the blind were almost always beggars. I will only add, that the quarter from which the new reading comes is one from whence have proceeded so many thousands of rash and causeless alterations in other parts of the N. T. The common reading too is confirmed by a seeming allusion to it infra v. 18. *οὐκ ἐπίστευσαν περὶ αὐτοῦ, ὅτι τυφλὸς ἦν*.

9. ὅμοιος αὐτῷ ἔ.] For the restoration of sight and the joy consequent upon it would give a different air to the whole countenance.

11. ἀνέβλεψα] I received sight. See Matt. xiv. 19. Mark vi. 41. and Notes.

- 13 Ἀγουνσιν αὐτὸν πρὸς τοὺς φαρισαίους τὸν ποτὲ τυφλόν.
 14 ἦν δὲ σάββατον, ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ
 15 ἀνέφωξεν αὐτοῦ τοὺς ὀφθαλμούς. πάλιν οὖν ἡρώτων αὐτὸν
 καὶ οἱ φαρισαῖοι, πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς·
 Πηλὸν ἐπέθηκέ μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνιψάμην, καὶ
 16 βλέπω. ἔλεγον οὖν ἐκ τῶν φαρισαίων τινές· Οὗτος ὁ
 ἄνθρωπος οὐκ ἔστι παρὰ τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ
 τηρεῖ. ἄλλοι ἔλεγον· Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς
 17 τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. λέγουσι
 τῷ τυφλῷ πάλιν· Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἡνοιξέ
 σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν· Ὅτι προφήτης ἐστίν.
 18 οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς
 ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ
 19 τοῦ ἀναβλέψαντος· καὶ ἡρώτησαν αὐτοὺς λέγοντες· Οὗτός
 ἐστίν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη;
 20 πῶς οὖν ἄρτι βλέπει; ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ
 καὶ εἶπον· Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι
 21 τυφλὸς ἐγεννήθη· πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν· ἢ τίς
 ἡνοιξεν αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἶδαμεν· αὐτὸς
 ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε· αὐτὸς περὶ αὐτοῦ λα-
 22 λήσει. * ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς ^{x Infr. 12.}
 Ἰουδαίους· ἥδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι, ἵνα εἰάν τις
 αὐτὸν ὁμολογήσῃ Χριστὸν, ἀποσυνάγωγος γένηται. διὰ
 23 τοῦτο οἱ γονεῖς αὐτοῦ εἶπον· Ὅτι ἡλικίαν ἔχει, αὐτὸν

13. τοὺς Φαρ.] i.e. the Sanhedrim, the far greater part of whom were Pharisees. That these were the rulers, is plain from vv. 22 & 34.

15. μου] This position of μου instead of that after ὀφθ., is found in most of the best MSS. and early Edd., and is received by almost all Editors from Wets. to Scholz. It is certainly confirmed by a fundamental Critical canon.

16. παρὰ τοῦ Θεοῦ] scil. ἀπεσταλμένος, a Divine legate.

17. σὺ τί λέγεις—ὅτι ἡνοιξε &c.] There is no occasion, with Lampe and others, to break up the sentence into two interrogations, 'What sayest thou of him? that he hath opened thine eyes?' For although specious reasons may be adduced in favour of that mode; yet thus the second question would be futile, because it had before been put, and the man had manifestly recovered his sight. It is better, with all the antient and almost all modern Commentators; to assign the sense: 'What sayest thou of him, in that he hath opened thine eyes, or as to his opening thine eyes! i.e. as Hammond paraphrases, 'What opinion of him hath thine work of power and mercy wrought in thee?'

—προφήτης] Not the Prophet foretold by Moses, (as some Commentators suppose) for that, as Bp. Middleton has observed, would require the Article. It is plain from vv. 31 & 36, that the man considered Jesus only as a prophet, and

probably of the lowest order, certainly not the Son of God. Euthym. rightly explains by θεῖος ἀνὴρ.

18. οἱ Ἰουδαῖοι] i.e. the Φαρισαῖοι before mentioned, the Sanhedrim. 'Εφώνησαν,' had summoned.

19. οὗτός ἐστιν—ἐγεννήθη;] Lampe, Markl., Kuin., and Tittm. think two questions are here blended into one, i.e. 'Is this your son? Do ye say he was born blind?' That would, indeed, be the more regular manner of expression; but the present is the more simple and natural, and indeed characteristic of the persons; for, in their haste to proceed from interrogation to imputation of fraud, they blurt out the latter (which is implied in λέγετε) together with the former. In their answer, the parents pass over the imputation, and consider the words as comprehending two questions, to which they reply.

21. ἡλικίαν ἔχει] The sense is, 'Is he adult, of an age sufficient to enable him to answer, of an age fit for evidence?' Of this phrase the Commentators adduce examples from the best Classical writers.

22. συνετέθειντο] Here we have a significatio prægnaans, 'de communi consilio decreverant,' as in Acts xiii. 20. On this use of the Pluperf. Pass. in the Middle or Deponent sense, see Butt. Gr. p. 234. and Win. Gr. Gr. Ὁμολογήσῃ Χριστὸν. Sub. Ἰησοῦν εἶναι. Ἀποσυνάγωγος

ἐρωτήσατε. Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς 24
 ἦν τυφλὸς, καὶ εἶπον αὐτῷ· Δὸς δόξαν τῷ Θεῷ· ἡμεῖς
 οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἀμαρτωλὸς ἐστίν. ἀπεκρίθη
 οὖν ἐκεῖνος καὶ εἶπεν· Εἰ ἀμαρτωλὸς ἐστίν, οὐκ οἶδα· ἐν οἶδα, 25
 ὅτι τυφλὸς ὦν, ἄρτι βλέπω. εἶπον δὲ αὐτῷ πάλιν· Τί 26
 ἐποίησέ σοι; πῶς ἤνοιξέ σου τοὺς ὀφθαλμούς; ἀπεκρίθη 27
 αὐτοῖς· Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε· τί πάλιν
 θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γε-
 νέσθαι; ἐλοιδόρησαν οὖν αὐτὸν καὶ εἶπον· Σὺ εἰ μαθητῆς 28
 ἐκείνου· ἡμεῖς δὲ τοῦ Μωσέως ἐσμέν μαθηταί· ἡμεῖς οἶδαμεν 29
 ὅτι Μωσῇ λελάληκεν ὁ Θεός· τοῦτον δὲ οὐκ οἶδαμεν πόθεν
 ἐστίν. ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς· Ἐν γὰρ 30
 τούτῳ θαυμαστόν ἐστίν, ὅτι ὑμεῖς οὐκ οἶδατε πόθεν ἐστί,
 καὶ ἀνέψξέ μου τοὺς ὀφθαλμούς· οἶδαμεν δὲ ὅτι ἀμαρτω- 31
 λῶν ὁ Θεὸς οὐκ ἀκούει· ἀλλ' ἐάν τις θεοσεβῆς ᾖ, καὶ τὸ
 θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει. ἐκ τοῦ αἰῶνος οὐκ 32
 ἠκούσθη, ὅτι ἤνοιξέ τις ὀφθαλμούς τυφλοῦ γεγεννημένου.
 εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἦδύνατο ποιεῖν οὐδέν. 33
 ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Ἐν ἀμαρτίαις σὺ ἐγεννήθης 34

γ Supr. B.
14

σ Prov. 15.
29. et 28. 9.
Eccl. 1. 15.

γένηται, 'should be excommunicated.' There were three degrees of excommunication, the second of which is supposed to be here meant.

24. δὸς δόξαν τῷ Θεῷ] This does not signify, what it might seem to import, 'Give the praise of thy cure to God, and not to Jesus.' For the absence of the Article will not permit that sense; and the words are *verbatim* a form often employed in the O. T. in order to excite any one to speak the truth. See Josh. vii. 18 & 19. 1 Sam. vi. 5. Jer. xiii. 16., where, though not a form of adjuration, (as some suppose) it is a serious admonition to speak the whole truth. "For a lie is (as Lampe observes) a denial of the omniscience, holiness, truth, and justice of God: and he who wilfully conceals the truth, or declares a falsehood, insults all those attributes of the Deity." Thus the form was used when a confession of sins was to be wrung from any one. The sense, then, meant to be expressed is, 'Confess the truth, dissemble nothing: hast thou been really blind from thy birth, and been healed by him?' They hoped, by thus tampering with the man, to detect some fraud or collusion.

25. εἰ ἀμαρτωλός—οἶδα] The Commentators are divided in opinion on the scope of these words, in which some recognize *dissimulation*, others *sarcasm*. See Recens. Synop. But neither of those views seems well founded. It is better, with Brug., Camer., Grot., and Whitby, to take the words to import, that he has no knowledge of what they allege, q. d. That Jesus is a sinner I know not; *ei* being put for *ὅτι*. But the authority for this sense of *ei* is precarious; and I would therefore take *οὐκ οἶδα* in a popular sense to denote I give no opinion, I have nothing to do with that. 'Whether he be a sinner I know nothing, have nothing to do with that.' The idiom is common in our own language. The above view is confirmed by the words following,

ἐν οἶδα, which (as Lampe observes) do not imply knowledge of nothing besides, but keeping to one main and principal point.

27. τί] for κατὰ τί, why. Οὐκ ἠκούσατε, attended not. Μὴ καὶ ὑμεῖς &c. The words are ironical; and to this taunt the Sanhedrim reply by gross abuse.

29. τοῦτον—ἐστίν] A popular form of expression importing, 'We know not his divine mission, whether his doctrine and miracles proceed from Divine impulse or dæmoniacal agency.'

30. ἐν τούτῳ] scil. μέρει, in this circumstance. Γὰρ has here, like the Heb. כִּי, the sense *sane*. Θαυμαστόν. Sub. τι. The word is used like our *strange*, to denote what is paradoxical and irrational. The ὑμεῖς is *emphatical*. Καὶ, 'and yet.' The sense is: 'This truly is *strange*, that you who pretend to distinguish true from false prophets, should not be able to discern with whose power he comes, who gives sight to those born blind.'

31. οἶδαμεν] 'it is well known.' The following is a sentiment frequent in Scripture, as Ps. lxxvi. 18. Is. i. 13. See also Hom. II. α. 218. The sentiment in the clause following is another *gnome generalis*. And both are intended to be especially applied to the case of false prophets asking countenance from God.

32. ἐκ τοῦ αἰῶνος] 'from the beginning of the world.' See Note on Lu. i. 70. Τίς, scil. ἄνθρωπος, any mere man. Though restoration of sight in some cases to those born blind has of late been effected by the improvements of modern surgical art, yet that does not affect the present case; for the restoration in question demands the intervention of the most consummate human skill and labour, and it would be equally a miracle to restore such persons to sight without those means.

34. ἐν ἀμαρτίαις σὺ ἐγεννήθης] We need not

ὅλος! καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω.
 35 Ἦκουσεν ὁ Ἰησοῦς, ὅτι ἐξέβαλον αὐτὸν ἔξω καὶ εὐρὼν
 αὐτὸν, εἶπεν αὐτῷ· Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ;
 36 ἀπεκρίθη ἐκεῖνος καὶ εἶπε· καὶ τίς ἐστι, κύριε, ἵνα πιστεύσω
 37 εἰς αὐτόν; εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Καὶ ἐώρακας αὐτόν,
 38 καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. ὁ δὲ ἔφη· Πιστεύω
 39 κύριε· καὶ προσεκύνησεν αὐτῷ. ^aκαὶ εἶπεν ὁ Ἰησοῦς· Εἰς ^aSupr. 3.
 κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέ- ^{19.}
^{infr. 12, 47.}
 40 ποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γένωνται. καὶ
 ἤκουσαν ἐκ τῶν φαρισαίων ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ
 41 εἶπον αὐτῷ· Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν; ^bεἶπεν αὐτοῖς ὁ ^bInfr. 15.
 Ἰησοῦς· Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν· νῦν δὲ
 λέγετε· Ὅτι βλέπομεν· ἡ οὖν ἁμαρτία ὑμῶν μένει.

suppose, with the older Commentators, that there is here any reference to the doctrine of *original sin*. It may be sufficient to suppose this said on the same principle which prompted the question of the disciples, v. 2. Though the best Commentators antient and modern take it as an hyperbolic phrase equivalent to *scates peccatis*. Perhaps it is a blending of two phrases, ὅλος ἁμαρτωλὸς εἰς and ἐν ἁμαρτίαις ἐγεννήθη, which would form the most opprobrious speech that can easily be imagined.

— ἐξέβαλον αὐτὸν ἔξω] The Commentators are not agreed whether this means 'thrust him out of the council chamber,' or, 'excommunicated him.' The expression must primarily signify the former; but the latter is suggested, and probably accompanied or followed the foregoing.

35. πιστεύεις—Θεοῦ] Almost all Commentators regard these words as only importing, 'Dost thou believe in the coming of the Messiah?' as all pious Jews did. But the mode of address seems to be directed to the state of the man's mind, who, though at the time the miracle was worked upon him, and even when brought before the Sanhedrim, he seems to have regarded Jesus as no more than a prophet, yet, on reflection, and consideration of the wonderful works Jesus had done, began to think that he must be more than a prophet, and to wish to be his disciple, and acknowledge him as such. In this view, the words of his answer may be regarded as a refined way of saying, Art thou that personage? dost thou sustain that character? Tittm. here remarks that *ὁ υἱὸς τοῦ Θεοῦ* is in the discourses of our Lord and of his Apostles never a name of office, but of divine nature; and he thinks that by *ὁ υἱὸς τοῦ Θεοῦ* the man only understood a divine person, and not the Messiah. I have, with almost all Editors from Wets. to Scholz. inserted καὶ from very many of the best MSS., Versions, Fathers, and early Edd. This omission (of which many other examples occur at xiv. 22.) arose from the verse just below.

39. εἰς κρίμα &c.] These words were (as Dodd. has seen) spoken for the sake of the bystanders. The very act of worshipping would be like to draw a crowd of persons about them. On the sense of *εἰς κρίμα* Commentators are not

agreed. The words following will not permit it to be taken (with some) of the last judgment. See also iii. 17. xii. 47. v. 45. Others think the sense is, 'for the purpose of judging [concerning men, showing their condition, and pointing out their duties]. But that signification is not well established; and the sense yielded would be too feeble for the occasion, and deprive the words of that sting, which what follows shows they were meant to convey. The true sense seems to be that assigned by Chrysost. and Euthym., and adopted by some eminent modern Commentators, *εἰς διακρίσιν καὶ διαχωρισμόν*, 'for distinction and separation,' that men's dispositions may be put to the proof. This is quite agreeable to the primitive signification of *κρίνειν*, which is to winnow, and, in a general way, to separate, divide, as an army into ranks. See Hom. II. β. 362. So also Xenoph. Mem. iii. 1, 9. has *κρίνειν τοὺς ἀγαθοὺς καὶ τοὺς κακοὺς*.

In the words following the *ἵνα* is certainly not causal. But neither is it, as some recent Commentators imagine, *eventual*. That the air of the words dependant upon it will not permit. It is rather, as Euthym. remarks, simply *δηλωτικὸν τοῦ μέλλοντος*, or (as some modern Commentators say) indicates *consequence*. The expression *οἱ μὴ βλέποντες* signifies (as Euthym. explains) *οἱ δοκοῦντες τυφλοὶ τὸν νοῦν*, those who are thought to be ignorant of Scripture. See supra vii. 49. Many, however, interpret, 'Those who are conscious of their own ignorance and seek instruction.' By the *οἱ βλέποντες* are signified the *οἱ δοκοῦντες βλέπειν* or *ἐξυδεσκεῖν*, those who were thought to have, and thought they had knowledge, or those who really had knowledge and acquaintance with Scripture. In either case the eyes of their understanding were blinded by unbelief. For "blind unbelief (says our Christian Poet) is sure to err."

40. τῶν Φαρ.] Sub. *τινές*.

41. εἰ τυφλοὶ ἦτε] 'If ye were [simply] ignorant.' Our Lord hints that they labour under a more incurable blindness than that of the common people, whom they despised. The passage may be thus rendered. 'If ye were [simply] ignorant, your unbelief might be excusable; but since ye fancy ye are wise, your unbelief remains inexcusable.' They had every

Χ. ἈΜΗΝ ἀμὴν λέγω ὑμῖν ὁ μὴ εἰσερχόμενος διὰ 1
τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβαίνειν 2
ἀλλαχόθεν, ἐκεῖνος κλέπτης ἐστὶ καὶ ληστής· ὁ δὲ εἰσερ- 2
χόμενος διὰ τῆς θύρας ποιμὴν ἐστὶ τῶν προβάτων. τούτῳ 3
ὁ θυρωρὸς ἀνοίγει· καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ 4
ἀκούει· καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα, καὶ ἐξάγει 4
αὐτά. καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν αὐ- 4
τῶν πορεύεται· καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν 5
τὴν φωνὴν αὐτοῦ. ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν, 5
ἀλλὰ φεύξονται ἀπ' αὐτοῦ· ὅτι οὐκ οἶδασιν τῶν ἀλλοτρίων 6
τὴν φωνήν. ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· 6
ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν, ἃ ἐλάλει αὐτοῖς.

advantage of coming at the truth, and recognizing Jesus as the Messiah; but they resisted conviction, were wilfully blind, and therefore their sin of unbelief could not but rest upon them unexpiated, and sink them in perdition. 'Ἀμαρτίαν ἔχειν' is a phrase signifying to be guilty of any crime, and be liable to punishment for it. It is not a mere Hellenistic idiom; since I find it in Plato iv. p. 70. Bip. ὁ μὴ ἔχων κακίαν καὶ ὁ ἔχων ἀδικίαν.

X. 1. seqq.] Some Commentators think that the discourse in vv. 1-22. was delivered at another time. But the introductory ἀμὴν ἀμὴν λέγω ὑμῖν is never used at the beginning of a discourse, but is employed to introduce some further remark or admonition. See Joh. v. 24 & 25. vi. 26 & 32. viii. 34, &c. Besides, v. 21 may be thought to have reference to the blind man. And, what is more, the imputation lately thrown upon our Lord, ix. 24., of his being an impostor, would induce him to take the first opportunity of rebutting the charge, and showing that he sought nothing but the benefit of the people, and would not hesitate to lay down his very life for them. So far from being their seducer, he would be their Saviour. In illustration, our Lord borrows an image from pastoral life. He shows that those teachers alone were worthy of the name of *shepherds*, who, having learnt of him, should preach his doctrine. In this and other of his discourses recorded by St. John, our Lord was pleased to employ expressions not direct, but highly figurative, in order to adumbrate the nature of his kingdom and its future fortunes, &c. &c. This, we may imagine, he did from the stupidity of most of his hearers, and in order to draw the attention and quicken the curiosity and diligence of the better informed and disposed. It was also his intent, that afterwards his words being recalled to mind, might be thoroughly understood by all from the event, and thus their comprehension be enlightened, and their faith confirmed.

1. αὐλὴν] On this word, which means an inclosure formed by hurdles and wicker work, see Note on Lu. ii. 8. By αὐλὴ τῶν προβάτων is here designated the *Jewish people*, who needed the food of spiritual instruction. See Ezek. xxiv. 11. Jerem. xxiii. 4. sq. By ὁ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν is meant a teacher regularly introduced into his office by

appointment from Christ; and consequently ὁ ἀναβαίνειν ἀλλαχόθεν is one who is unauthorized. To enter in by the door seems to have been a proverbial expression to denote making a regular ingress. See Arrian cited in Recens. Synop. Thus Christ is called the door, as giving an opportunity of entering into heaven. Κλέπτης and ληστής properly differ, as our thief (or pilferer) and robber, (or highwayman), the one referring to private stealing, the other to public and violent robbery. Here, however, they have little or no difference, but being united, have a force greater than either would bear separately. See Hom. Il. γ. 10.

3. ὁ θυρωρὸς] i. e. the under-shepherd in attendance at the door of the αὐλή.

— τῆς φωνῆς α. ἀκούει] i. e. attend to, obey his orders. Φωνῆς denotes those inarticulate sounds, as whistling, &c., or certain words, such as were addressed to the animals, as sheep, oxen, and horses, on which see Recens. Synop. The calling them by their names is illustrated by what Wolf and others adduce, proving that antiently names were given not only to horses, oxen, dogs, and cats, but also to sheep.

4. ἐκβάλῃ] 'putteth forth'; for there is no notion of force. So ἐξάγειν and ἐκβάλλειν are indifferently used by the LXX. to express the same Hebrew word.

— ἔμπροσθεν αὐτῶν πορεύεται] Contrary to the custom which prevails in the West, the Eastern shepherds did always and do still precede their flocks, and lead them by peculiar sounds of the voice. See Ps. xxiii. 2. lxxvii. 20. lxxx. 1. The custom (no doubt, introduced by the Moors) still continues in Spain. Yet how antient was the practice, at least in the West, for the sheep to go before, and the shepherd follow, may be inferred from the idea suggested by the antient Greek word πρόβατον. Probably that custom might have prevailed in the great plains of central Asia, from whence came those early colonists of Greece who introduced the Greek language.

5. οὐκ οἶδασιν] 'do not heed.'

6. παροιμίαν] for παραβολήν; for though the words are distinguished in the Classical writers, (the former there signifying a common saying, from οἶμος, via trita. So our bye word) yet they were confounded by the Hellenists.

7 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω
8 ὑμῖν, ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. πάντες ὅσοι
πρὸ ἐμοῦ ἦλθον, κλέπται εἰσὶ καὶ λησταί· ἀλλ' οὐκ ἤκουσαν
9 αὐτῶν τὰ πρόβατα. ἐγὼ εἰμι ἡ θύρα δι' ἐμοῦ ἐάν τις
εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ

7. On this and the following passage we may remark that it is entirely *allegorical*. Now all allegory is similitude; but similitude may be considered in various parts; and therefore, in one and the same allegory, a person may be considered in many ways. (Rosenm.) It is rightly observed by Kuin. and Tittm. that there is here not a mere repetition, but an explanation or application of the foregoing example.

Θύρα, like the Hebr. פֶּתַח, denotes not only door, but approach, occasion, and opportunity; also he who gives it. The ratio simil. is this: As a man must pass through the door, in order to his making a regular and unsuspected entrance into a sheep-fold; so he must maintain a proper regard to Christ, who would be a true teacher in the Church, and must pass (as it were) through him, or by his authority, into his office. Compare Joh. vi. 35. xiv. 6.

8. πρὸ ἐμοῦ] These words have perplexed the Interpreters of every age. They are omitted in very many MSS., Versions, Fathers, and early Edd., and are rejected by Grot. and Campb., and cancelled by Matth.; but on very precarious grounds. Campb., indeed, is of opinion that the external evidence against them is equal to that for them; and that the internal evidence is decidedly unfavourable to them. But the Doctor's critical scales do not always draw true. Now it is one of the most certain of Critical canons that an omission of words which have occasioned perplexity to Commentators is always to be regarded as suspicious. And there are some reasons which make the validity of this Canon stronger in the Scriptures than in the Classical writers. The omission would here be made to save the honour of Moses and the Prophets, especially as the Manichaeans denied their Divine legation. Internal evidence, therefore, is so strong in favour of these words as to balance even an inequality of external, which, however, does not exist. Add to which, that the words are almost necessary to make any tolerable sense. They may, then, safely be regarded as genuine. And the only question is what is their true import. Many ancient and modern Commentators would take πρὸ for ἀντὶ, and suppose an ellip. of ἐν τῷ ὀνόματι τοῦ πατρὸς μου, understanding it of false Christs, as Theudas and Judas of Galilee. This is also maintained by others, who take πρὸ in the usual sense before. But the former interpretation is destitute of any foundation in philology; and the latter involves an inadmissible ellipsis, and indeed an anachronism; for the best Commentators are agreed, that it cannot be proved that there were any false Christs previous to the time of Jesus. And if one such could be found, it would not justify the πάντες ὅσοι. Lampe and Elsn. seek to remove the difficulty by taking πρὸ in the sense except. But that is utterly unauthorized. Tittm. thinks there is reference

to the Antichrists after the time of Jesus, taking ἦλθον in the sense of the Present, Past and Future, and ἤκουσαν in a future sense. But that the learned Commentators should have seriously propounded so utterly inadmissible an interpretation, is marvellous. One thing is plain, that our Lord could, by no possibility, have meant to include Moses and the Prophets, of whom He every where speaks in terms of the highest reverence. The best (and indeed a most satisfactory solution) of this difficulty is that of Beng., Rosenm., Campb., and Kuin., who think that ἦλθον is to be taken of time recently past, and up to the present; i. e. 'have come'; and by the term is meant 'have come in the character of teachers of God's people.' In which light our Lord throughout this discourse considers himself, viz. as the supreme spiritual Shepherd, through whose instruction and grace the undershepherds must be admitted into his fold, the Church. "In this view (says Campb.) the words are directed chiefly against the Scribes and Pharisees, considered as teachers, whose doctrine was far from breathing the same spirit with his, and whose chief object was not, like that of the good Shepherd, to feed and protect the flock, but like that of the robber, or of the wolf, to devour them." I would add, that there is no reason to confine the ἦλθον to the Teachers of that time, or a little before. For there is little doubt but that the Teachers (and they were only such, not prophets) under the second Temple for most of the time after the return from Babylon were, a great part of them, (and that is all that πάντες may import) rapacious persons. That ἦλθον is to be taken in this sense, is plain from ἤκουσαν just after, where οὐκ ἤκουσαν αὐτῶν signifies 'have not attended to them [as moral teachers].' This was evident from the dreadful corruption of morals which had infected the whole of society.

9. ἐγὼ εἰμι ἡ θύρα—εὐρήσει] Commentators are not agreed whether these words are to be referred to shepherds, (i. e. spiritual pastors) or sheep, i. e. their flock. Lampe and Storr adopt the latter view; and Muller and Kuin. the former, which, they think, is confirmed by the next verse. Others, as Brug., Dodd., and Tittm., take it of both the shepherds and the sheep. And this may be the safest interpretation. But the sudden transitions in the discourses of our Lord, as preserved by St. John, are such as to occasionally render it difficult to speak positively.

Σωθήσεται and the expressions which follow must be interpreted according to the view taken of the preceding words. They are, however, more suitable to the sheep (i. e. the people) than the shepherds. Σωθ. may thus be interpreted, 'shall be placed in a state of salvation.' And the words εἰσελεύσεται—εὐρήσει form a pastoral image expressive of undisturbed enjoyment of the blessings in question.

νομήν εὐρήσει. ὁ κλέπτης οὐκ ἔρχεται, εἰ μὴ ἵνα κλέψῃ 10
καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον, ἵνα ζῶν ἔχωσι, καὶ
περισσὸν ἔχωσιν. Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός. ὁ ποιμὴν 11
ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων· ὁ 12
μισθωτὸς δὲ καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ εἰσὶ τὰ πρόβατα
ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησι τὰ πρόβατα
καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ, καὶ σκορπίζει τὰ
πρόβατα. ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτὸς ἐστὶ, καὶ 13
οὐ μέλει αὐτῷ περὶ τῶν προβάτων. ἐγὼ εἰμι ὁ ποιμὴν ὁ 14
καλός· καὶ γινώσκω τὰ ἐμὰ, καὶ γινώσκειμαι ὑπὸ τῶν ἐμῶν, 15
καθὼς γινώσκει με ὁ πατήρ, καὶ ἐγὼ γινώσκω τὸν πατέρα.
καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων. ^d καὶ ἄλλα 16

c Esch. 40.
11.
Esch. 34.
23.
et 37. 24.

d Esch. 37.
24.

10. ὁ κλέπτης] 'The false teacher,' i. e. 'the false teachers;' for this is (as appears from v. 1.) a singular taken for a *genus*; on which see Middlet. Gr. Art. The terms *θύσῃ* and *ἀπολέσῃ* are *graphic*, (signifying respectively, 'butcher and destroy') and, no doubt, describe what was often done by the roving bands of marauders, who then infested Judæa, and who used to *destroy* what they could not carry off. See Note on Acts xx. 29. The words *περισσὸν ἔχ.* serve to strengthen the sense of the preceding clause. *Περισσὸν* is not, as some imagine, a noun, but an adverb.

11. ἐγὼ—καλός] The image is here changed, and another confirmation of what was said, introduced, by our Lord's representing himself under the emblem of a *good shepherd*. By ὁ ποιμὴν ὁ καλός many Commentators think is simply meant 'an enlightened teacher.' But to this interpretation it is justly objected by Tittm., that *ποιμὴν* has no where else that sense, but usually involves the notion of *governing, protecting, taking care of*. Thus in the O. T. *kings* are often called *Shepherds*. And in the N. T. *ποιμένες* is the name given to the *Curatores Ecclesiæ*, otherwise called *ἐπίσκοποι*, as in 1 Pet. ii. 25. our Lord is called *ποιμὴν καὶ ἐπίσκοπος τῶν ψυχῶν ὑμῶν*. Moreover, the expression may, as some Commentators maintain, denote the *Messiah*, since under that title He is designated in various parts of the Prophets of the O. T.

—ὁ ποιμὴν—προβάτων] The phrase *ψυχὴν τίθηναι* answers to the Hebr. *נָתַן נַפְשׁ*, which words in their literal sense, are equivalent to *profundere vitam*: but, in use, they generally denote only to *hazard* one's life. And this sense is here adopted by many of the most eminent Commentators. By the ancient and most modern Commentators, however, the *former* is assigned, and rightly; for though the *restricted* sense of the phrase is peculiarly suitable to the *natural* import of the words, yet the *full* sense is demanded by the *figurative* one as applied to the Redeemer. Our Lord, indeed, here only *hints* what at v. 17. he plainly expresses. The sense, then, is: 'As the good shepherd hazards his life for his flock, so does the Messiah, represented by the Prophets under that character, lay down his life for his spiritual flock, the

human race.' There is plainly an allusion to the great doctrine of the *Atonement*.

12. ὁ μισθωτὸς δὲ &c.] This is said in order to illustrate the character of the good shepherd by contrast with the *bad*, who is called a *hireling*, not because *all* hirelings are unfaithful, but that they are *generally* more or less such. 'Ὁ μισθωτὸς must, like ὁ κλέπτης and ὁ ποιμὴν ὁ καλός before, denote a whole class of persons. And Lampe, Kuin., and Tittm. rightly suppose that the Ecclesiastical rulers of that time are meant, as at v. 8. This sudden transition from one metaphor to another is Hebraic. See Kuin. By the term *μισθωτὸς* is perhaps *also* denoted their *avarice*, and preference of the honours and emoluments of their office to discharging its duties.

14. γινώσκω—ἐμῶν] These words figuratively designate the mutual love and attachment of the great Shepherd and his spiritual flock. Compare v. 15 with 17. A lively pastoral image is here presented.

15. καθὼς γινώσκει—πατέρα] The best Commentators have long been agreed, that these words are closely connected with the preceding, (from which they are unnaturally disjoined by the division of verses) being an illustration by similitude of what was said in the preceding verse. The *kai* following may be rendered *imò, yea*.

—τὴν ψυχὴν—προβάτων] Our Lord here *applies* what he had already said of a good shepherd, to *himself*, and openly declares, that he shall *offer up his life* for men, and for their salvation. See Rom. iii. 6. By *what means* and *how* that death is available to the salvation of men, we are not clearly informed. We may, however, imagine it to be as follows. Our Lord describes the sheep for whom he lays down his life as being in extreme peril; (see v. 10 & 12.) and St. Paul calls those for whom Christ died, *weak, sinful, &c.*, but to be preserved from wrath. Thus in Matth. xx. 28. where our Lord is said *δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν*. Now *λύτρον* denotes the *price* of redemption, i. e. the money given, or the sacrifice offered, by which any one may be redeemed from peril and punishment, and what may be given, 1. for another, in his place and in his stead: 2. that the other should be liberated from

- πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· καὶ ἐκείνα
 με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι· καὶ γενή-
 17 σεται μία ποιμήν, εἰς ποιμήν. διὰ τοῦτο ὁ πατήρ με
 ἀγαπᾷ, ὅτι ἐγὼ τίθηναι τὴν ψυχὴν μου, ἵνα πάλιν λάβω
 18 αὐτήν. οὐδεὶς αἶρει αὐτήν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθηναι αὐ-
 τὴν ἀπ' ἐμαυτοῦ. ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν
 ἔχω πάλιν λαβεῖν αὐτήν. ταύτην τὴν ἐντολὴν ἔλαβον
 19 παρὰ τοῦ πατρός μου. Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς
 20 Ἰουδαίοις διὰ τοὺς λόγους τούτους. ἔλεγον δὲ πολλοὶ ἐξ ^{Supr. 7.}
 αὐτῶν· Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε; ^{20. et 8.}
 21 ἄλλοι ἔλεγον· Ταῦτα τὰ ῥήματα οὐκ ἔστι δαιμονιζομένου· ^{49, 52.}
 μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν;
 22 ἜΓΕΝΕΤΟ δὲ τὰ ἐγκαίρια ἐν [τοῖς] Ἱεροσολύμοις, καὶ ^{f 1 Maech.}
^{4. 50.}

punishment; 3. that it should be sufficient, and not require any other price. See Is. liii. 10. Now it is hence plain what was the purpose of the death of Christ, and for what causes he laid down his life. He died, 1. in the place and stead of men: 2. to obtain their liberation from the punishment of sin, or to obtain pardon of their sin; 3. that his death should be sufficient to obtain the pardon of sin. Those therefore are in grievous error, who maintain that Christ died only to confirm the truth of his doctrines, or the certainty of the promises respecting the grace of God, and the pardon of sin; since for neither of these purposes would the death of Christ have been necessary. Nay, the truth and certainty of both are sufficiently established from other proofs; neither does our Lord say that he lays down his life for his doctrine, but for his sheep. Hence it is clear that our Lord called himself ποιμήν, not inasmuch as he was an enlightened and holy teacher of religion; but in a far sublimer sense, namely, inasmuch as by his death he obtained the pardon of sins, and the salvation of men. (Tittm.) To this full and sound explanation, I have only to add, that the lax dogmas of some recent heresiarchs are strongly contrasted with the uncontaminated orthodoxy of an Apostolic Father, as follows: 'Εν ἀγάπῃ προσέλαβετο ἡμᾶς ὁ δεσπότης, διὰ τὴν ἀγάπην, ἣν ἔχει πρὸς ἡμᾶς, τὸ αἷμα αὐτοῦ ἔδωκεν ὑπὲρ ἡμῶν ὁ Χριστὸς ὁ κύριος ἡμῶν, ἐν θελήματι Θεοῦ, καὶ τὴν σάρκα ὑπὲρ τῆς σαρκὸς ἡμῶν, καὶ τὴν ψυχὴν ὑπὲρ τῶν ψυχῶν ἡμῶν. Clemens Rom. 1 Epist. ad Corinth. § 49.

16. ἅλα πρόβατα—ταύτης] The Jews and Gentiles are here represented under the image of two different flocks inclosed in separate folds. By the ἅλα πρόβατα are designated the Gentiles; and by τῆς αὐλῆς ταύτης, the Jews. Ἀγαγεῖν is for προσάγαγεῖν, bring to [this fold]. Ἀγεῖν and its derivatives are frequently employed as pastoral terms. Our Lord calls the Gentiles his sheep, by prolepsis, because he had marked them as his own, was about to lay down his life for their salvation, and foresaw that many would shortly embrace his religion, which he expresses in the words τῆς φωνῆς μου ἀκούσουσι. "Thus (says Tittm.) our Lord predicts the future admission of the Gentiles to the Christian flock, and the joint participation of them and

the Jews in the blessings obtained by him, under one and the same Lord, so that he might be the author of salvation not to one only, but to all the nations of the universe." Μία signifies one only, one and the same, namely, in having (whatever may be their diversities) the same common Saviour.

17. ἵνα πάλιν λάβω αὐτήν] The best Commentators are agreed that the ἵνα is not causal, or denoting end and purpose, but declarative of the future, or the event, and is to be rendered ita tamen ut.

18. οὐδεὶς αἶρει αὐτήν ἀπ' ἐμοῦ] 'no one taketh it from me,' i. e. by force. On the voluntary death of Christ see Notes on Matth. xvi. 21. We may paraphrase the whole passage thus. 'No one, not even the Father, compelleth me to die for my flock. I have, of my own will, undertaken to lay down my life for it. By the same will I shall return again to life.'

— ταύτην—πατρός μου] 'This charge received I from my Father.' In this whole passage our Lord affirms that he is about to undertake death spontaneously; that the malice of those who may plot against his life could avail nothing, were it not decreed that he should undergo death for the salvation of his people; that no force could take away his life, if he were unwilling to part with it; that he freely lays down that life for the salvation of his flock; and that if they shall kill him, it will not be without his own consent. He asserts, moreover, that he lays down his life, so, however, as to receive it back; and therefore that his death is not to be considered as coming under the common law of mortality, by which all that go down to the tomb return to the dust; but that it is altogether peculiar to itself; since, after a few days, he will rise from the sepulchre and return to life. He then affirms that his death happens not by any fate or necessity, but by the definite counsel of his Father. (Tittm.)

20. δαιμόνιον—μαίνεται] See vii. 20. and Note.

ταῦτα—δαιμονιζ.] 'These are neither the words nor the works of a demon.'

22. τὰ ἐγκαίρια] The word answers in the Sept. to the Hebr. מכר, hand-selling or initiation; and in the N. T. denotes the encanion or festi-

χειμῶν ἦν· καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ²³
 [τοῦ] Σολομώντος. ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ²⁴
 ἔλεγον αὐτῷ· Ἔως πότε τὴν ψυχὴν ἡμῶν αἵρεις; εἰ σὺ
 εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν παρρησίᾳ. Ἀπεκρίθη αὐτοῖς ὁ²⁵
 Ἰησοῦς· Εἰπον ὑμῖν, καὶ οὐ πιστεύετε. τὰ ἔργα ἃ ἐγὼ
 ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου, ταῦτα μαρτυρεῖ περὶ
 ἐμοῦ· ἅλλ' ὑμεῖς οὐ πιστεύετε· οὐ γὰρ ἐστε ἐκ τῶν προ-²⁶
 βάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν. τὰ πρόβατα τὰ ἐμὰ²⁷

g Supr. 5.
36. infr.
ver. 36.

h Supr. 8.
19.

val of eight days, occurring in the month Kislev, instituted by Judas Maccabæus in commemoration of the purification of the Temple from Hea-then pollution. Unlike all other festivals, which were kept only at Jerusalem, this was celebrated throughout the whole country. And as lights were kept burning in every house throughout each night of the festival, it is called by Josephus, Ant. xii. 7, 7., *φῶτα*.

22. καὶ χειμῶν ἦν] Almost all the best Commentators take *χειμῶν* to denote rainy or wintry weather, as in Matt. xvi. 3. Acts xxvii. 20. Ezra x. 9. But there the sense is, a storm, or tempest. And the signification wintry weather, though it is not unfrequent in the Classical writers, as Thucyd. iv. 6. & vi. 2., yet does not occur in the Scriptural ones, nor is there any good reason to abandon the common interpretation, 'it was winter.' This circumstance might, as Beng. suggests, be added for the information of those readers who knew not the time of the feast.

23. τοῦ Σολ.] The τοῦ is omitted in some MSS. and early Edd., and is cancelled by almost all Editors from Matthæi to Scholz. But the authority is insufficient to warrant that, especially as it violates the propriety of language, by which the Article is either prefixed to both the governing and governed nouns, or else is omitted before both. As little reason is there to cancel the τοῖς before Ἱεροσολ. just before, as many Editors have done.

This porch was called Solomon's, as having been built by Solomon, being the part of Solomon's temple left undestroyed by the Babylonians, and therefore allowed to remain, though in a dilapidated state. There were porticos erected all round the temple; but this fronted the East. Such were common in the Heathen temples likewise, and were erected for the accommodation of the priests and worshippers in general, both for walking in inclement weather, (So Cebes, cited by Wets.; ἐνυγχόνομεν περιπατοῦντες ἐν τῇ τοῦ Κρόνου ἱερῷ) and for the purpose of Teachers communicating oral instruction to their followers, from which circumstance one principal Sect of Philosophers, namely, the Peripatetics, derived its name.

24. αἵρεις] Some eminent modern Commentators explain this, 'Dost thou trifle with, deceive us with vain hopes?' But there is no reason to abandon the interpretation of the ancient and most modern ones, 'dost thou keep us in suspense?' Euthym. well explains: αἰρεῖς, διαρτὰς μεταξὺ πίστεως καὶ ἀπιστίας. Of this sense I know no example in any Classical writer except that of Philostr. cited by Blackwall; καὶ με πᾶν αἶρει ὁ λόγος ὃν εἶρηκε. But the

Latin *suspendere* is often used in this sense, and *ἐπαίρειν* frequently occurs in the sense to *bury* up with hope.

25. εἶπον ὑ.] 'I have told you [who I am], i. e. the Son of God.

— τὰ ἔργα—ἐμοῦ] The sense is: '[Nay] the works (i. e. the miracles) which I do by the authority of my Father, these bear witness of me [that I am sent by Him].' Of this figurative use of *μαρτυρεῖν*, Wets. adduces an example from Heraclid. de Deo: Ἔργα δεῖ μαρτυρεῖν, οἷα ἡλίου, νύξ αὐτῷ καὶ ἡμέρα μαρτυροῦνται, αὐτὰ αὐτῷ μαρτυρεῖ, γῇ δὲ καὶ καρποφοροῦσα μαρτυρεῖ—οὐρανὸς μαρτυρεῖ. With this I would compare the sublime commencement of the 19th Psalm: "The Heavens declare the glory of God" &c., on which see the admirable Note of Dr. French and Mr. Skinner. This authority from God, however, our Lord had, not as a mere legate, but as being partaker of the Divine attributes. See v. 17. sq.

26. οὐ γὰρ ἐστε &c.] This suggests the cause of their unbelief, namely, that they are not of his flock, will not suffer themselves to be brought into it, nor are willing to acquire the proper dispositions for it. With the words καθὼς εἶπον ὑμῖν Commentators are somewhat perplexed, since Christ had no where before told them that they were not his sheep. To remove this difficulty, some ancient Critics, it seems, cancelled the clause; for to no other quarter can we well trace the omission of it in several ancient, but altered, MSS. and some Versions. Nor is it easy to believe, what some modern Critics aver, that the words were foisted in by the scribes; nay it is incredible that such a clause, by no means necessary to the sense, should have crept into nearly all the MSS. As to Versions, they are not good authority for omissions, and especially of what is perplexing. There can be no doubt that the clause is genuine; and though we find nothing of this kind said in our Lord's preceding discourses, yet may it not have reference to something said, not recorded, by St. John? This is preferable to supposing, with some, that it was indirectly expressed, i. e. implied, in our Lord's words. However, as there can be no doubt that there is a reference to the preceding discourse of the good shepherd, (for our Lord now proceeds to resume the allegory) and since, though our Lord does not there use these words, but does, in fact, say (v. 3.) that 'his sheep hear his voice;' so it is probable, that καθὼς &c. belong to those words, and should therefore be joined with the following verse, as in some MSS., Versions, and Euthym., with the approbation of Pearce, Campb., Vat., and others.

τῆς φωνῆς μου ἀκούει, καὶ γὰρ γινώσκω αὐτά· καὶ ἀκολου-
 28 θούσί μοι, καὶ γὰρ ζωὴν αἰώνιον δίδωμι αὐτοῖς· καὶ οὐ μὴ
 ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ
 29 τῆς χειρὸς μου. ¹ὁ πατήρ μου, ὃς δέδωκέ μοι, μέζων πάν- ¹Infr. 14.
 των ἐστὶ καὶ οὐδεὶς δύναται ἄρπάξαι ἐκ τῆς χειρὸς τοῦ ^{20.}
 30 πατρὸς μου. ^kἐγὼ καὶ ὁ πατήρ ἐν ἐσμεν. ¹ἐβάστασαν ^kInfr. 17.
 31 οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν. ἀπε- ^{11, 22.}
 32 κρίθη αὐτοῖς ὁ Ἰησοῦς. Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ ¹Supr. 8.
 τοῦ πατρὸς μου· διὰ ποῖον αὐτῶν ἔργον λιθάζετε με; ἀπε-
 33 κρίθησαν αὐτῷ οἱ Ἰουδαῖοι λέγοντες· Περὶ καλοῦ ἔργου οὐ
 λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος
 34 ὢν, ποιεῖς σεαυτὸν Θεόν. ^mἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ^mPsal. 82.
 ἐστὶ γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, Ἐγὼ εἶπα, θεοὶ ἐστε;

27. τῆς φωνῆς μου ἀκ.] i.e. give heed to, obey my commands. By τὰ πρόβατα τὰ ἐμὰ are meant such of the sheep as acknowledge their shepherd. Γινώσκω, I acknowledge them as mine, provide for their welfare. See v. 14. and Matt. vii. 23. Ἀκολουθοῦσί μοι, i.e. in faith and obedience. See Joh. xvii. 2.

28. οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα] The language (which is as strong as can be conceived) is thus paraphrased by Tittm.: 'At no time, neither in this life, nor in death, nor after death, to all eternity, shall any thing happen to them that shall deprive them of salvation.' See Joh. viii. 51. xiii. 8. The words following καὶ οὐχ ἄρπάσει—μου (which are not a mere Hebraism) are confirmatory of the above promise; and in the next verse is suggested the reason why no one can snatch these faithful disciples from him, namely, that the Father hath delivered them to him, in order to be preserved and redeemed; that omnipotent Being in whom are the issues of life and death, both temporal and spiritual. The whole passage bears strong attestation to the Divinity of Christ; but gives, when properly understood, no countenance to the doctrine, that the elect can never fall away and perish; having, in truth, no relation to personal election, or final perseverance.

30. ἐγὼ—ἐσμεν] On the exact sense of ἐν ἐσμεν Commentators are not agreed. Some antient and most modern ones understand them of unity of will, purpose, counsels, and works. This they support from Joh. xvii. 21–23., and especially from the verse preceding. But so sudden are the transitions, and so excursive the thoughts in our Lord's discourses as contained in this Gospel, that the argument drawn from thence is fallacious. By far the greater part of the antient and earlier modern Commentators understand the words of physical unity of essence, including moral unity. This, indeed, Lampe has shown, was the opinion of almost every one of the Orthodox Fathers. Tittm., however, while he as strenuously rejects the former interpretation, declines embracing the latter, and takes the words of unity of energy and power. And indeed this is strongly countenanced by the preceding context. For (as Tittm. argues) 1. our Lord at v. 28. attributes the same to himself

as to his Father. 2. He shows the reason why nothing can be taken from the Father, namely, because He is all powerful. 3. A reason is added why nothing can be taken from Him any more than from his Father, because they are one, viz. in the work of power, &c. This, Tittm. argues, implies union of attributes; and he maintains that hence we may infer that where there is one and the same divine power and attributes, there is one and the same divine nature. According to the other interpretation, unity of essence includes unity of attributes, will, &c. Thus whichever interpretation be adopted, the words can import no less than a claim to equality with the Father (and consequently prove the Deity of our Lord) just as the passage at viii. 58. which and the present the Jews so understood, otherwise they would not have attempted to stone him for blasphemy, with the words Σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν Θεόν. And had he been aught but God one with the Father, common candour and ingenuousness would have required him to disavow the interpretation they put upon his words.

31. ἐβάστασαν] 'took up.' This signification is thought to be Hellenistic; but I have, in Recens. Synop., added two examples from Antiphanes and Josephus.

32. πολλὰ καλὰ ἔργα ἔδειξα ὑ.] The sense is: 'Many benefits have I conferred upon you.' The ἔργα relates not only to the wonderful and salutary miracles exhibited by Jesus, but also to his whole course of action in promulgating the Gospel of grace. Ἐδειξα may, indeed, seem to have reference most to miracles; but it often in the Classical writers simply means edere, praeferre, to perform. Of which Wets. cites powerful examples, to which I have in Rec. Syn. added others. Ἐκ τοῦ πατρὸς μ. signifies 'by the aid of, in virtue of, the powers vested in me by my Father.'

—λιθάζετε] 'are stoning,' i.e. going to stone.

34. οὐκ ἐστὶ γεγραμμένον &c.] In repelling the charge of blasphemy our Lord, for reasons which it were irreverent too nicely to scan, was pleased not to fully disclose his intimate conjunction with the Father, and why he called God his Father, and himself the Son of God.

εἰ ἐκείνους εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, 35
καὶ οὐ δύναται λυθῆναι ἡ γραφή· ὃν ὁ πατὴρ ἡγάσσε καὶ 36
ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε· Ὅτι βλασφημεῖς,
ὅτι εἶπον· Υἱὸς τοῦ Θεοῦ εἰμι; εἰ οὐ ποιῶ τὰ ἔργα τοῦ 37
πατρὸς μου, μὴ πιστεύετε μοι· ^a εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ 38
πιστεύητε, τοῖς ἔργοις πιστεύσατε· ἵνα γνῶτε καὶ πιστεύ-
σητε, ὅτι ἐν ἐμοὶ ὁ πατὴρ, καὶ γὰρ ἐν αὐτῷ. ἐζήτουν οὖν 39
πάλιν αὐτὸν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

^a Infr. 14.
10, 11.
^c 17, 21,
22.

ΚΑΙ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον 40
ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων καὶ ἔμεινεν ἐκεῖ.
καὶ πολλοὶ ἦλθον πρὸς αὐτὸν, καὶ ἔλεγον· Ὅτι Ἰωάννης 41
μὲν σημεῖον ἐποίησεν οὐδέν· πάντα δὲ ὅσα εἶπεν Ἰωάννης
περὶ τούτου ἀληθῆ ἦν. καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς 42
αὐτόν.

^b Infr. 12.
3.
Matt. 26, 7.
Marc. 14, 5.

XI. ἮΝ δέ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας, ἐκ 1
τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. ὃ ἦν 2

He contents himself with using a sort of argu-
ment quite in the Jewish style, (and therefore
adapted to make an impression on the hearers)
arguing with them on the ground of what they
themselves admitted, namely, that He was a
Prophet sent from God; and showing that, even
on that supposition, he had a right to the title
which they refused him. Our Lord alludes to
Ps. lxxxii. 6, where Judges and magistrates are
called *Elohim*, sons of the most high God.

35. πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγ.] These
words are best explained by Tittm. thus: "to
whom was delivered the command mentioned just
before, namely, to plead the cause of the destitute
&c. The words καὶ οὐ δύναται λυθῆναι ἡ
γραφὴ are to be taken in a restricted sense, to
signify, 'And the Scriptures cannot be taken
exception to,' cannot be thought wrong."

36. ἡγάσσε] 'has set apart,' as the τὸν ἄγιον
τοῦ Θεοῦ; for ἀγιάζειν, like the Hebr. *וַיְקַדְּשׁ*, sig-
nifies to set apart from common use to a sacred
purpose. It is justly remarked by Tittm. that
our Lord did not (as the Socinians say) argue
thus to signify that he was to be called God and
Son of God in no other sense than that in which
those judges were so styled, namely, with respect
to office; much less to decline the application of
the word in the same sense as of the Father; as
is evident from what precedes. He merely uses
an argument *ab exemplo* (what the Philosophers
call an instance) and argues *ab concessis*, q. d.
Magistrates are called divine, and sons of God,
without injury to the Deity: nay God himself
hath so called them. May not I then, by a
similar right, be so called, whom God hath sent
into the world, and to whom he hath committed
a charge so salutary to the human race. That
the Gentiles used to bestow on great men the
title of *gods*, is proved and illustrated with many
examples by Lampe and Wets.

37, 38. The sense of the passage (which is
expressed more Judaico) is simply this: 'That
I am Son of God, the Messiah, and am most
closely united with the Deity, my works show;

q. d. If I had not done the same works which my
Father doth, ye might refuse credit to my
words: but since they bear the same stamp, you
should at least believe them, if you will not be-
lieve my words; and then you would understand
that the Father is in me, and I in the Father.'
By these words our Lord has manifestly declared
himself to be the Son of God, not in that sense
in which the Jewish Rulers were so called, but
in a more sublime one; not in respect to the
office he sustains, but the nature which he bears,
since he does the same works as the Father.
(Tittm.)

The words ἐν ἐμοὶ ὁ πατὴρ—αὐτῷ plainly (as
Tittm. remarks) indicate generally intimate con-
nexion, and here, by the force of the context,
conjunction of one and the same energy. The
Father was in the Son, the Son in the Father;
inasmuch as the Son hath the same as the Father,
and can do, and doth, the same with the Father;
just as in v. 17. "As my Father worketh, so I
work." See Bulli Opera, p. 39 & 40.

39. ἐξῆλθεν] 'subduxit se.' It is not neces-
sary to dwell so much, either one way or the
other, as some Commentators do, on this expres-
sion, which simply means 'he escaped out of
their hands.' See Note on viii. 59.

40. πέραν τοῦ Ἰορδ.] i. e. Bethany, on the
side of the Jordan, and situated in the wilderness
of Judæa; a safe resort. Ἐμείνεν ἐκεῖ, 'abode
there;' which, however, does not preclude the
supposition of Lampe and Tittm. that he took,
during the four months of his sojourn there, some
journeys into Peræa.

41. ἔλεγον &c.] 'They reasoned thus: John
worked no miracle, yet we believed in his divine
mission. And now we see it amply proved by
the miracles worked by Him to whom John pro-
fessed to be a forerunner.'

XI. The Evangelist now proceeds to narrate
the closing scenes of our Lord's life, what is
related in this Chapter having taken place only
a few days before the Passover on which he
suffered death. The raising of Lazarus being a

δὲ Μάρια ἡ ἀλείψασα τὸν κύριον μύρῳ, καὶ ἐκμάζασα
 τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λά-
 3 ζαρος ἠσθένει. ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν
 λέγουσαι· Κύριε, ἴδε, ὃν φιλεῖς, ἀσθενεῖ. ἀκούσας δὲ ὁ
 4 Ἰησοῦς εἶπεν· Αὕτη ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον,
 ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ
 5 Θεοῦ δι' αὐτῆς. ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ
 6 τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. ὥς οὖν ἤκουσεν
 ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τότε δύο ἡμέρας.
 7 Ἐπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς· Ἀγωμεν εἰς
 8 τὴν Ἰουδαίαν πάλιν. λέγουσιν αὐτῷ οἱ μαθηταί· Ῥαββί,
 νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις
 9 ἐκεῖ· ἀπεκρίθη ὁ Ἰησοῦς· Οὐχὶ δώδεκά εἰσιν ὥραι τῆς
 ἡμέρας; εἰάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει,
 10 ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει· εἰάν δέ τις
 περιπατῇ ἐν τῇ νυκτὶ, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν

work of all that Christ had hitherto done the most stupendous, was studiously recorded by the Evangelist, as illustrating the majesty of our Lord. No wonder therefore that infidels and sceptics should have used every exertion to destroy its credibility. Their cavils, however, have been triumphantly refuted by Lardner and others, and the quibbling objections of the Rationalists of our own times have been satisfactorily overruled by the best Theologians both British and foreign.

1. ἀσθενῶν.] The word is used not only of indisposition, but also of dangerous illness, whether acute or chronic; as Xen. Anab. i. 1. Matt. x. 8. Lu. iv. 40. vii. 10. The pressing invitation sent by the two sisters shows that Lazarus was in imminent danger. Ἀπὸ Βηθ., i. e. an inhabitant of Bethany. The ἐκ just after is used in a similar way; and the use of both, where one would have sufficed, is characteristic of St. John. On this family see Note on Lu. x. 40.

2. ἡ ἀλείψασα.] Said, by anticipation, for 'who afterwards anointed.' The figure is not unusual where the action (as here) speedily followed, and was well known. See Matt. xxvi. 13. On this circumstance see Note on Matt. xxvi. 6.

4. οὐκ ἔστι πρὸς θάνατον.] 'is not to be fatal,' 'will not finally terminate in death.' Such is the best interpretation of this dubious expression, which it is more judicious to consider as a popular form, than to suppose that by death is meant the decretory death by which all must return to earth. The Classical writers use in this sense ἐπὶ θανάτῳ. Ἀλλ' ὑπὲρ &c. The sense is: 'but is meant to illustrate the glory of God,' namely, by the Son being thereby glorified. See ix. 3.

The best Commentators antient and modern are, with reason, agreed in considering this verse as the answer sent by our Lord to the sisters. 'Our Lord (says Euthym.) sent this predictive answer in order to comfort them. But he himself staid sometime longer, waiting till Lazarus should actually expire and be buried; that no one might

say that he had raised him when not yet dead, but only in a fainting fit, or trance.

6. ἔμεινεν—δύο ἡμέρας.] i. e. He did not come to Bethany till Lazarus had been dead four days. See v. 17.

8. καὶ πάλιν ὑπάγεις ἐκεῖ.] The words, though expressive of wonder, are *dissuasive*, and were suggested by some fear for Jesus, notwithstanding their conviction of his divine power to save himself, and also by some apprehension for their own safety.

9. οὐχὶ δώδεκα—ἡμέρας.] The Jews (by a reckoning adopted from the Greeks) divided the day, or the time while the sun is above the horizon, into twelve hours, of course varying a little according to the season of the year.

—εἰάν τις περιπατῇ—αὐτῷ.] On the sense here meant to be conveyed the Commentators are not agreed. The best view seems to be that taken by Camer., Pearce, and Doddr., and further unfolded by Mor., Rosenm., Kuin., and Tittm., namely, that the words are a *parabola* or *enigma*, (more Orientali) but imperfectly expressed, the application being left to be supplied by the hearers, as in Virg. Ecl. ii. 18. *Alba ligustræ cadunt, vaccinia nigra leguntur.* The preceding words οὐχὶ δώδεκα &c. suggest a *gnome* generalis, like that of ix. 4. Ἐρχεται νῦν ὅτε οὐδεὶς δύναται ἐργάζεσθαι. The sense, then, is: 'There is a certain and stated time for work; the day is that time. Now is my day, now my business must be done, when alone it can be done successfully.' This is, no doubt, the full sense; and therefore the *piety* rather than *judgment* of Euthymius's exposition (ap. Rec. Syn.) is to be commended.

With respect to the phraseology itself, at προσκόπτει sub. πόδα (which is expressed in Matt. iv. 6) and also τιπὶ or some other Dative, which is found in some passages of Xenoph. and Aristoph. cited in Recens. Synop. τὸ φῶς τοῦ κόσμου is regarded by the Commentators as a periphrasis for τὸν ἥλιον. But the expression rather signifies the light which is shed abroad in

ἐν αὐτῷ. Ταῦτα εἶπε, καὶ μετὰ τοῦτα λέγει αὐτοῖς· Λά- 11
 ζαρος ὁ φίλος ἡμῶν κεκοίμηται. ἀλλὰ πορεύομαι ἵνα ἐξ-
 υπνίσω αὐτόν. εἶπον οὖν οἱ μαθηταὶ αὐτοῦ· Κύριε, εἰ 12
 κεκοίμηται, σωθήσεται. εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ 13
 θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως
 τοῦ ὑπνου λέγει. τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρ- 14
 ῥησίᾳ· Λάζαρος ἀπέθανε· καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεῦ- 15
 σῃτε, ὅτι οὐκ ἦμην ἐκεῖ· ἀλλ' ἄγωμεν πρὸς αὐτόν. εἶπεν 16
 οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς· Ἀγω-
 μεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ.
 Ἐλθὼν οὖν ὁ Ἰησοῦς, εὗρεν αὐτὸν τέσσαρας ἡμέρας 17
 ᾗδ' ἔχοντα ἐν τῷ μνημείῳ. ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν 18

the world, for τὸ φῶς ἐν τῷ κόσμῳ. On ὅτι φῶς οὐκ ἔστιν ἐν αὐτῷ, it is best to suppose a popular expression, for φῶς οὐκ ἔστιν αὐτῷ, 'he is destitute of light'; as xii. 35.

11. κεκοίμηται—ἐξυπνίσω αὐτόν] In assigning the reason why he must go, Jesus expressed himself first figuratively, and then distinctly and clearly. In *κεκοίμηται* there is a euphemism denoting death, common to all languages; but by it the sacred writers especially adumbrate the death of the righteous. The disciples, however, (partly misled by their wishes) misunderstood our Lord: although he had expressed himself with respect of the young maiden whom he restored to life. And there appears a sort of beautiful propriety, that He who was to "perfume the grave" and triumph over death, should already adapt his language to what his power should effect, and bid us not look on the dark and carnal side of death, but to that placid sleep which to his faithful servants should precede a glorious rising again to enter into the joy of their Lord.

12. εἰ κεκοίμηται, σωθ.] i. e. if he has gone to sleep, he will recover. Perhaps a sort of adage founded on experience. Thus the Rabbins mention sleep among the six good symptoms in sickness; and many passages are adduced by Wets. from the Classical writers, lauding its beneficial effects in sickness. The disciples seem to have intended to hint that as Lazarus was likely to recover, there was no occasion to hazard himself in Judæa.

14. Λάζαρος ἀπέθανε] Our Lord now declares in plain terms "Lazarus is dead." The knowledge of this circumstance can be ascribed to nothing but omniscience. In the words following Jesus *hints* at what he had already plainly said, v. 11., namely, that he was going to raise Lazarus from the dead.

15. χαίρω δι' ὑμᾶς—ἐκεῖ] The words ἵνα πιστεῦσῃτε are *not*, as many Commentators suppose, parenthetical; but there is a transposition in the construction. "Ἦμην for ἦν is a form found only in the later writers. See Lobeck on Phryn. p. 152. Πιστ. is here used of that completeness of faith in Christ, which, it seems, the disciples had not yet all attained.

16. ὁ λεγόμενος Δ.] The best Commentators take this as an interpretation of Θωμᾶς, i. e. *τὸν κλητ.* But some, as Tittm., think it expresses a cognomen, as Σίμων ὁ λεγόμενος Πέτρος. And

this view is confirmed by Nonnus and Sedulius, and is, with reason, embraced by Mr. Rose on Parkh. But when he says that *twin* is doubtless derived from the Hebr. *תאומ*, he writes what would be worthier of Parkhurst than his learned, acute, and judicious Editor. The words being, as he urges, so "alike in sense" is no reason why one should be derived from the other. Mr. Rose will not, on consideration, for a moment doubt that *twin* comes from the Ang. Sax. *Twīnan*, to twist or twine; and signifies a *fœtus entrained in utero with another*, διὰ τὸ σύναμα ἐτέρῳ γεννηθῆναι, to use the words of Euthym.

—ἀγωμεν—αὐτοῦ] On the sense of these words the Commentators are not agreed. Some would take them *interrogatively*. But that is doing violence to the construction. The only doubt is whether αὐτοῦ is to be referred to *Lazarus*, or to *Jesus*. Now most eminent modern Commentators adopt the former method; but it does not yield so natural a sense as the latter, which is supported by the ancient and many modern Interpreters, including Calvin, Maldon., Lampe, Dodd., Tittm., and Kuin. Thomas, keenly alive to the danger both Jesus and themselves would incur by going into Judæa, exclaims with characteristic, but well meant bluntness: "Since our Master will expose himself to such peril, let us accompany him, if it be only to share his fate!"

17. ἐλθὼν] having arrived, i. e. not at Bethany itself, but at the vicinity, whither Martha, hearing of his approach, had gone to meet him; and met with him, it seems, not far from the burying ground, such being always outside of a city or town. Ἐχοντα &c. ἔχειν, when used, as here, of time, signifies *agere, transigere*; an idiom frequent in the Classical writers. The four days (observes Lampe) seem to be reckoned from the burial of Lazarus; though at v. 39. the reckoning is made from his death. The interval, however, between death and burial among the Jews was extremely short, generally only a few hours. The 4th day was probably only *begun*, not completed.

18. ἀπὸ σταδίων δ.] Render: 'it being at about 15 stadia off.' There is here (as Kypke shows) an ellip. of *γενομένην*, which is expressed in Appian, p. 793. And he adduces examples of this absolute use of ἀπὸ (which may be compared with our *off*) from several of the later writers.

19 Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε· καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, ἵνα παραμυθίσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι ὁ Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν· Κύριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει. ἀλλὰ καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν Θεόν, δώσει σοι ὁ Θεός. λέγει αὐτῇ ὁ Ἰησοῦς· Ἀναστήσεται ὁ ἀδελφός σου. ^{Supr. 5.} λέγει αὐτῷ ^{29.} Μάρθα· Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ^{Supr. 6.} ^{30.} ἐσχάτῃ ἡμέρᾳ. εἶπεν αὐτῇ ὁ Ἰησοῦς· Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ. ὁ πιστεύων εἰς ἐμέ, καὶ ἀποθάνῃ, ζή- ^{Supr. 6.} ^{31.} σεται. καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμέ οὐ μὴ ἀποθάνῃ. ^{Supr. 16.} ^{32.} εἰς τὸν αἰῶνα. πιστεύεις τοῦτο; λέγει αὐτῷ· Ναί, κύριε· ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ, ^{Supr. 4. 42.} ^{et 6. 69.} ὁ εἰς τὸν κόσμον ἐρχόμενος. καὶ ταῦτα εἰπούσα, ἀπῆλθε καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς λάθρα, εἰπούσα· Ὁ διδάσκαλος πάρεστι, καὶ φωνεῖ σε· Ἐκείνη, ὡς ἤκουσεν, ἐγείρεται ταχὺ, καὶ ἔρχεται πρὸς αὐτόν· οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἐν τῷ τόπῳ, ὅπου

19. Ἱουδαίων] Chiefly, we may suppose, the Jerusalemites from the extreme vicinity. Τὰς περὶ Μ. καὶ Μ. The best Commentators, antient and modern, are of opinion that this is simply for πρὸς Μάρθαν καὶ Μ. The idiom is common in the Classical writers; but it does not always mean the person only, but sometimes includes those about him, relations, or near friends. And as at Acts xiii. 13. οἱ περὶ τὸν Παύλου denotes 'Paul and his companions,' so here it may mean 'Martha and Mary with their relations.' These visits of condolence were usual among the Jews, and extended to seven days after the funeral. The number of persons here mentioned became the means of making the miracle generally known, and establishing its reality.

20. ὡς ἤκουσεν] 'as soon as she had heard;' no doubt from some travellers on horseback, who had passed Jesus on the road. Ἐν τῷ οἴ. ἐκαθ., 'was sitting at home;' or, as Campb. renders, 'remained at home.' Though there may be, as Lampe and Dodd. think, an allusion to the sitting posture appropriate to grief, which Lampe illustrates from the Classical writers.

22—24. I agree with those Commentators who think from these words, that Martha had a persuasion (though it might be feeble) that Jesus could, and an expectation, though faint, that he would raise her brother from the dead.

— ἐν τῇ ἀναστάσει &c.] i. e. at the resurrection common to all.

25. ἐγὼ εἰμι ἡ ἀνάστασις &c.] Here our Lord, by a common figure of the effect for the efficient, professes that He is the author of the resurrection of the dead; and as he shall sometime raise all the dead, so he can and will now raise Lazarus to life.

— ζήσεται] The sense is, 'shall be raised to

a life of felicity and glory. Κἂν ἀποθάνῃ, 'though he die,' i. e. must die.

26. πᾶς ὁ ζῶν—τὸν αἰῶνα] This seems meant to engraft on the foregoing assurance another expressed in yet stronger terms, and denoting something more, namely, that the gift shall be not only of life in a figurative, but in a physical sense, and that never ending. Ὁ ζῶν, I conceive, signifies 'whoever while alive,' showing that the chance for obtaining what is added is suspended on the issue of the life on earth. The Commentators assign other, but less probable, senses.

27. σὺ εἶ ὁ Χριστὸς—Θεοῦ] Martha mentions, in the fulness of her devotion, both the titles designating the expected Messiah in Scripture. Tittm. thinks that she understood by the latter something more exalted than the former, namely, one united in the Godhead, and in whom are centred all the essential attributes of God. Be that as it may, Martha certainly did not understand by it a term of office, not nature. Though even if she did, the opinion of an uninspired individual could prove nothing on that point, on which we are at issue with the Unitarians. Ὁ ἐρχόμενος, 'who is to come into the world,' i. e. who, the Scriptures say, is to come.

28. λάθρα] In the calling for her secretly, i. e. separately from the visitors of condolence in the house, is implied that she spoke to her apart. It seems she had Jesus's directions to call her, though the Evangelist has not recorded it. Jesus, no doubt, directed it, in order that Mary might be a spectator of the miracle.

29. ἐγείρεται ταχὺ] Not only out of reverence to Jesus, but from her faith, which was invigorated by the alacrity of her sister.

ὑπήντησεν αὐτῇ ἡ Μάρθα. οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' 31
αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν
Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ,
λέγοντες· Ὅτι ὑπάγει εἰς τὸ μνημεῖον, ἵνα κλαύσῃ ἐκεῖ.
ἡ οὖν Μαρία ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτόν, 32
ἔπεσεν εἰς τοὺς πόδας αὐτοῦ, λέγουσα αὐτῷ· Κύριε, εἰ
ἦς ὧδε, οὐκ ἂν ἀπέθανέ μου ὁ ἀδελφός. Ἰησοῦς οὖν ὡς 33
εἶδεν αὐτὴν κλαίουσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰου-
δαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν
ἑαυτὸν, καὶ εἶπε· Πού τεθείκατε αὐτόν; λέγουσιν 34
αὐτῷ· Κύριε, ἔρχου καὶ ἴδε. ἐδάκρυσεν ὁ Ἰησοῦς. 35
ἔλεγον οὖν οἱ Ἰουδαῖοι· Ἴδε, πῶς ἐφίλει αὐτόν. Ἕτινες 36
δὲ ἐξ αὐτῶν εἶπον· Οὐκ ἡδύνατο οὗτος ὁ ἀνοιξάς τοὺς 37
ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;
Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ, ἔρχεται εἰς τὸ 38
μνημεῖον. ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ.
λέγει ὁ Ἰησοῦς· Ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ 39
τοῦ τεθνηκότος Μάρθα· Κύριε, ἥδη ὄζει· τεταρταῖος γὰρ
ἐστὶ. λέγει αὐτῇ ὁ Ἰησοῦς· Οὐκ εἰπὼν σοι, ὅτι εἰάν 40
πιστεύσῃς, ὅψει τὴν δάξαν τοῦ Θεοῦ; ἦραν οὖν τὸν λίθον, 41
οὗ ἦν ὁ τεθνηκώς κείμενος. Ὁ δὲ Ἰησοῦς ἤρε τοὺς ὀφ-
θαλμοὺς ἄνω, καὶ εἶπε· Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς

31. ἵνα κλαύσῃ ἐκεῖ] According to the custom of both Jews and Gentiles to repair to the cemeteries to weep at the tombs of their departed friends.

33. ἐνεβριμήσατο] On the exact sense of this word Commentators are not agreed. The term would, according to its usual sense both in the Scriptural and the Classical writers, signify indignatus est. And so many of the most eminent Commentators explain it. But (as Tittm. observes) there was no apparent ground for *censure*. We must take the word (with Campb., Rosenm., Schl., and Tittm.) of violent internal commotion excited by sorrow, as the Hebr. *hry* in Gen. xl. 6. and 1 Sam. xv. 11. Indeed *βρόμω*, (from which the word is derived) like its cognate *fremo*, simply denotes only the commotion of any one of the violent passions. The view of the sense taken by Euthym. and Maldon., (See Recens. Synop.) who suppose the sense to be 'he repressed his spirit or emotion,' is very ingenious, and would deserve attention, were it not for the *πάλιν ἐμβριμώμενος ἐν ἑαυτῷ* at v. 38., which admits of no other interpretation than the one which I have here adopted, and which is much confirmed by the words following *καὶ ἐτάραξεν ἑαυτὸν*, which are exegetical of the foregoing, and in which we have an example of reciprocal for passive, as 2 Pet. ii. 8. Thus *ἐν τῷ πνεύματι* will signify 'in his spirit,' as it is explained by Middlet. Gr. Art.

38. The *ἐπέκειτο* does not import, as strict propriety of language requires, that the entrance was from above, since the researches of Anti-

quaries show that it was, in the case of Jewish tombs, rather from the side. Hence we may see the suitableness of the Hebrew term to denote the stone which closed up the entrance, namely, *לִזְנוּ*, 'the roller.'

39. *ἀρατε*] This, like the *ἐπέκειτο* before, is rather adapted to the customs of the Greeks, than the Jews.

— *ὄζει*] *Ὄζειν* signifies properly to emit an odour, whether good, (as in Aristoph. ap. Suid.) or bad, as here and in other passages in the LXX. and Classical writers adduced by Wets.

— *τεταρταῖος γὰρ ἐστὶ*] Of this Greek idiom, by which what properly belongs to the person, is applied to the thing, many examples are adduced by Raphael, and Wets. It seems by these words that Martha thought Jesus meant no more, by ordering the stone to be removed, than to take a last look at the countenance of his friend. The Commentators remark on the inconsistency of this with her late profession of faith. But (alas for human nature!) are there not, in cases similar to the present, such inconsistencies, produced by the struggles between faith and rebelling nature, in the most pious persons?

41. οὗ] Sub. *τοῦ μνημείου*.

— *εἶπε*· Πάτερ &c.] The words of this prayer are, from high wrought pathos, very brief, and consequently obscure. Hence their full sense is only to be expressed in a paraphrase. Tittm. gives the following. 'I thank thee, O Father, that thou hast always heard my secret prayers, and I know that thou wilt always hear

42 μου. ἐγὼ δὲ ἤδην ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ
τὸν ὄχλον τὸν περιστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ
43 με ἀπέστειλας. καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκραύ-
44 γασε· Λάζαρε, δεῦρο ἔξω! καὶ ἐξῆλθεν ὁ τεθνηκώς, δε-
δεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις
αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς· Λύσατε
αὐτὸν, καὶ ἄφετε ὑπάγειν.

45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν
Μαρίαν, καὶ θεασάμενοι ἃ ἐποίησεν ὁ Ἰησοῦς, ἐπίστευσαν
46 εἰς αὐτόν. τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς φαρι-
47 σαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς. Ἰσυνήγαγον
οὖν οἱ ἀρχιερεῖς καὶ οἱ φαρισαῖοι συνέδριον, καὶ ἔλεγον·

Τί ποιοῦμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ.
48 εἰάν ἀφώμεν αὐτὸν οὕτω, πάντες πιστεύουσιν εἰς αὐτόν·
καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀρῶσιν ἡμῶν καὶ τὸν τόπον
49 καὶ τὸ ἔθνος. εἰς δὲ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν
τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς· Ὑμεῖς οὐκ οἰδατε οὐδέν·
50 οὐδὲ διαλογίζεσθε, ὅτι συμφέρει ἡμῖν, ἵνα εἰς ἄνθρωπος
ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.

1 Matt. 26.
3 Marc. 14. 1.
Luc. 22. 2.

4 Infr. 18.
14.

them, since thy will is the same as mine; but now I pray aloud, on account of the people which stand by, that they may believe that thou hast sent me.' This, however, seems too lax. I would propose the following: 'Father, I thank thee that thou usest to hear my prayers. I know that thou dost continually hearken to my wishes [whether expressed, or only mental]; but I have [now] spoken [them] because of the multitude present, that [by their seeing the granting of my desire] they may know that thou hast sent me.' The best Commentators are agreed that in *ἤκουσας* the Aorist expresses, as often, what is *customary*. *Ἡδεῖν* in a Present sense is common. An ellipsis after *ἀλλὰ* is very frequent, on which see Hoogew. de Part.

44. *δεδεμένος—κειρίαις*] It is not necessary to suppose, with most Commentators, that the whole body was involved in the bandages; for thus a second miracle would be requisite. But, as miracles are not to be supposed without sufficient reason, we may imagine that the sheet (*σινδῶν*) in which the body was wrapped, was not so tightly brought together by the bandages whereby the armlets were kept in their places, but that Lazarus was enabled to *erect forth*. See an apposite passage of Apuleius adduced (from Wets.) in Recens. Synop.

—*σουδαρίῳ*] *kerchief*. This did not cover the face, but was brought under the chin.

—*λύσατε*] i.e. 'loosen the bandages.' On the credibility of this stupendous miracle, see an able Critic, Tittm. in Rec. Syn.

47. *τί ποιοῦμεν;*] This is best rendered, 'What are we doing?' A popular phrase fitted to deliberation, and implying *also* 'What are we to do?' *Σημεῖα*. They admitted, it seems, the miracles of Jesus, but yet refused faith, on some

such groundless pretence as, that they were effected by Diabolical agency.

48. *τόπον*] Not the *Temple*, as some explain; for that would require *τοῦτον τὸν τόπον*; but the *city* of Jerusalem. Though Kuin. takes it of the *country*. *Ἀρῶν*, like the Hebr. *קנז*, is used of destroying either a city or country.

49. *ὁμείς οὐκ οἰδατε οὐδέν*] These words, and the counsel afterwards given, correspond so little to the foregoing ones, that almost all the best Commentators are of opinion, that something which immediately preceded them in the deliberations has been omitted by the Evangelist. This, however, is a principle always precarious, and generally objectionable, and is here (as usual) unnecessary. May we not consider the words of the Evangelist, *τί ποιοῦμεν—ἔθνος* as containing two opinions pronounced by two different parties of the Sanhedrim; *τί ποιοῦμεν—ποιεῖ* by those who were inclined to think well of Jesus, *εἰάν ἀφώμεν—ἔθνος* by those who thought nothing about the truth or the falsehood of Jesus's pretensions, but, viewing the thing solely in a political point of view, were alive to the danger of letting him go on, and thought he must be put down, but scrupled at mentioning the means. Against both these, each in a certain sense, the rebuke of Caiaphas is directed, the sense of which is: 'Ye are foolish and raw! namely, in state craft, by seeing what is *expedient* to be done, and yet scrupling at the means.'

50. *συμφέρει—ἀπόληται*] i.e. 'It is a frequent maxim of state policy, that the safety of the whole nation is to be preferred to one individual.' See Recens. Synop. With respect to the phraseology, we have here a Positive with *καὶ μὴ* instead of a Comparative with *ἢ*.

τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν ἀλλὰ ἀρχιερεὺς ὢν τοῦ 51
 ἑνιαυτοῦ ἐκείνου, προσφώνησεν, ὅτι ἐμελλεν ὁ Ἰησοῦς ἀπο-
 θησκειν ὑπὲρ τοῦ ἔθνους· καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, 52
 ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συνα-
 γάγῃ εἰς ἓν. ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο, 53
 ἵνα ἀποκτείνωσιν αὐτόν. Ἰησοῦς οὖν οὐκ ἔτι παρρησίᾳ τε 54
 ριεπάτει ἐν τοῖς Ἰουδαίοις· ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν
 χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραῖμ λεγομένην πόλιν,
 κακεῖ διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ. ἦν δὲ ἐγγὺς τὸ 55
 πάσχα τῶν Ἰουδαίων· καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα
 ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἀγνίσωσιν ἑαυτοὺς.
 ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ 56
 ἱερῷ ἐστηκότες· Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν
 ἐορτήν; δεδώκεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ φαρισαῖοι ἐν- 57
 τολήν, ἵνα εἰάν τις γυνὴ ποῦ ἐστὶ, μηνύσῃ, ὅπως πιάσωσιν
 αὐτόν.

2 Matt. 26.

3 Marc. 14.3.

4 Luc. 22.1.

5 John. 11.1.

6 John. 11.2.

7 John. 11.3.

8 John. 11.4.

9 John. 11.5.

10 John. 11.6.

11 John. 11.7.

12 John. 11.8.

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43 John. 11.39.

44 John. 11.40.

45 John. 11.41.

46 John. 11.42.

XII. Ὁ ΟὖΝ Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα 1

ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκώς, ὃν ἡγείρεν
 ἐκ νεκρῶν. ἐποίησαν οὖν αὐτῷ δείπνον ἐκεῖ, καὶ ἡ Μάρθα 2
 διηκόνει· ὁ δὲ Λάζαρος εἰς ἦν τῶν ἀνακειμένων σὺν αὐτῷ.

3 Ἡ οὖν Μαρία λαβούσα λίτραν μύρου νάρδου πιστικῆς πο-

51. τοῦτο δὲ ἔθνος] The common interpretation is, that in these words Caiaphas, though a very bad man, yet, in virtue of his Sacerdotal office, unknowingly, and unintentionally, in fact, prophesied that Jesus should die for the Jewish people, &c. and should thus collect the true worshippers of God everywhere. And though many recent Commentators stumble at the προσφ. being ascribed to so bad a man as Caiaphas, yet (as Kuin. observes) his office rather than his person must be regarded. And we need only refer to the case of Balaam and others. Kuin. takes προσφ. to mean 'he, as it were, uttered a divine prediction, so that he might seem to have predicted what did really occur.' This, however, is paring down the sense. I cannot but agree with Lampe, Kypke, Rosenm., and Tittm., that προσφ. imports *divino instinctu locutus est, Deo ita dirigente*, as Lu. i. 67 & 76. This is clear from the antithetical expression ἀφ' ἑαυτοῦ εἶπεν. Caiaphas, then, so spoke that, by Divine Providence, the words which he meant as merely a *politic counsel*, proved a sort of *prophecy* concerning the death and vicarious atonement of Christ. The δ-τι Kuin. and others would render *for*. But that sense is scarcely permitted by propriety of language; nor is it very necessary.

52. καὶ οὐχ ὑπὲρ—εἰς ἓν] These words are a further enlarging on the same subject. Συναγεῖν εἰς ἓν scil. σώμα, is, like *congregare in unum*, a frequent phrase. Τέκνα τοῦ Θεοῦ. So called by anticipation, in order to show God's gracious designs that they should be so.

55. ἵνα ἀγνίσωσιν ἑαυτοὺς] Namely, from such ceremonial defilements as they might have

contracted, previously to participation in the Paschal feast. This purification was effected by sacrifices, sprinkling of water, fasting, prayer, and other observances, which lasted from one to six days. This, and the resort of others for prayer only, brought a great concourse of people together at Jerusalem.

56. τί δοκεῖ—ἐορτήν] Point: 'What think ye? that he will not come to the feast? or, will he not come to the feast? i.e. will he, or will he not?' Ἐλθῇ is for *ἐλεύσεται*.

XII. 1. πρὸ ἑξ ἡμερῶν τοῦ πάσχα] A remarkable transposition, for ἑξ ἡμερῶν πρὸ τ. π., as in Joseph. Ant. xv. 4. πρὸ ἡμέρας μίας τῆς ἐορτῆς. The idiom is only found in the later writers. At ἑξ sub. *did.* Ὅπου ἦν Α. ὁ τεθ. is rightly rendered by Markland, 'where Lazarus was, he who had been dead and raised to life.'

2. ἐποίησαν δ.] For the Impersonal 'a supper was made.' Διηκόνει denotes attendance at table, to carve and serve the provisions. She was acting in the capacity of *hostess* in Simon's house.

— Λάζαρος ἦν τῶν ἀνακ. σὺν] This, instead of *συνανακ.*, is found in almost all the best MSS. and the early Eds., and is received by almost every Editor from Wets. to Scholz. The circumstance is mentioned, to show that since his resurrection he had possessed the usual functions of life.

3. καὶ ἐξέμαζε ταῖς θριξίν] This has been thought by some Commentators to denote that Mary had washed Jesus' feet before anointing them. But as the unguent used was liquid, the wiping would be as suitable to that as to washing. See more in the Notes on Matt. xxvi. 6—11.

- λυτίμου, ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε ταῖς
 θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ
 4 τῆς ὁσμῆς τοῦ μύρου. λέγει οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ,
 'Ιούδας Σιμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι·
 5 Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων,
 6 καὶ ἐδόθη πτωχοῖς; εἶπε δὲ τοῦτο, οὐχ ὅτι περὶ τῶν
 πτωχῶν ἐμελεν αὐτῷ, ἀλλ' ὅτι κλέπτης ἦν, καὶ τὸ γλωσ-
 7 σόκομον εἶχε καὶ τὰ βαλλόμενα ἐβάσταζεν. εἶπεν οὖν
 ὁ Ἰησοῦς· Ἄφες αὐτήν· εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ
 8 μου τετήρηκεν αὐτό. τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε
 μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.
 9 Ἐγὼ οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστὶ
 καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λά-
 10 ζαρον ἴδωσιν, ὃν ἡγείρεν ἐκ νεκρῶν. ἐβουλεύσαντο δὲ οἱ
 11 ἀρχιερεῖς, ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν· ὅτι πολλοὶ
 δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν
 Ἰησοῦν.
 12 Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἐορτὴν,
 13 ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, ἔλαβον
 τὰ βαῖα τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ,
 καὶ ἐκράζον· Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι
 14 κυρίου ὁ βασιλεὺς τοῦ Ἰσραὴλ! εὐρῶν δὲ ὁ Ἰησοῦς ὀνάριον,
 15 ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστὶ γεγραμμένον· Ὁ Μὴ φοβοῦ,
 θύγατερ Σιών· ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται κα-
 16 θήμενος ἐπὶ πῶλον ὄνου· ταῦτα δὲ οὐκ ἔγνωσαν οἱ

^a Infr. 13.
29.

^a Deut. 15.
11.
Matt. 26.
11.
Marc. 14.7.

^b Matt. 21.
8.
Marc. 11.7.
Luc. 19.35.
^c Psal. 118.
25, 26.

^d Zach. 9.
9.

— ἡ δὲ οἰκία—μύρον] This is, as Midd. observes, a figurative mode of expressing the extreme fragrance of the unguent. And that Commentator and Wets. adduce some kindred expressions from the Classical writers. See also Wakef. S. Cr. i. 156.

6. τὸ γλωσσόκομον] The word originally denoted the box in which pipers deposited the mouth pieces of their instruments. Thence it came to denote any box or casket, for holding money, or other valuables, like the Latin *marcurium*. And this is the sense here and in 2 Chron. xxiv. 8. x. 11. Plat. 1060. cited by Wets. *Βαλλόμενα*, for *εἰσβαλλόμενα*, what was put therein, as contributions towards a common fund for the support of Christ and his Apostles. According to the common interpretation of the passage, the sense proceeds very awkwardly; nor is this to be remedied by that Θεὸς ἀπὸ μηχανῆς, a transposition, which the Critics call to their aid. It is plain that the sense commonly assigned to *ἐβάσταζεν* cannot be tolerated; and that of *managed*, proposed by some, is destitute of proof, or even probability. Almost all the best Commentators, ancient and modern, are agreed that *ἐβάσ.* must signify *surrupit, intervertit*, (like *ferre* for *auferre* in Latin) of which sense the Commentators adduce examples from the later

writers, to which I would add the following very apposite one from Joseph. p. 402. 39. Huds. *ωρμήσαντες εἰς μίαν σκηνήν, ὡς οὐδένα ἐνέριον ἐν μέσῳ, φαγόντες καὶ πίνοντες ἐβάστασαν ἐσθῆτα, καὶ πολλὸν χρυσὸν κομισαντες ἔξα τῆς παρεμβολῆς, ἐκρυψαν.* Indeed as at xx. 15. the word denotes to *carry off by stealth*, so it might very well mean simply to *steal*. This sense is required by the *κλέπτης* just before; for thus we learn why Judas took exception at the ointment being so employed, and is called thief.

7. 8. See on Matt. xxvi. 11. and Mark xiv. 7. 11. *ὑπῆγον*] Literally, 'drew off,' namely, from that attachment to the teaching of the Scribes, which they had formerly had. Not, 'withdrew from the Temple service,' as some Commentators understand. For (as Campb. observes) no sect of the Jews withdrew from the synagogue. Both Jesus and his Apostles and disciples punctually attended at the Temple service, until they were expelled from the synagogues.

13. *τὰ βαῖα*] This is by many Commentators said to be a Coptic word, signifying a branch of a palm-tree. But it rather comes from *baids*, slender, and thus signifies the *tapering twigs* of the palm-tree. Indeed the Coptic may be derived from this, just as there are numerous words in the Rabbinical writers derived from the Greek

μαθηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ' ὅτε ἐδοξάσθη ὁ Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ. ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, ὅτι τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι † ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον. οἱ 19 οὖν φαρισαῖοι εἶπον πρὸς ἐαυτούς· Θεωρεῖτε ὅτι οὐκ ὤφε-
λεῖτε οὐδέν· ἴδε, ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.

Ἦσαν δέ τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων, ἵνα 20 προσκυνήσωσιν ἐν τῇ ἐορτῇ· οὗτοι οὖν προσῆλθον Φι- 21 λίππῳ τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἡρώτων αὐτὸν λέγοντες· Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. ἔρχεται Φί- 22 λιππος καὶ λέγει τῷ Ἀνδρέᾳ· καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι τῷ Ἰησοῦ. ὁ δὲ Ἰησοῦς ἀπεκρίνατο 23 αὐτοῖς λέγων· Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ

and Latin. Indeed the Coptic language is filled with words of foreign origin and late introduction.

17. *ἔτι*] Many MSS., Versions, and early Edd. have *ἔτε*, which is edited by Matth., who remarks that *ἔτι* was introduced into the text by Beza. He it so—but it is supported by perhaps stronger manuscript authority than *ἔτε*; and if the external evidence be equal, the internal is quite in favour of *ἔτι*; for thus ἐφώνει, not ἐφώνησεν, would be required. Moreover, the context requires this sense. By ὁ ὢν μετ' αὐτοῦ must be meant, as most Commentators understand, 'which had been with him,' namely, on the occasion in question. Ἐφώνησεν, 'had called forth.'

18. *ἤκουσαν*] This, for *ἤκουσε*, is found in most of the best MSS., and early Edd., and is received by almost all Editors from Wets. to Scholz. There is a transposition of *τοῦτο*.

19. *θεωρεῖτε—οὐδέν*·] The best Commentators ancient and modern are agreed that these words must be taken interrogatively. And thus they have certainly more spirit. The words ὁ κόσμος—ἀπῆλθεν seem to be a popular form of speaking, denoting that a teacher has very numerous followers. The hyperbole in *κόσμος* is frequent in the N. T. and the Rabbinical writers.

20. Ἕλληνες] It is a much debated question *who* are here to be understood. Some suppose Jews living out of Palestine, and speaking the Greek language. And certainly there were Jews dispersed over Egypt, Asia Minor, &c., where Greek was the vernacular tongue, and spoken by the sojourning Jews. But that is no reason why they should be called *Greeks*; nor can it be proved from any passage of the N. T. that they were so called. It is therefore better to suppose (with others) that by Ἕλληνες are to be understood *Gentiles*; for 1. wherever in the N. T. Ἰουδαῖοι and Ἕλληνες are mentioned, by the latter are meant *Gentiles*; 2. because the thing recorded is agreeable to the custom of those times; since the *Gentiles* worshipped not only the Gods of their own country, but of any foreign nation into which they might come; nay they made journeys for the purpose of worship, to the

most celebrated foreign temples, especially that of Jerusalem. See the passages of Joseph., Philo, and Sueton., adduced (from Lightf., Wets., and Schoettg.) in Recens. Synop. Nay, many *Gentiles* were in that age diligent in their search after true religion, and in order thereto, frequented the Jewish synagogues, though they made no external profession of the Jewish religion, nor were circumcised. Such are in Acts vii. 4. called οἱ Ἕλληνες σεβόμενοι. Thus though *σεβόμενοι* is not here added, yet it might be understood, and these may be regarded as a sort of Proselytes. But as it cannot be proved that the *Gentiles* ever attended at Jerusalem at the celebration of the *Passover*, these may with most probability be supposed Proselytes of the *gate*, who, however, afterwards made profession of the Mosaic Religion.

21. ἰδεῖν] i.e. to have an interview with. An idiom common to most languages. There were many reasons why such persons should desire an introduction to so celebrated a person. Their motives, however, in seeking it are only to be conjectured. And the effect of the application, not being recorded, is also a matter of uncertainty. But it is most probable that they were admitted.

23. ἐλήλυθεν—ἀνθρώπου] Our Lord takes occasion from this circumstance to presignify to the two disciples the future progress of the Gospel, when it should be manifested not merely to a few religiously inclined foreigners, but to all the nations of the earth in their own countries. At least, such is the view taken by Noesselt, Kuin., and others, whom see in Recens. Synop. But, notwithstanding that it seems confirmed by the context, I am inclined to think, with Lampe and Tittm., that the *glory of Christ* here mentioned rather consisted in the resurrection from death, ascension to heaven, and sitting at the right hand of the Father, nay even in the death itself which he suffered for the salvation of the human race, of his own free will, and from the abundant love which he bore towards the Father and towards men. This glory, they add, would be eminently displayed, when it became generally known on earth that he died to save men,—

- 24 ἀνθρώπου. ἀμὴν ἀμὴν λέγω ὑμῖν· ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν
 25 δὲ ἀποθάνῃ, πολλὸν καρπὸν φέρει. ὁ φιλῶν τὴν ψυχὴν
 αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ μισθὸν τὴν ψυχὴν αὐτοῦ ἐν
 26 τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. ἐὰν
 ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολουθείτω· καὶ ὅπου εἰμὶ ἐγὼ, ἐκεῖ
 καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· καὶ ἐὰν τις ἐμοὶ διακονῇ, τι-
 μήσει αὐτὸν ὁ πατήρ.
 27 Νῦν ἡ ψυχὴ μου τετάρακται· καὶ τί εἶπω; πατέρ,
 σῶσόν με ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἦλθον εἰς
 28 τὴν ὥραν ταύτην. πατέρ, δόξασόν σου τὸ ὄνομα. ἦλθεν
 οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· καὶ ἐδόξασα, καὶ πάλιν δοξάσω!

had, moreover, returned from death to life, had ascended to heaven, and was constituted head of the human race, Lord of heaven and earth; and finally, when he should be acknowledged by Jews and Gentiles as the supreme Saviour of all men.

24. ἐὰν μὴ ὁ κόκκος—φέρει] This is a further illustration of the words of the preceding verse; though the comparison is unaccompanied with application. The sense is: 'As a grain of corn cast into the earth, unless it die, i. e. putrify, remains alone, has no increase; so it must be with me; for as it must die to yield increase, so must I undergo temporal death, in order to be glorified, and produce a great spiritual increase.' Μόνος μένει, 'remains unfruitful.' See more in Lampe and Tittm. ap. Recens. Synop.

25. ὁ φιλῶν τὴν ψυχὴν—αὐτήν] See Note on Matt. x. 39. Our Lord here teaches, that those of his disciples who desire communion in his glory, must not decline participation in his trials and tribulations. He who so loveth his life as to prefer to the loss of it the loss of the advantages of my kingdom, he shall not enjoy the felicity destined for those faithful followers who encounter all perils and dangers for mine and the Gospel's sake. Φιλεῖν τὴν ψυχὴν is for φιλοψυχεῖν. The words have immediate reference only to the then state of things and the first Christians; but may, by accommodation, be applied to all times, and Christians of every age.

27. νῦν ἡ ψυχὴ, &c.] If the common punctuation and interpretation be adopted, we must suppose that, through perturbation, our Lord first utters, and then retracts a prayer. That, however, is objectionable; and the text does not compel us to this; for many of the best ancient and modern Commentators and Editors place a mark of interrogation after ταύτης, thus making two interrogations, as follows: What shall I say? [Shall I say] Father, deliver me from this hour? But for this cause came I, for this hour, i. e. to meet this hour. It is well observed by Campb., that "it suited the distress of our Lord's soul to suggest at first a petition for deliverance. But in this he is instantly checked by the reflection on the end of his coming. This determines him to cry out, Father, glorify thy name! which was not put as a question, it is what his mind finally and fully acquiesced in. After a short, but severe, struggle,

the natural emotions of fear soon subside into acquiescence in the will of his Father, whose glory he desires may be promoted by his death."

Ὥρα to denote a time of distress, occurs also on the same subject, in Mark xiv. 35.

28. ἦλθεν οὖν φωνὴ ἐ. τ. ο.] Many recent Commentators understand by φωνὴ here and at Matt. iii. 3 & 17, simply thunder. They maintain that no words were uttered at all; and that the Evangelist did not suppose that there were any; but that he only meant to use the words which God, if he had expressed His will and intention by human voice, would have used. But see the Note on the passage of Matthew. This is rightly accounted by Tittm. an unjustifiable license of interpretation. He observes that it is inconsistent with the words of v. 30. οὐ δὲ ἐμὲ αὐτὴ ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς. "That a voice was (says he) heard in clear and plain words, from heaven, we are not permitted to doubt, because of the exactly similar circumstances which took place, not only in the case of Moses and the children of Israel, (Exod. xix. 19.) as also in that of Samuel (see 1 Sam. iii. 5. seqq.) but likewise in that of our Lord himself at his baptism, and in his transfiguration on Mount Itabyrius, which places the thing beyond dispute. For 1. the words themselves, which were heard, are expressly mentioned. 2. In the following passage not only are some said to have thought that an angel spoke with Jesus, but our Lord himself says οὐ δὲ ἐμὲ αὐτὴ ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς. So also St. Peter relates, that he and the rest who were with our Lord on Mount Itabyrius, heard a voice from heaven which said, This is my beloved Son. It is true that the by-standers differed in opinion. Some, who perhaps had not been very attentive, and had themselves not heard the words distinctly, said it thundered; for the voice had proceeded from the clouds. Others, however, had heard them, and immediately supposed that God had spoken by an angel, conformably to the opinion of the Jews, who thought that God never spoke except by the ministry of angels; and therefore they did not doubt whether the words were uttered, but in what manner." The justice of the above remarks few will deny. May not, however, (as many eminent and most orthodox Commentators think) the thunder have accompanied the voice?

ὁ οὖν ὄχλος ὁ ἐστὼς καὶ ἀκούσας, ἔλεγε βροντὴν γεγο-
 νέναι. ἄλλοι ἔλεγον· Ἄγγελος αὐτῷ λελαλήκεν. ἀπε-
 κριθὴ ὁ Ἰησοῦς καὶ εἶπεν· Οὐ δὲ ἐμὲ αὕτη ἡ φωνὴ γεγο-
 νεν, ἀλλὰ δι' ὑμᾶς. ^{11.} «νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου» ^{12.} 31
^{13.} νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω· ^{14.} καὶ γὰρ ^{15.} 32
^{16.} εἰάν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἐμπαυτόν.
^{17.} τοῦτο δὲ ἔλεγε, σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσ- ^{18.} 33
^{19.} κειν. ^{20.} ἄπεκριθὴ αὐτῷ ὁ ὄχλος· ^{21.} Ἡμεῖς ἠκούσαμεν ἐκ τοῦ ^{22.} 34
^{23.} νόμου, ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέ-
^{24.} γεις· ^{25.} [Οτι] δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς

Of this many instances occur in Scripture. See Exod. xix. 16 & 19. Rev. iv. 5. vi. 1. x. 3.

31. νῦν κρίσις—ἔξω] There has been much difference of sentiment on the interpretation of these words, which admit of more than one sense. Tittm., after an elaborate discussion of the sense, is of opinion that by *ἀρχων τοῦ κόσμου* is denoted the *genius seculi*, a spirit of unbelief and wickedness, (see Eph. ii. 2. and compare Acts xxvi. 18. with Col. i. 13.) and that by *ἀρχων τοῦ κόσμου τούτου* we may understand generally the influence which unbelief and iniquity exerted over the minds of men, impeding the progress of true religion and happiness. This interpretation, however, is more *ingenious than solid*; and I see no reason to abandon the common one, by which ὁ ἀρχων is taken to mean *Satan*. But the Translators and Commentators who adopt this sense labour (I conceive) under some mistake. The whole should, I think, be rendered thus: 'Now is [at hand] the judgment or condemnation of the world' (i. e. now will sentence be passed on this world "which lieth in sin"); 'now will the Prince of this world be deposed from his rule.' This sense of ἐκβάλλειν is found in the best writers, who use both ἐκβάλλειν βασιλεία ἐκ τῆς ἀρχῆς and simply ἐκβάλλειν. The not seeing the ratio metaphoricæ has led the Commentators astray. The meaning is, that now is the Prince of this world about to be deposed, and his subjects condemned for sin and unbelief. That the two clauses are very closely connected in sense, is certain from a kindred passage at xvi. 11. compared with v. 6.; where our Lord says that the *Paraclete*, at his coming, ἐλέγξει τὸν κόσμον περὶ κρίσεως, i. e., as it is then explained, ὅτι ὁ ἀρχων τοῦ κόσμου τούτου κέκριται, is to be condemned, and consequently deposed. See the Note there. Thus it appears that κρίσις must not here be taken (with some recent Commentators) in the sense *discrimination*; though that may seem countenanced by ix. 39. (see Note), for there the context is very different, and the sense of τοῦ κόσμου differs widely from that of τοῦ κόσμου τούτου, the latter being always taken in a *bad* sense; not so the former.

Finally, by the Ruler of the world being deposed is meant, that his authority is to be abolished, and his empire over the minds of men destroyed, namely, by the abolition of idolatry and superstition, and the introduction of true and vital religion.

32. καὶ γὰρ—ἐμπαυτόν] Here our Lord, I con-

ceive, points out, though obscurely, the *means* by which the great consummation just adverted to would be accomplished, namely, by his crucifixion, resurrection, ascension, exaltation to glory, and the commencement of his office as Advocate with the Father, the first work of which would be the sending of the Holy Spirit, and then the mission of those who in every age should preach the Gospel. By these, and by his revealed Word in the N. T., our Lord means to say, he would draw all men to him; would offer such moral inducements and spiritual aids as would be sufficient to sway the intellect to assent to the truths of his Religion, and the will to obey its moral requisitions. By the πάντας may very well be denoted the *universality* intended in the blessings of redemption; though it may (as Tittm. thinks) primarily mean, that these benefits shall be extended to men of every nation, both Jews and Gentiles. Ἰπὸς ἐμπαυτόν suggests the place whither he is going, *Heaven*. Thus at xiv. 2 & 3. our Lord says he is going to prepare a place for them; and having prepared it, he will return and receive them to himself. 'Εάν is here and at Joh. vi. 62. xiii. 20. xiv. 3. 1 Joh. iii. 2. and elsewhere, and sometimes in the Sept., put for ὅταν, i. e. ὅτ' ἂν, by an ellipsis of ὅτε.

33. σημαίνων] The word is often used (as here) of things future and obscurely signified, as in oracles, &c. So Plutarch cited by Wets. οὔτε λέγει, οὔτε κρύπτει, ἀλλὰ σημαίνει.

34. τοῦ νόμου] i. e. the Scriptures. See x. 34. Μένει εἰς τὸν αἰῶνα, 'is to remain on earth for ever.' There are numerous passages of the Prophets referred to by the Commentators, denoting that Christ's kingdom would be everlasting. But by that was meant his *Spiritual* kingdom.

— ὑψωθῆναι τὸν υἱὸν τ. d.] It is plain from hence that the terms Χριστὸς and ὁ υἱὸς τοῦ ἀνθρώπου were regarded as synonymous. The speakers take for granted that Jesus is the Messiah, as he claims to be. The Commentators, however, are wrong in supposing that by ὑψωθῆναι they understood him to speak of *crucifixion*. It should seem that not even the Apostles comprehended the import of what was only meant as a *dark prediction* to be understood after the event, for the confirmation of their faith. The multitude, as appears from what follows, understood the expression ὑψωθῆναι ἐκ τῆς γῆς only of removal from earth to heaven, whether by death, or otherwise, as in the case of Elijah. Indeed, from the Rabbinical citations of Schoettg.

- 35 ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; ^k εἶπεν οὖν αὐτοῖς ὁ ^{9.} ^{Supr. l.}
 'Ιησοῦς· Ἔτι μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστί. πε-
 ριπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς κατα-
 λάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδε ποῦ ὑπάγει.
 36 ἕως τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς
 γένησθε. ταῦτα ἐλάλησεν ὁ 'Ιησοῦς· καὶ ἀπελθὼν ἐκρύβη
 ἀπ' αὐτῶν.
 37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐ-
 38 τῶν, οὐκ ἐπίστευον εἰς αὐτόν· ἵνα ὁ λόγος Ἡσαίου τοῦ ^l ^{Esai. 53. 1.}
 προφήτου πληρωθῇ, ὃν εἶπε· Κύριε, τίς ἐπίστευσε τῇ ^{16.} ^{Rom. 10.}
 ἀκοῇ ἡμῶν; καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύ-
 39 φθη; διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν, ὅτι πάλιν εἶπεν ^m ^{Esai. 6. 9.}
 40 Ἡσαίας· ^{14.} ^{Matt. 13.} Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, καὶ ^{14.}
 πεπώρωκεν αὐτῶν τὴν καρδίαν ἵνα μὴ ἴδωσι τοῖς ^{14.} ^{Marc. 4. 12.}
 ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ, καὶ ἐπιστρα- ^{14.} ^{Luc. 8. 10.}
 41 φῶσι, καὶ ἰάσωμαι αὐτούς. ταῦτα εἶπεν Ἡσαίας, ὅτε ^{14.} ^{Act. 28. 26.}
 42 εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ· ὅμως μέν- ^{14.} ^{Rom. 11. 9.}
 ται καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν.
 ἀλλὰ διὰ τοὺς φαρισαίους οὐχ ὠμολόγουν, ἵνα μὴ ἀποσυν-

we find that to be lifted from the world meant, in the Jewish phraseology, to die.

— *τίς ἐστὶν—ἀνθρώπου*] This is wrongly rendered by our English Translators 'Who is that Son of man.' *Tis* is for *ποιός*, (like *quis* for *qualis* in Latin), as in Mark i. 27. & vi. 2. Lu. i. 66. Joh. vii. 36. and often. Render: 'What sort of Son of Man is that to be?' To this question our Lord only replies indirectly, hinting at their erroneous opinions concerning the Messiah by adverting to that opportunity for obtaining light to dissipate the clouds of error, which they must use while they have it, lest they be overtaken by that spiritual darkness which will disable them from directing their course. *Καταλαμβάνειν* is often used of the coming on of night. At *περιπατεῖτε* sub. *ἐν τῷ φωτί*, which is explained at v. 36. by *πιστεύετε εἰς τὸ φῶς*, 'believe in Him who is the great Teacher.' By *υἱοὶ τοῦ φωτός* are meant those who should follow the instructions and example of that Teacher. See Lu. xvi. 8. 'Ὁ περιπατῶν ἐν—ὑπάγειν must be viewed in the same light as the passage at xi. 10. where see Note, οὐκ οἶδε ποῦ ὑπάγειν being a popular expression, signifying, 'he knows not how to direct his course.'

36. *ἐκρύβη ἀπ' αὐτῶν*] 'withdrew himself from them and kept himself in seclusion, no longer teaching in public.' And thus (as Tittm. remarks) with these words he closed the office of teaching.

37-50.] This portion is called by Grot. and Beng. the *Epiphonema*, or *Epicrisis historiae totius*, containing the remarks of the Evangelist on the event (so little successful) of Christ's teaching. In this he treats 1. of the miracles, (v. 37-43.) and 2. of the doctrine of Jesus; and

shows that neither could induce the Jews to believe in him.

38. *ἵνα*] The best Commentators antient and modern are agreed that this denotes (as often) the event, and not the cause, q. d. So that the saying of Isaiah was fulfilled. See Euthym. in Recens. Synop.

— *τῇ ἀκοῇ*] 'our speech,' or testimony. A sense of the word derived from the Hebr. *רַמְזָן*, and occurring at Rom. x. 16. Gal. iii. 2. and Jerem. x. 22. *βραχίων* signifies power; a common metaphor; or rather power exerted in action. Lampe thinks this has reference to the custom of the warriors of antiquity, to uncover their arms, whether for actual battle, or for giving orders. But there can be no more than an allusion, and perhaps not that. The interrogation implies a strong negation, q. d. *nemo fere, very few*. And although the words might be applicable enough to the times of Isaiah, nay, to almost all times, yet (as Tittm. observes) there can be no doubt but that the Prophet had in view our Lord and his age.

39. *διὰ τοῦτο*] i. e. since they would not hearken to Christ's instructions. *οὐκ ἠδύναντο πιστεύειν*. This must, of course, not be understood of absolute inability. And yet the sense must not be disposed of by silencing the word, as do Kuin. and others, who regard it as redundant. We must, with the best Commentators, antient and modern, take it to mean, they would not, i. e. literally, they could not bring themselves to, &c. See Tittm. in Recens. Synop. and Note on Matt. xiii. 14.

42. *ὅμως μέντοι*] An accumulation of synonymous words, to strengthen the sense, as in Herodot. i. 189. On *ἀποσυνάγ. γίνονται* see Note on ix. 22.

^a Supr. 5. 44. ἀγαγοὶ γένωνται. ⁿ ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώ- 43
πων μᾶλλον ἢ περ τὴν δόξαν τοῦ Θεοῦ.
^o 1 Pet. 1. 21. ὁ Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν· Ὁ πιστεύων εἰς ἐμέ, οὐ 44
πιστεῦει εἰς ἐμέ, ἀλλ' εἰς τὸν πέμψαντά με· καὶ ὁ Θεὸς 45
^p Supr. 1. 5, 9. ῥῶν ἐμέ θεωρεῖ τὸν πέμψαντά με! ^r ἐγὼ φῶς εἰς τὸν 46
^{et} 3. 19. κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμέ ἐν τῇ σκοτίᾳ
^{et} 8. 12. μὴ μείνῃ. ^q καὶ εἰάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ 47
^q Supr. 3. 17. πιστεύσῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω
^{Marc.} 16. 16. τὸν κόσμον, ἀλλ' ἵνα σῶσω τὸν κόσμον. ὁ ἀθετῶν ἐμέ καὶ 48
μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντα αὐτόν· ὁ
λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
^r Infr. 14. 10. ὅτι ἐγὼ ἐξ ἐμαντοῦ οὐκ ἐλάλησα· ἀλλ' ὁ πέμψας με πα- 49
τὴρ, αὐτός μοι ἐντολὴν ἔδωκε, τί εἴπω καὶ τί λαλήσω· καὶ 50
οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. ἃ οὖν λαλῶ
ἐγὼ, καθὼς εἰρήκῃ μοι ὁ πατήρ, οὕτω λαλῶ.
^s Matt. 23. 1. XIII. ΠΡΟ δὲ τῆς ἐορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰη- 1
^{Marc.} 14. 1. σους ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα, ἵνα μεταβῇ ἐκ τοῦ κόσμου
^{Luc.} 22. 1. τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ

44-50. This forms the *other* part of St. John's discourse above mentioned, namely, on the *doctrines* of Jesus, being a brief summary of them, and in our Lord's own words. See *supra* i. 15. and Note. The Aorist ἐκραξε (which denotes *public* teaching) and εἶπε must be taken as Pluperfects.

— οὐκ—ἀλλα] Here, as often, this denotes *non tam—quam*, 'not [so much] in meas [rather] in Him,' &c. Or there may be, as Kuin. thinks, an ellip. of *μόνον*, on which see my Note on Thucyd. iii. 45. and on Mark ix. 37.

45. ὁ θεωρῶν—με] This denotes the intimate union of nature, will, counsel, &c. between the Father and the Son. See xiv. 9. and Note. Or it may be a popular mode of expression, of which many examples are adduced by Wets. But θεωρῶν may, with Tittm., be taken of *knowing*.

46. φῶς—ἐλήλυθα] as i. 9. viii. 12. ix. 5. where see Notes. St. John often styles our Lord φῶς.

47. οὐ κρίνω αὐτόν] The words are commonly taken to mean, 'I do not *here* on earth act as judge over him, since I came to be a Saviour, not a Judge.' See iii. 17. v. 45. viii. 15. and Notes. Kuin. and Tittm., however, take κρίνειν here in the sense *condemn* and *punish*, q. d. I am not the cause of his condemnation, or that of men, having come not for the ruin, but the salvation, of men. On this verse see iii. 16-19. compared with 2 Pet. iii. 9.

48. ὁ λόγος] By this and the τὰ ῥήματα are meant that part of Christ's teaching which respected his person and office. See iii. 17. and Note. The εἶπω refers to commands; and λαλήσω to oral instruction.

56. Christ had made three declarations; 1. that he had not devised the doctrine himself, but received it from the Father, and that there-

fore it did not owe its origin to human invention, but was altogether divine. 2. He testified his thorough persuasion, that those things which were committed to him to be delivered, had all no other end but the eternal salvation of men; and that his doctrine points out the way, and leads to eternal happiness. 3. He affirmed that, in teaching, he had confined himself to the will of his Father; that he had neither added nor subtracted ought, and that therefore his doctrine is pure, complete, and altogether divine. (Tittm.)

XIII. Having finished the work of *public* instruction, our Lord now devoted the short remainder of his life to the private instruction of his disciples. These he in Chap. xiii. xiv. xv. apprises of his approaching trials, and endeavours to console them by kind assurances, evincing his love both to them and to the whole human race.

1. πρὸ τῆς ἐορτῆς τοῦ πάσχα] See Note on Matt. xxvi. 2.

— εἰδὼς—ὥρα] Of this he was well aware—had frequently conversed with his disciples upon it, and had predicted its most minute circumstances.

— ἵνα μεταβῇ—πατέρα] This our Lord himself called it, signifying that he had not come on earth as a mere man, but as the Son of God, who had proceeded from and would return to the Father.

— ἀγαπήσας τοὺς ἰδίους] By τοὺς ἰδ. almost all Commentators understand *his disciples*. But as the words τοὺς ἐν τῷ κόσμῳ are subjoined, Tittm. maintains that the sense must be, 'the whole human race.' That it is meant to be included, is very probable. See xvii. 24. Ἠγάπησεν. Tittm. rightly observes, that this is to be taken, like many other verbs, *declaratively*. By the token of love evinced by Jesus to his dis-

- 2 κόσμῳ, εἰς τέλος ἡγάπησεν αὐτούς. καὶ δεῖπνον γενομένου, (τοῦ διαβόλου ἥδη βεβληκότος εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν παραδῶ,) ^{1. Matt. 26. 16. sup. 3. 35. inf. 17. 2.} 'εἰδὼς ὁ Ἰησοῦς, ὅτι πάντα δέδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε καὶ πρὸς τὸν Θεὸν ὑπάγει· ἐγείρεται ἐκ τοῦ δεῖπνου, καὶ τίθησι τὰ ἱμάτια, καὶ λαβὼν λέντιον, διεζώσεν ἑαυτόν· εἰτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ ὃ ἦν διεζωσμένος. ἔρχεται οὖν πρὸς Σίμωνα Πέτρον. καὶ λέγει αὐτῷ ἐκεῖνος· Κύριε, σὺ μου νίπτεις τοὺς πόδας; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὁ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα. λέγει αὐτῷ Πέτρος· Οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα. ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἐάν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ·

ciples is meant the *symbolical actions* mentioned just afterwards. At εἰς τέλος sub. *vivit*; or take εἰς τέλος ἡγ. for διέτελει ἀγαπᾶν, with Grot. and Tittm.

2. *δεῖπνον γεν.*] Many Commentators render this 'cenā peractā.' But, as at v. 4 & 12., Christ is said to have risen from supper, and again sat down, others, as Tittm., with reason take it to mean 'cenā instructā,' 'it being supper time.' Such washing, indeed, was performed before, not after, a meal. Thus Tittm. thinks that our Lord had sat down to table, but before he began supper, arose, to wash his disciples' feet. Then having sat down again, he held the discourse here recorded. Kuin. takes *γενομένου* for *όντος*, and thinks the sense is, 'while supper was taking.' And he parries the objection, that washing preceded the meal, by observing, that this was an extraordinary washing, meant as a symbolical action. Yet there were, as we find from the Rabbinical writers, *two* washings at the Paschal supper. Be that as it may, the symbolical action was meant to inculcate a lesson of humility and affectionate attention to each other's comfort, so much the more seasonable, as the disciples had been disputing *who* were to fill the chief posts in the Messiah's temporal kingdom.

— *βεβληκότος εἰς τὴν καρδίαν Ἰ. Σ.*] This and other kindred phrases, with more or less variety, are used in Scripture of suggesting any thought to the mind. Many recent Commentators regard this as a popular form of expression, meant only to denote the enormity of the crime meditated. This, however, is founded on a dangerous principle, and the words evidently convey the notion of a *real Being* possessed of an actual power over the minds of men. The circumstances of Judas's temptation to betray his master, and the condescension of that Master are mentioned together, in order to represent more strongly the baseness of Judas.

3. *εἰδὼς ὁ Ἰησοῦς—χεῖρας*] Tittm. has shown that the sense is: 'knowing himself to be the destined Lord of the human race and of the whole creation;' and that *ὅτι ἀπὸ Θεοῦ ἐξῆλθε*, taken in conjunction with *πρὸς τὸν Θεὸν ὑπάγει*, can import no less than that he was of celestial origin, and dwelt in heaven before he came upon

earth. See iii. 13. vi. 62. xvii. 5. also i. 1. ii. 18. "Thus *πρὸς τὸν Θεὸν ὑπάγει* (adds he) must mean, that the Lord would return to the Father, again to reign with Him by equal right." So the Classical writers speak of the Demigods as returning to heaven, in similar terms, ex. gr. *πρὸς τοὺς Θεοὺς μεταστῆναι, μετανίστασθαι*, &c.

4. *τίθησι*] *lays aside*. So *ponere* in Latin. Indeed, the Classical writers sometimes use *τίθεσθαι* in that sense, as with *ὄπλα*. By *ἱμάτια* is meant either the upper garment, the *pallium*, (plural for singular, as in corresponding Hebrew terms) or the *pallium* and *stola*. See Recens. Syn. and Note on Matth. xxiv. 18. *Λέντιον* is a Hellenistic word, from the Latin *linteum*, nearly synonymous with *σινδών*, and properly called *σάβανον*, a *towel*. To be thus girded was considered by the antients in the same light as a person's wearing an *apron* with us, namely, as indicating some servile occupation.

5. *βάλλει—νιπτῆρα*] *Βάλλει* is for *ἐμβαλλει*, (or more properly *ἐγχεῖ*) and occurs in this sense in Exod. xxiv. 6. *Τὸν νιπ.* Bp. Middlet. observes that the *Article* implies that there was *but one*. Such washing is seldom mentioned in the Classical writers, except the earlier ones, as Homer and Herodot. The action which, in the times of primitive simplicity, had been done by the host or hostess to the guest, was in after ages committed to the servants, and was therefore accounted a servile employment. Thus it is rarely mentioned. At no time had it been done by a superior to an inferior.

6. *σὺ μου—πόδας*] This sort of interrogation ('art thou going to wash my feet?') involves a strong negation.

7. *ὁ ἐγὼ ποιῶ* &c.] A popular mode of expression for, 'The meaning of what I am doing,' &c. *Μετὰ ταῦτα* is often used, as here, of a very short period hence.

8. *εἰάν μὴ νίψω σε* need not be supposed (with Kuin. and others) to mean 'unless thou sufferest me to wash thee.' This phrase is so worded, to make the thing appear a *privilege* to be conferred by Christ. *Ἐχειν μέρος μετὰ τινος* is a common phrase denoting conjunction, friendship, and (from the adjunct) communion of benefits.

λέγει αὐτῷ Σίμων Πέτρος· Κύριε, μὴ τοὺς πόδας μου μό-
 3 ^{u Infr. 15.}
 νον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν. ³ λέγει αὐτῷ 10
 ὁ Ἰησοῦς· Ὁ λελουμένος οὐ χρεῖαν ἔχει ἢ τοὺς πόδας νί-
 ψασθαι, ἀλλ' ἔστι καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἔστε,
 ἀλλ' οὐχὶ πάντες. ἦδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ 11
 τοῦτο εἶπεν· Οὐχὶ πάντες καθαροὶ ἔστε.

Ὅτε οὖν ἐνίψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια 12
 αὐτοῦ, ἀναπεσὼν πάλιν, εἶπεν αὐτοῖς· Γινώσκετε τί πε-
 2 ^{z Matt. 23.}
 8, 10.
 1 ^{Cor. 8. 6.} ποίηκα ὑμῖν; ² ὑμεῖς φωνεῖτέ με· Ὁ διδάσκαλος, καὶ ὁ κύ- 13
 ριος· καὶ καλῶς λέγετε· εἰμὶ γάρ. εἰ οὖν ἐγὼ ἐνίψα ὑμῶν 14
 τοὺς πόδας, ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε
 ἀλλήλων νίπτειν τοὺς πόδας. ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, 15
 ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιήτε. Ἄμην ἀμήν 16
 λέγω ὑμῖν· οὐκ ἔστι δούλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ
 24 ^{y Infr. 15.}
 20.
 24 ^{Matt. 10.}
 24 ^{Luc. 6. 40.} ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. εἰ ταῦτα οἴδατε, 17
 μακάριοι ἔστε εἰάν ποιήτε αὐτά. οὐ περὶ πάντων ὑμῶν 18
 λέγω· ἐγὼ οἶδα οὓς ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πλη-
 9 ^{Paul. 41.}
 9. ρωθῇ· Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον ἐπῆρεν ἐπ'

9. The words of this verse express great earnestness, and the omission of the verb has much effect.

10. ὁ λελουμένος—ὅλος] The best Commentators are agreed that λελ. denotes the washing of the whole body in a bath, as opposed to νίπτεσθαι, which is used of washing part of the body. See Acts ix. 37. compared with Homer. Iliad ω. 562. A guest who had gone through the former, needed only, on arrival at the house of his host, to have his feet washed, which, as the Jews wore no sandals, might be soiled by the way, or, in a hot climate, would need washing after the perspiration occasioned by walking. The offering this was a mark of civility and attention. Thus the sense is: 'He who has bathed has no need of washing himself, except his feet, but is then quite pure. Thus ye need no other washing.' 'H is for ἄλλ' ἢ, which is of rare occurrence.

—καὶ ὑμεῖς—πάντες] From the nature of external and ceremonial cleansing Christ takes occasion to advert to internal and moral purity; and that by way of admonition to the disciples, and to smite the conscience of Judas. The καὶ may be rendered 'and [thus];' as the καὶ at v. 14.

12-17. Here our Lord shows the intent of the action he had been performing, admonishing them of the duty it was meant to suggest.

12. ἔλαβε] for ἀνέλαβε. Γινώσκετε, &c., 'do ye understand the intent of what I have done to you?'

13. φωνεῖτέ με· ὁ διδ. &c.] The Rabbinical writings show how fond the Jewish teachers were of claiming to be thus addressed by their scholars.

14. ὑμεῖς—πόδας] These words are not to be taken, nor were understood, in the literal sense; for neither the Apostles nor the primitive Christians had any such custom. As to the words

of 1 Tim. v. 10., they are to be understood of respectful and attentive hospitality. Our Lord means to inculcate the spirit which dictated this symbolical action, i. e. of humility, condescension, and kindness.

16. ὁ ἀπόστολος] for ὁ ἀπεσταλμένος, like the Heb. מְשִׁיחַ. A similar maxim is cited from the Rabbinical writers.

17. εἰ ταῦτα—αὐτὰ] The εἰ may be rendered *siquidem*, since, as at v. 14. εἰ—ἐνίψα, &c. Acts xi. 17. xvi. 15. xviii. 15. Rom. viii. 31. and elsewhere; on which sense see Herm. on Vig. § 312. Matth. Gr. § 508. Buttm. Gr. p. 240. 2. They knew the things in question, as having been just told them by our Lord. On the sentiment it is well observed by Lampe, "Knowledge must precede holiness; but it is not of itself sufficient. The practice must be added. These two things are inseparably connected: knowledge is the rule of practice, and practice the scope and purpose of knowledge."

18. οὐ περὶ—λέγω] Paraphrase 'Of all of you I cannot say that ye are impressed with the truth of what I have been saying, and will be happy in the practice thereof.'

—οἶδα οὓς ἐξελεξάμην] The sense is, 'I know the [dispositions of the] persons whom I have chosen [as Apostles].' So xv. 16. ἐγὼ ἐξελεξάμην ὑμᾶς καὶ ἔθγκα ὑμᾶς. At ἀλλ' ἵνα &c. sub. τοῦτο γίνεται, or the like. The ἵνα has the eventual force. Render, 'But [such is the case with you] that the words of Scripture are fulfilled;' what was literally meant for Ahitophel being typically intended for Judas.

—ὁ τρώγων—αὐτοῦ] Ὁ τρ. denotes *convictor*, a familiar friend. The communion of domestic hospitality has, in every age, been accounted an inviolable pledge of friendship. See Eurip. Hec. 793. Quint. Curt. vii. 4. 'Ἐπῆρεν, &c. The sense is, 'has endeavoured to

- 19 ἐμὲ τὴν πτέρναν αὐτοῦ. ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα ὅταν γένηται, πιστεύσῃτε ὅτι ἐγὼ εἰμι.
- 20 Ἄμην ἄμην λέγω ὑμῖν· Ὁ λαμβάνων ἐάν τινα πέμψω ἐμὲ^a λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.
- 21 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησε καὶ εἶπεν· Ἀμην ἄμην λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με. ἔβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταί,^b
- 22 ἀπορούμενοι περὶ τίνος λέγει. ἦν δὲ ἀνακείμενος εἰς τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἡγάπα ὁ Ἰησοῦς· νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει. ἐπιπεσὼν δὲ ἐκείνος ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ, λέγει αὐτῷ· Κύριε, τίς ἐστίν; ἀποκρίνεται ὁ Ἰησοῦς· Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψας τὸ ψωμίον ἐπιδώσω. καὶ ἐμβάψας τὸ ψωμίον, δίδωσιν Ἰούδα Σίμωνος Ἰσκαριώτῃ.
- 27 καὶ μετὰ τὸ ψωμίον τότε εἰσηλθεν εἰς ἐκεῖνον ὁ Σατανᾶς.
- 28 λέγει οὖν αὐτῷ ὁ Ἰησοῦς· Ὁ ποιεῖς, ποίησον τάχιον. τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ.^c τινὲς^d γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς· Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν
- 30 εὐροτήν· ἢ τοῖς πτωχοῖς ἵνα τί ὀψ. λαβὼν οὖν τὸ ψω-

supplant and treacherously overthrow me.' A metaphor taken, according to some, from wrestling; but more probably, according to others, from kicking horses, oxen, &c., which suddenly and slyly kick at and injure their feeders.

19. ἀπ' ἄρτι λέγω—πιστεύσῃτε &c.] 'I tell you this now before it has happened, that when it has taken place, ye may be confirmed in your faith that I am He [whom I professed to be, the Messiah]. There is the same omission at viii. 24. and elsewhere; in which and many other similar cases we recognize what we should call genuine modesty in a distinguished human being; though in speaking of our Lord, the language even of commendation should be checked by reverential awe. Πιστ. is taken as at ii. 11. and elsewhere; in which intension of the sense denoted by the verb is meant. Our Lord's purpose, no doubt, was not only to confirm their faith, but calm their perturbation at the perfidy soon to be disclosed, since his words allude to only one traitor, as indeed he soon afterwards intimates in express terms.

20. So Matt. x. 40. where see Note. The connexion here is variously traced. The scope of the words seems to be, to fortify them under the tribulations they should endure in the course of their Apostolic office, by the remembrance that as they sustained the character of representatives of their Lord, they should not be troubled at having to suffer, as He had, from the treachery, cowardice, stupidity, and perverseness of those whom they taught.

21. ἐμαρτύρησε καὶ εἶπεν] For ἐμαρτ. εἰπὼν. μαρτυρεῖν denotes open and express declaration, in contradistinction to the indirect allusion at v. 20.

22. ἔβλεπον εἰς ἀλλ.] This well depicts their

anxiety, as ἀπορούμενοι their perplexity what to think or whom to suspect. See Gen. xlii. 1. and Hom. Il. v. 480. Acts xxv. and Gal. v. 20.

21-30.] On this portion see Notes on Matt. xxvi. 21-23. and Lu. xxii. 15. and xvi. 22. Joh. i. 48. By the disciple whom Jesus loved the Evangelist, with the modesty observable elsewhere, (as xx. 2. xxi. 7.) means himself.

24. νεύει] 'nutu significavit.' See Note on Lu. i. 22.

25. ἐπιπεσὼν] 'resting, leaning upon.' Euthym., however, thinks John did not alter his posture, but merely turned his head. That this question was put in a low voice, and answered in the same tone, is plain from vv. 28 & 29.

26. ψωμίον] This is ill rendered sop; and here not well translated morsel, though that signification is sometimes found. As derived from ψάω, it signifies (like the Hebr. נֶסֶם from נָסַם to break) a bit or piece of any thing. And here probably it denotes a piece of the paschal lamb dipped in the sauce. Such portions were distributed by the master. Jesus, it seems, was thus engaged, when John putting the above question to him, he either helped Judas first, or, in serving out the portions, had come to him in his turn. Judas, then, (perhaps sitting near Jesus, and having heard John's interrogation, or, with the suspicion natural to guilt, supposing that they were speaking of him), after receiving the portion, asks in a low voice, Is it I, master? To whom Jesus answers οὐ εἶπας, it is thou. (See Matth. xxvi. 25.) Then in a loud voice he adds ὁ ποιεῖς ποίησον τάχιον, 'what thou art to do do very quickly.' Here the Present ποιεῖς is for the Future. The Imperative is, as Chrys. remarks, permissive.

μίου ἐκεῖνος, εὐθέως ἐξηλθεν· ἦν δὲ νύξ ὅτε [οὖν] ἐξηλθε,
 * Supr. 7. λέγει ὁ Ἰησοῦς· Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ 31
 34. Θεὸς ἐδοξάσθη ἐν αὐτῷ. εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ 32
 et B. 21. f. Inf. 15. ὁ Θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, καὶ εὐθὺς δοξάσει αὐτόν.
 12. Lev. 19. 18. * Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι. ζητήσετέ με, καὶ κα- 33
 Matt. 22. 30. Gal. 4. 2. θῶς εἶπον τοῖς Ἰουδαίοις· Ὅτι ὅπου υπάγω ἐγὼ, ὑμεῖς οὐ
 1ac. 2. 8. 1 Pct. 1. δύνασθε ἐλθεῖν· καὶ ὑμῖν λέγω ἄρτι. ἔντολὴν καινὴν δι- 34
 1 Joh. 3. 11. αὐτῶν. δώμι ὑμῖν, ἵνα ἀγαπάτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς,
 αὐτῶν. δώμι ὑμῖν, ἵνα ἀγαπάτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς,

30. ὅτε [οὖν] ἐξηλθε] The MSS., Versions, and Edd. are at variance as to the exact reading, and still more the position; the words being in some copies connected with what precedes, in others with what follows. The opinions of Editors and Commentators are almost equally divided. Now οὖν, though it is found in most of the MSS., may have come from the margin. Yet those MSS. certainly all attest that the words were taken with the following, not the preceding words. For the Stephanic text, which adopts οὖν, and yet connects the words with the preceding, cannot be tolerated. It seems certain, therefore, that the words must be connected with the following. (as I have edited), for if they be joined with the preceding, the οὖν must be cancelled. And then the next verse will begin with abruptness, considering the context, unprecedented. Whether οὖν should be cancelled or not, is uncertain. I should be inclined to think, with almost all the Critics, that it ought, were it not probable that, in the MSS. which omit it, it was thrown out by those who, construing the words with the preceding, regarded it as worse than useless. And the fact is, that it is omitted chiefly in those MSS. which connect the clause with the preceding. At ἦν νύξ the words ὅτε ἐξηλθε may very well be understood; but if expressed, they make after ἐξηλθε as offensive a repetition, as they leave in the following sentence a harsh omission. Matthæi, after a learned array of conflicting authorities of Fathers, edits (with that sort of grave folly occasionally observable in his Editorial decisions) ἦν δὲ νύξ, ὅτε ἐξηλθεν. Λέγει ὁ Ἰησοῦς.

31. On the departure of Judas our Lord delivered those most interesting last discourses with his disciples, by which he intended to infix in their minds truths, which, ignorant as they were, and labouring under heavy affliction, they could not, indeed, at that time, fully comprehend, but which they would afterwards understand, and by which, even now, they would be fortified against their impending trials and afflictions. (Tittm.) In ἐδοξάσθη we have the Prophetic Preterite, used of what is shortly to happen, to express certainty. See Joh. xi. 23. xv. 6. xvi. 33. and Notes. On this glory, both as it regarded our Lord and the Father, see Wets. and Tittm. in Recens. Synop.

32. δοξάσει αὐτόν ἐν αὐτῷ] It is not easy to say whether ἐν αὐτῷ should be referred to God, or to Christ. Rosenm. and others avoid the difficulty in their explanation; while Kuin. and others attempt to get rid of it by supposing the words redundant! The question is ably discussed by Lampe as follows: "If it be referred to God, God glorifies Christ in himself because

by himself, by his own divine glory, (see Rom. vi. 4.), his perfections all shining in the Son—because he will himself be glorified by the glorification of the Son—because he glorifies his Son with himself, giving him a communion and equality of glory, &c. If to the Son, he is glorified in himself, because the glory, though given by the Father, is his own, and because by the glorification, he possesses an eternal fount from which the glory of all the elect to the end of the world will be derived."

33. τεκνία] This appellation was (as Lampe observes) employed in ancient times by masters to their dependants, and generally by superiors to inferiors, especially by teachers to their pupils. It is expressive of affection, especially parental.

— οὐ δύνασθε ἐλθεῖν] i. e. not now, but, as is added further on at xiv. 3., hereafter.

34. ἐντολὴν—ἀλλήλους] There have been some causeless difficulties raised on the sense of these words, and that by pressing too much on the sense of καινὴν. In removing these, some of the best Commentators (as Lampe, Kuin., and Knapp) make some rather sophistical distinctions, and especially by laying an undue stress on καθὼς. It must, I think, be granted that these words are not to be regarded as a general precept of mutual love, though such precepts abound in the N. T. See Eph. v. 2. 1 Thess. iv. 9. James ii. 8. 1 Joh. ii. 8-11. iii. 23. It was very necessary to be then inculcated to the Apostles, as the best alleviation of the trials and tribulations they would have to undergo. Nay, the very Mosaic rule itself (Lev. xix. 18.) was not universal, but particular, and confined to their countrymen. The injunction was not absolutely new, and yet in some sense the injunction here given to the Apostles was new to them, whether we consider sentiments, opinions, or practice. In their contest for pre-eminence, and selfish preference for themselves, in their worldly proud and envious spirit, they had forgotten the precept of mutual love. Hence our Lord had before enjoined on them the opposite virtues by an affecting symbolical action; and now enforces one of the most important of these duties by the present injunction, which might, as Tittm. observes, be called new, if we consider the standard to which the duty was raised, καθὼς ἠγάπησα ὑμᾶς. That might well justify the epithet. They were (as Tittm. remarks) to show as sincere and unfeigned an affection to each other, as fellow labourers in the Gospel, and by no means to suffer this holy society to be torn asunder by hatred, variance, envy, strife &c.; but rather to preserve it by mutual concord and being united in the bonds of pure

35 ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. ἐν τούτῳ γνώσκονται
 πάντες ὅτι ἐμοὶ μαθηταὶ ἐστε, εἰάν ἀγάπην ἔχητε ἐν ἀλ-
 36 λήλοις. ⁸ Λέγει αὐτῷ Σίμων Πέτρος· Κύριε, ποῦ ὑπάγεις; ⁹ ^{Infr. 21.}
 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ὅπου ὑπάγω, οὐ δύνασαι μοι
 37 νῦν ἀκολουθῆσαι· ὕστερον δὲ ἀκολουθήσεις μοι. λέγει
 αὐτῷ ὁ Πέτρος· Κύριε, διατί οὐ δύναμαί σοι ἀκολουθῆσαι
 38 ἄρτι; τὴν ψυχὴν μου ὑπὲρ σου θήσω. ^h ἀπεκρίθη αὐτῷ ^h ^{Matt. 26.}
 ὁ Ἰησοῦς· Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν ^{34.}
 λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀπαρνήσῃ με ^{Marc. 14.}
 τρίς. ^{30.}
^{Luc. 22.34.}

1 XIV. Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεύετε εἰς
 2 τὸν Θεόν, καὶ εἰς ἐμὲ πιστεύετε. ἐν τῇ οἰκίᾳ τοῦ πατρός ⁱ ^{Infr. ver.}
 μου μοναὶ πολλαὶ εἰσὶν· εἰ δὲ μὴ, εἶπον ἂν ὑμῖν. πορεύ- ^{16.}
 3 ομαι ἐτοιμάσαι τόπον ὑμῖν. ^{et 17. 24.} καὶ εἰάν πορευθῶ καὶ ἐτοιμάσω ^{supr. 12.} ^{26.}

affection." The same able Commentator has shown, at large, how the precept, taken in a general sense, might be called *new*, as it regarded the custom of the times; that as a Christian precept, occurring elsewhere in the N. T., it was so far *new*, as being enforced by new motives, to be performed in a new manner, and made a peculiar characteristic of the Christian Religion, as is suggested in the words ἐν τούτῳ γινώσκονται &c., and which was so observed by the first Christians, that the Heathens used to say, "See how these Christians love one another!" See Acts iv. 32.

XIV. Now follow two discourses of Christ, one held at the table, the other on going out of the city. The former is contained in Ch. xiv., the latter in Ch. xv., xvi. The discourse at table consists of three parts. I. Consolation for the impending affliction, v. 1-5. II. Exhortation to faith in Christ, v. 5-15. III. A promise of the Holy Spirit, v. 16—fin. (Schoettg.) The whole relates to the Apostles only. (Bp. Pearce.) But it was no doubt meant to apply, *mutatis mutandis*, to all future Teachers of the Gospel.

1. μὴ ταρασσέσθω ὑμῶν ἡ κ. &c.] The sense is; 'There is no need that you should be troubled at what I have said of my departure: only trust in God and me.' Πιστεύετε admits of being taken either in the *Indicative*, or in the *Imperative*. The former is adopted in the Vulg. and by the earlier modern Commentators; the latter by many antient Fathers, and almost all the modern Commentators from Whitby to Tittm. From the connexion of the words, it would be harsh, and, I think, unprecedented to suppose the same word used first in the *Indicative*, and then in the *Imperative*, in the same sentence. Nothing but a necessity resulting from the impossibility of otherwise attaining a good sense could authorize this. But the Imperative yields a sense (as Campb. observes) not only good, but apposite; and we may compare many similar exhortations to "trust in the Lord" found in the Psalms, and elsewhere in the O. T.

2. ἐν τῇ οἰκίᾳ—εἰσὶν.] This is meant to wean them from temporal ambition, and console them under present affliction, by a representation of the ample felicity he is going to prepare for

them. By ἐν τῇ οἰκίᾳ τοῦ πατρός μου is expressed κατ' ἀνθρωποπαθείαν Heaven. In the μοναὶ πολλαὶ some fancy an allusion to the numerous chambers in the House of His Father on earth, the Temple; and others, as Tertullian, &c. infer from the πολλαὶ that there are various degrees of reward in Heaven, proportioned to men's progress in faith and holiness. Mosheim supposes an allusion to the custom of Eastern Monarchs of assigning to their courtiers, &c. habitations within the precincts of their vast palaces. All that seems designed by our Lord is, to console them under affliction by a view of the glory and boundless felicity in reserve for the faithful servants of God and Christ. The words imply a participation in those mansions of bliss, which our Lord was going to occupy, and to which he would lead the way to all his disciples. By πολλαὶ our Lord also meant (as Tittm. observes) to show that Heaven is a most ample space, which can hold an immense multitude, and is sufficient for the reception of vast numbers, nay, as far as concerns the will of the Father, all men.

—εἰ δὲ μὴ, εἶπον ἂν ὑμῖν.] 'If it had not been so (i. e. had there not been mansions in heaven laid up for the righteous, and ye could not follow me thither, as the Sadducees maintain) I would have told you so, and not deceived you with vain hopes.' The punctuation at ὑμῖν is disputed. Some place a comma, but that proposed by Valla, Beza, and Grot., and adopted by almost all the later Commentators, namely, to place a period, is, probably, the true one.

—πορεύομαι &c.] These words contain (as Tittm. observes) a sentence of particular application in confirmation of the foregoing general one. "Nay, I go to prepare a place for you there:" a similitude taken from one who goes before another to some unknown country, to prepare for his reception. This preparation was made by Christ's sacrifice on earth, and his intercession in heaven.

3. εἰς πορευθῶ καὶ ἐτοιμάσω.] The best Commentators are agreed that the sense is, 'When I shall have gone, and shall have prepared a place.' Πάλιν ἔρχομαι, 'I am to come back;' for πάλιν ἐλεύσομαι. The Commentators are

ὑμῖν τόπον, πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς
ἐμαυτὸν· ἵνα ὅπου εἰμι ἐγώ, καὶ ὑμεῖς ᾗτε. καὶ ὅπου ἐγώ 4
ὑπάγω οἰδατε, καὶ τὴν ὁδὸν οἰδατε. Λέγει αὐτῷ Θωμᾶς· 5
Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· καὶ πῶς δυνάμεθα τὴν
ὁδὸν εἰδέναι; λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ εἰμι ἡ ὁδὸς, καὶ 6
ἡ ἀλήθεια, καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα, εἰ
μὴ δι' ἐμοῦ. εἰ ἐγνώκετέ με, καὶ τὸν πατέρα μου ἐγνώ- 7
κετε ἄν· καὶ ἅπ' ἄρτι γινώσκετε αὐτὸν, καὶ ἑώρακατε αὐ-
τόν. Λέγει αὐτῷ Φίλιππος· Κύριε, δεῖξον ἡμῖν τὸν πατέρα, 8
καὶ ἀρκεῖ ἡμῖν. ἡ λέγει αὐτῷ ὁ Ἰησοῦς· Τοσοῦτον χρόνον 9
μεθ' ὑμῶν εἰμι, καὶ οὐκ ἐγνωνκάς με Φίλιππε; ὁ ἑωρακὸς

κ. Supr. 12.
45. Infr.
ver. 21.
et 17. 21.
23.

not agreed whether this coming of our Lord is to be understood of the *last day*, (see vv. 18 & 28. xii. 26. Acts i. 11. 1 Thess. iv. 17.) or of the *day of each man's death*. The former interpretation is supported by most ancient and earlier moderns; the latter by the generality of the recent Commentators. The words are, indeed, a continuation of the foregoing similitude, and derived from the custom of persons who have gone forward to prepare a residence for their friends, returning to fetch and accompany them thither. But if the latter interpretation be adopted, it would seem a mere accommodation, with little meaning. And even were we to grant, what yet has never been proved, that at death the righteous are immediately received up into heaven, yet the maintainers of that doctrine do not assert that *Christ comes to fetch them*. The common interpretation, then, is on all accounts preferable, and it is placed beyond doubt by the following passage of 1 Thess. iv. 16., where the language of the Apostle is quite a commentary on that of his Lord: ὅτι αὐτὸς ὁ Κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν σάλπιγγι Θεοῦ καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον· ἔπειτα ἡμεῖς οἱ ζῶντες, οἱ περιλειπόμενοι, ἅμα σὺν αὐτοῖς ἀρπαγνόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ Κυρίου εἰς αἶρα· καὶ οὕτω πάντοτε σὺν Κυρίῳ ἵσόμεθα. The purpose of both passages is the same, namely, the comforting of the persons addressed.

4. τὴν ὁδὸν] i. e. the means whereby ye may arrive thither, namely, by faith in Christ. As, however, the disciples did not thoroughly comprehend our Lord's meaning, (confounding the terms with notions of an earthly kingdom, and never of the *death* of the Messiah), our Lord makes his meaning yet clearer at v. 6.; but employs a certain boldness of metaphor, in order to impress it in a more lively manner.

6. ἐγὼ εἰμι ἡ ὁδὸς, &c.] Ὁδὸς is for ὁδοποιός, or ὁδηγός, a guide. The other terms, ἡ ἀλήθεια and ἡ ζωὴ, are by the best Commentators supposed to be put, by Hebraism, for the adjectives ἀληθινὴν and ζωοποιός. See x. 7. compared with v. 9. & xi. 25. But, in fact, there is a more energetic mode of expression, q. d. I am the way, the true way [to life], the author of life and happiness; the third term being exegetical of the two former. The words following are exegetical of the preceding clause, and by the *coming of the Father* is denoted introduction to the heavenly

mansions just before mentioned, alone to be obtained by means of the one true guide to life and happiness, and through his propitiation.

7. εἰ ἐγνώκετε—ἐγνώκετε ἄν] By the *knowing* Christ is denoted the knowledge of his attributes, his infinite wisdom, benevolence, mercy, &c., which, if they be fully known, will be found the same as those of the Father. This implies that mysterious union of the Father and the Son which makes the will of the latter essentially the will of the former.

—καὶ ἅπ' ἄρτι—αὐτόν] There is here, as Kuin. observes, a *climax*; ὁρᾶν denoting a deeper insight into any thing than γινώσκειν. Thus the sense may be: 'Henceforth, i. e. after my departure, ye will have known and seen him.' The best Commentators are agreed that the Present is here (as often) used of what is very *shortly to be*, and that in order to suggest its speedy occurrence. We may therefore render: 'Ye will very soon know, and, as it were, have seen Him,' i. e. after his death, and at the sending of the Holy Spirit to guide them into all truth.

8. δεῖξον ἡμῖν τὸν πατέρα] This inquiry was founded on Philip's erroneously taking "αὐτὸν" in the literal sense. Ἀρκεῖ ἡμῖν, 'that will amply satisfy us.'

9. οὐκ ἐγνωνκάς με] 'have known my true character.'

—ὁ ἑωρακὸς—πατέρα] 'He who hath seen me hath [in effect] seen the Father, namely, by my works.' The Apostles had seen the sanctity of his life, his contempt of earthly riches and honours, his submission to the lowest state of poverty and misery, his sole desire after the salvation of souls. They had, moreover, seen his *majesty*, "the majesty of the only begotten of the Father," (see i. 14.) nay, were shortly to see him *die for the human race*. But in all this they had, in fact, heard and seen the Father, i. e. the image, decrees, counsels, and works of the Father respecting the salvation of men. He who saw Jesus living, acting, and dying, saw, in fact, the Father, i. e. the image of the Father, and the *effigies* of the divine nature. There was, therefore, no need that our Lord should then show them the Father, and more fully expound his counsels and decrees. They might *already* have sufficiently known them from the words and actions of their Lord, and would shortly know and comprehend them *more fully* by the inspiration of the Holy Spirit. (Tittm.)

- 10 ἐμὲ ἐώρακε τὸν πατέρα· καὶ πῶς σὺ λέγεις· Δεῖξόν ἡμῖν τὸν πατέρα; οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατήρ ἐν ἐμοί [ἐστι]; τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἐμαντοῦ οὐ λαλῶ· ὁ δὲ πατήρ ὁ ἐν ἐμοί μένων, αὐτὸς
 11 ποιεῖ τὰ ἔργα. πιστεύτε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατήρ ἐν ἐμοί· εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύτε
 12 μοι. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, τὰ ἔργα ἃ ἐγὼ ποιῶ, κακεῖνος ποιήσει, καὶ μείζονα τούτων ποιήσει·
 13 ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι. ¹καὶ ὁ ¹τι ἂν ¹Inf. 15, 16, et 16. αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω· ἵνα δοξασθῇ ^{23, 24.}
 14 ὁ πατήρ ἐν τῷ υἱῷ. ἐάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ^{Matt. 7. 7. Marc. 11. 24.} ἐγὼ ποιήσω.
 15 Ἐὰν ἀγαπάτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε.
 16 καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον Παράκλητον δώσει

10. ὅτι ἐγὼ ἐν τῷ πατρὶ] scil. εἰμι. The phrase εἶμαι ἐν τινι imports intimate connexion and conjunction with, the nature of which must vary with the subject and the context. Tittm. shows that here (as also at x. 38.) community of work and power is meant, including also parity of feelings and counsels.

— τὰ ῥήματα—οὐ λαλῶ] These words, and the following ὁ δὲ πατήρ—τὰ ἔργα, are an illustration of the community just mentioned, as applied both to words and to works. In the latter clause all will be regular, if we supply, as corresponding to the τὰ ῥήματα—λαλῶ, the words τὰ ἔργα ἃ ποιῶ ἐν ὑμῖν ἀπ' ἐμαντοῦ οὐ ποιῶ. There is a plain reference to this omitted clause in the introductory δέ. Here Tittm. ably draws the following inference: "But since a conjunction not only in respect of counsel and will, but in respect to one and the same energy and power, subsists between the Father and the Son, it may be hence, with certainty, inferred that there is also between them a communion of one and the same nature; and when our Lord affirms, that "the Father abideth in him," he has indicated a perpetuity of mutual conjunction, and testifies that it is impossible he should ever do any thing contrary to the mind, counsel, and wishes of the Father."

11. πιστεύτε &c.] Here Christ not only repeats the foregoing assertion, but admonishes them to repose faith in it; telling them (as a popular proof of His conjunction with the Father) that His works (i.e. miracles) argue community of mind, energy, and power.

12. ὁ πιστεύων—ποιήσει] Tittm. shews that this promise, given for their encouragement, appertained solely to the Apostles. By the τὰ ἔργα ἃ ἐγὼ ποιῶ, he observes, is meant that part of Christ's work which he at xvii. 4. calls the work committed to him by the Father, namely, in promulgating the Father's plan of salvation through the Son, in confirming it by miracles, in collecting a community of those who should embrace the plan of salvation, &c. &c. By the greater works here mentioned we are to understand not greater *per se*; for as far as regards the miracles worked by the Apostles, none were more illustrious than those performed by our

Lord, (who, indeed, worked very many not recorded by the Evangelists, see Joh. x. 30.) but only in a certain degree, partly in respect to their office and ministry, (which is alone the subject of these words) and partly in respect to the effects of that ministry. See more in Tittm. and Whitby.

— ὅτι ἐγὼ—πορεύομαι] In these words there is an obscurity, which has led to diversity of interpretation. Some eminent Commentators seek to remove the difficulty by closely connecting the words with those of the next verse. But that is doing violence to the construction without eliciting any very good sense. The obscurity has, I conceive, arisen from extreme brevity; and the misconception of the sense been partly occasioned by not noticing an emphasis in ἐγώ; and still more by not observing the omission of some words left to be supplied. The sense is, 'For I [as for my part] am going to my Father, [and must leave the works I have been doing to be done by others].'

13. ὁ ¹τι ἂν αἰτ.] i.e. whatsoever in the furtherance of the work committed to you. Compare this verse with xv. 16. xvi. 23., whence it follows (as Whitby shows) that as both Father and Son equally hear and grant the petitions offered up in the name of Christ, both equally possess omniscience and omnipotence. Ἐν τῷ ὀνόμ. signifies 'in my cause,' 'for the furtherance of my cause,' as is shown at large by Tittm. Ἐν τῷ υἱῷ, i.e. by and through the Son.

16. ἄλλον παράκλητ. δώσει ὑμῖν] For their further encouragement, Christ adds a promise, on the nature of which there has been much difference of opinion. Most of the earlier Commentators assign to παράκλητ. the sense of comforter; others, teacher; others, again, helper; and not a few, advocate, or intercessor. These interpretations are each of them copiously discussed in Recens. Synop. On examination it will, I apprehend, appear, that those of comforter, teacher, and some others which have been proposed, are too limited to reach the extent of signification evidently meant by the term, or that of the gifts imparted by the Holy Spirit. One of the two senses, Helper and Intercessor, is, no doubt, the true one; the former of which is adopted by

ὑμῖν, ἵνα μὴν μεθ' ὑμῶν εἰς τὸν αἰῶνα· τὸ πνεῦμα τῆς 17
ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτό,
οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ γινώσκετε αὐτό, ὅτι παρ' ὑμῖν
μένει, καὶ ἐν ὑμῖν ἔσται. οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἐρ- 18
χομαι πρὸς ὑμᾶς. ἔτι μικρὸν, καὶ ὁ κόσμος με οὐκ ἐπὶ 19
θεωρεῖ· ὑμεῖς δὲ θεωρεῖτέ με· ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζή-
σεσθε. ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ 20
πατρὶ μου, καὶ ὑμεῖς ἐν ἐμοὶ, καὶ ἐγὼ ἐν ὑμῖν. ὁ ἔχων τὰς 21
ἐντολάς μου καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με·
ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου· καὶ
ἐγὼ ἀγαπήσω αὐτόν, καὶ ἐμφανίσω αὐτῷ ἐμαυτόν. λέγει 22
αὐτῷ Ἰούδας (οὐχ ὁ Ἰσκαριώτης)· Κύριε, καὶ τί γέγονεν ὅτι
ἡμῖν μέλλεις ἐμφανίζειν σεαυτόν, καὶ οὐχὶ τῷ κόσμῳ; ἀπε- 23

almost all recent Commentators; the latter by Bp. Pearson, Lampe, Ernesti, Pearce, Wets., and others. And this (especially as it is confirmed by most of the ancient Fathers and Commentators) seems to be preferable, and it has the peculiar advantage of including the former, since, as appears from the passages of the Classical writers adduced by Lampe, Wets., and Tittm., παράκλητος is used not only of a person called in to plead one's cause, but of one who is a helper in any matter, or generally a patron. And as both these offices are centered in the PARACLETE (and may be said to include that of Teacher and Comforter) there can be no doubt that both are intended.

16. εἰς τὸν αἰῶνα] The best Commentators are agreed, that the context here limits the sense, so as to be synonymous with εἰς τέλος, 'to the end of life.'

17. τὸ πνεῦμα τῆς ἀληθ.] i.e., as the best Commentators explain, the author of all truth, the very truth itself (and the impartor of it), Gospel truth. There is, however, a reference to the Holy Spirit as being this Paraclete. See v. 17 & 26. From this passage, compared with the following one and xv. 26. xvi. 13. Matt. x. 20. Acts ii. 18 & 33. Rom. viii. 9. Gal. iv. 6. Phil. i. 19. 1 Pet. i. 11., the Personality and Divinity of the Holy Ghost is manifest, as well as His procession from the Father and the Son. See the excellent Notes of Lampe and Tittm. in Rec. Syn.

— ὁ κόσμος] i.e. the sensual, corrupt, and worldly-minded part of it. Οὐ δύναται λαβεῖν, i.e. in a manner, cannot receive it, since, from exclusive attention to worldly things, they neither understand, nor care about, spiritual gifts. And thus it happened, as is just afterwards said, that they have neither any perception nor any knowledge of the thing. Μένει, 'is [soon] to abide.'

18. οὐκ ἀφήσω ὑμᾶς ὀρφ. &c.] These words are variously interpreted. Some refer them solely to Christ's reappearance, and society with them, after his resurrection. Others take them in a figurative sense of Christ's invisible and spiritual presence. But it is best, with Tittm. and Kuin., to unite both interpretations. And this is supported by facts. For (as Tittm. ob-

serves) Christ did return literally to his disciples, after his resurrection, in a visible manner; and metaphorically, unseen, after his ascension to heaven; when also, as he promised in departing to heaven (see Matt. xxviii. 20), he was perpetually present with them by the gracious aid of his omnipotent power in the discharge of their Evangelical functions. He was always with them, and, in fact, gave them, when absent, greater aid than he had done when present. Ὀρφανός is properly an adjective, and may here be rendered destitute. It is used of those who are deprived of the aid and affection of relations or friends.

19. καὶ] 'and [then].' Θεωρεῖ, 'is to see, will see.' Θεωρεῖτε, 'ye will see me.' Ζῶν be for ἀναζῶ, and ζήσεσθε for ἀναζ. The words may be taken, in a metaphorical sense, of the spiritual life. Nay, both the physical and metaphorical senses may have been intended.

20. ἐν ἐκ. τῇ ἡμ. i.e. when the promise of the sending of the Paraclete shall be fulfilled. Ἐγὼ ἐν τῷ πατρὶ, &c. On this indissoluble union see v. 7. and Note.

21. ὁ ἔχων—ἀγαπῶν με] This is a repetition of the sentiment at v. 15. See also vv. 23 & 24. xv. 14. 1 Joh. ii. 5. iii. 18-24. Ἐχῶν here, as often elsewhere, denotes to have in mind, be acquainted with. To the passages adduced by Commentators may be added 1soocr. Nic. l. 1. τὴν εὐνοίαν τὴν πρὸς ὑμᾶς, ἐν τοῖς ἱεροῖς ἐνδείκνυσθε μᾶλλον ἢ ἐν τοῖς λόγοις.

— ἐμφανίσω αὐτῷ ἐμ.] This is by some understood literally, of Christ's personal appearance after his resurrection. But that interpretation (as Kuin. observes) is at variance with the explanation of the words at v. 23. It may be taken, with others, metaphorically, of an invisible and spiritual manifestation. Though so far as regards the disciples, both may be combined, as at v. 18.

22. Κύριε—κόσμῳ] This question, which, as Lampe observes, displays "ignorance proceeding from prejudice and conjoined with alarm, originated in misapprehension of our Lord's words, arising from the false notions they entertained of the Messiah's kingdom. "To this our Lord (observes Tittm.) answered not directly (because they would not have comprehended

- κρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει· καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ ποιήσομεν.
- 24 ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ. καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμός, ἀλλὰ τοῦ πέμψαντός με πατρός.
- 25 Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων. ^m ὁ δὲ πα- ^m Luc. 24. 49. ^m infr. 13. 26. ^m et 16. 7.
- 26 ράκλητος, τὸ Πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν. εἰρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδία, μηδὲ δει-
- 28 λιάτω. ⁿ ἡκούσατε ὅτι ἐγὼ εἶπον ὑμῖν· Ὑπάγω καὶ ἔρ- ⁿ Supr. 10. 22.

him) but merely assigns a reason for the distinction he would make between his disciples and the world, or turns their attention to what it specially behoved them to know and believe, namely, that not *He* only, but the *Father* would be perpetually with them by His grace and Holy Spirit, and that *then* they would understand all things necessary for them to know."

Before *τί γέγονεν* I have inserted *καὶ*, from many of the best MSS., some Versions and Fathers, and the Ed. Princ. It has been received by almost every Editor from Wets. to Scholz. There is a kindred construction at ix. 16. *καὶ τίς ἐστι, Κύριε, &c.*, where many inferior MSS. (with the received Text) omit the *καὶ*. Add 2 Cor. ii. 2. *καὶ τίς ἐστι, &c.* This forms one branch of that *generic construction*, by which *καὶ* is used with particles of interrogation; when it has always an intensive force.

23. *ἐλευσόμεθα καὶ μονὴν π. α. π.*] The Commentators adduce examples of the phrase *μονὴν ποιεῖν*, which they regard as synonymous with *ἐνεκεν*. But it is, in fact, a more significant expression, and denotes a *continued abiding*. Of course, it is to be taken in a metaphorical sense, and (as Kuin. observes) is meant to illustrate the *ἐμφανίσω αὐτῷ ἐμάντον* at v. 21. It is not proper, however, with Kuin., to regard *πρὸς αὐτόν ἔλ.* as only serving for ornament; since in the O. T. God is said to *come* to men, when he promises or bestows peculiar benefits on them; also to *dwell* or remain with those whom he specially favours; as also to *leave* and *depart* from those whom he ceases to benefit. This is strongly supported and confirmed by those passages of Plato and Philo cited in Recens. Synop.

Besides, God and Christ may be said to come by the *Holy Spirit*, whose temple (to use the words of Whitby) is the body of the Saints, 1 Cor. iii. 16. vi. 13.) and by whose indwelling they are made an habitation of God. Eph. ii. 22. By this Spirit the Father and Son dwell in all true Christians.

24. ὁ μὴ ἀγαπῶν—οὐ τηρεῖ] This is, I conceive, a resuming of what Christ was going to say when he was interrupted by Judas's question. It is meant to affirm the same truth negatively, and consequently there is implied the negative of *ἀγαπηθήσεται—ἐμάντον*, i. e. he will not have the love of myself and the Father,

the revealing and the other benefits resulting from thence. In the words following there must again (as I observed in Recens. Synop.) be supplied something to *complete* the sense, which is rather *hinted at* than fully expressed, namely, 'he therefore who rejects me, rejects the Father.' Οὐκ—ἀλλὰ may here (as often) signify *non tam—quam*, implying no more than community of participation in commanding.

25. ταῦτα λελάληκα &c.] The full sense is: "These instructions and consolations have I given you while present with you. At my departure the Holy Spirit will be your Teacher and Helper."

26. ἐν τῷ ὀνόματι μου] i. e. in my behalf, and in my place. Πάντα, i. e. all things important for you to know, respecting the counsels of God and the work of Christ for the salvation of men. Ὑπομνήσει, i. e. will bring to mind whatever having been said had been forgotten, or imperfectly understood and misconceived. Thus the two clauses import the communication of, or bringing to mind all necessary knowledge, and a rectification of all misconception.

27. εἰρήνην ἀφήμι—ὑμῖν] This is *not*, I conceive, (as many learned Commentators suppose) a mere form of farewell, but a solemn and affecting valediction and benediction, as of a man about to leave his friends for ever. Τὴν ἐμὴν εἰρ. seems added in further explanation and confirmation of the *εἰρήνην* just before. Ἀφήμι is employed suitably to the imagery, and alludes to a dying man as bequeathing. The *ἐμὴν* taken in reference to the subsequent clause, is *emphatical*, and suggests that this peace is given by Christ alone. The words of that clause are exegetical of the preceding, and suggest a comparison not between the *mode* of giving (for *καθὼς* has often a very lax sense) but between the *kind* of gifts; the *world* (as Gerhard observes) conferring external, empty, and transitory peace; Christ bestowing internal and spiritual, firm, stable, and solid peace. Of the superiority of internal peace to all external advantages the ancient Philosophers copiously dilate, as appears from the citations in Recens. Synop.

28. Our Lord concludes by the same exhortation as that with which he had commenced this sublime address; after which, adverting to what he had said of his departure from them, he urges that their love of Him should make them rather

χομαι πρὸς ὑμᾶς. εἰ ἡγαπᾷτέ με, ἐχάρητε ἂν ὅτι εἶπον·
πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατήρ μου μείζων μου
ἐστί. ὁ καὶ νῦν εἰρήκα ὑμῖν πρὶν γενέσθαι· ἵνα ὅταν γέ- 29
νηται, πιστεύσητε.

ῬΟὐκ ἔτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ 30
τοῦ κόσμου [τούτου] ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν.
ἄλλ' ἵνα γινῶ ὁ κόσμος, ὅτι ἀγαπῶ τὸν πατέρα, καὶ 31
καθὼς ἐνετείλατό μοι ὁ πατήρ, οὕτω ποιῶ. ἐγείρεσθε,
ἀγωμεν ἐντεῦθεν.

XV. ἘΓΩ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ 1
μου ὁ γεωργός ἐστι. πᾶν κλήμα ἐν ἐμοὶ μὴ φέρον 2

rejoice than grieve thereat. To use the words of Tittm. "our Lord also tells them that he is going, not *any where*, not to some distant region of the world (as some of the disciples fancied, xiii. 36.) but to the Father, to resume the majesty and glory he had before the creation of the world; and that from him he would send to his disciples his Holy Spirit, and be their present and omnipotent aider and helper."

28. ὅτι ὁ πατήρ—ἐστίν.] On the true sense of these words (which have staggered many orthodox Commentators, and have been abused by the Unitarians to impugn the doctrine of Christ's divinity) see the invaluable annotatory matter introduced from Lampe, Zanchius, and Tittm. in Rec. Syn. in which it is shown in *what respects*, and in *what sense*, Christ might be said to be inferior to the Father. But the matter, on so awful a subject, admits not of abridgment, and its length permits it not to be here introduced. Suffice it to remark, that the very mention of the comparison implies the fallacy of supposing Christ to have been a mere man.

29. εἰρηκα] scil. τούτο, i.e. 'his departure and the sending to them of the Paraclete.' Πιστ. must, as before, be taken of *confirmation* in faith.

30. οὐκ ἔτι π. λαλ.] As this is suspended on the *ἔρχεται γὰρ* &c., it is plain that the sense requires not *will*, but *shall*, i.e. I shall not have opportunity to discourse much with you. On the *ἄρχων τοῦ κόσμου τούτου* see Note on xii. 31. The words ἐν ἐμοὶ οὐκ ἔχει οὐδέν are by the best Commentators admitted to mean 'hath no power,' 'will have no effect against me,' viz. in frustrating the plan of salvation. 'Ἐν ἐμοὶ may literally be rendered 'in respect of me.' These words were made good by the event. See Acts ii. 23.

Τούτου after κόσμου is omitted in very many of the best MSS., Versions, and earlier Fathers, and is cancelled by almost every Editor from Wets. to Scholz, being supposed to have been introduced from xii. 3. But it is perhaps more likely to have been omitted by accident, especially as the idiom (on which I have treated at xii. 3) almost demands the Article. And yet that is too minute a propriety to have been known to the scribes, or even some ancient Critics.

31. ἀλλ' ἵνα γινῶ &c.] Here (as often before *ἵνα* and such particles) something is left to be understood, and may be variously supplied. *Render*, "the purpose of all that shall happen is

to evince my obedience to the Father." This sense of *ἀγαπῶ* is required by the words *καθὼς ἐνετείλατό* &c.

XV. Commentators are not agreed as to the place where the remaining portion (Ch. xv., xvi., xvii.) of Christ's discourse was delivered. Many think it was pronounced somewhere on the way from Jerusalem to Gethsemane. But of this there is no proof, and, from the nature of the discourse, little probability. Nay, the words of Ch. xviii. 1. *ταῦτα εἰπὼν ἐξῆλθε—ἦν κήποι* plainly shew that the words cannot have been delivered, as some imagine, at Gethsemane, nor on the road thereto; but (as Glass, Pearce, Lampe, Dodd., Kuin., Knapp, and Tittm. maintain) in the *guest chamber*, after having risen from table, and previous to the departure. In this resumption of the foregoing discourse our Lord, loath to part with his faithful followers, enlarges on, and further illustrates the same topics.

1. ἐγὼ εἰμι ἡ ἄμπ. ἡ ἀληθ.] This similitude (probably suggested by the wine on the table) was a not uncommon one. It is often used in the O. T., of the Jewish people and Church, and, as appears from the Rabbinical writers, was sometimes taken to designate the *Messiah*. Our Lord, it may be observed, means here the *trunk* of the vine. On the exact sense of *ἀληθ.* Commentators are not agreed. It is best explained by Euthym. *ἡ τὴν ἀλήθειαν* [I conjecture *τῇ ἀληθείᾳ*] *καρποφοροῦσα*. The force of the Article here is the same as in ὁ ποιμὴν ὁ καλός, x. 14. where see Note. In calling God the *γεωργός* (i.e. *ἀμπελοργός*, genus for species) Christ follows the usage of the O. T. See Is. v. 1—7. Jer. ii. 21. Ps. lxxx. 8—11.

2. ἐν ἐμοὶ] 'belonging to me,' i.e. considered as the trunk. Sub. *ὅν* for ὅ ἐστι, like *φέρων* for ὅ φέρει. By the branches are meant *Christian professors*. *Ἀλγεῖ*, 'cuts it away.' Opposed to which, by *paronomasia*, is *καθαίρει*, which means *purgat*, i.e. by ridding it of those useless shoots which most abound in the best trees. "Thus (says Lampe) the purity of the soul is promoted, when the heart is circumcised, when the body of sin is more and more destroyed (Rom. vi. 6.), when ignorance is removed, errors corrected, and vice eradicated, and when the excessive luxuriance, either from irregular desires, external prosperity, or mental inflation, is checked." On the difference between the works of mere nature and those produced under the Gospel, see Recens.

- καρπὸν, αἶρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει
 3 αὐτό, ἵνα πλείονα καρπὸν φέρῃ. ἤδη ὑμεῖς καθαροὶ ἐστε ^{r Supr. 13.}
 4 διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. μένετε ἐν ἐμοί, καὶ γὰρ
 ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ'
 5 ἐαυτοῦ, ἐὰν μὴ μένῃ ἐν τῇ ἀμπέλῳ· οὕτως οὐδὲ ὑμεῖς,
 κλήματα. ὁ μένων ἐν ἐμοί, καὶ γὰρ ἐν αὐτῷ, οὗτος φέρει
 καρπὸν πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.
 6 ἂν μὴ τις μένῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα, καὶ
 7 καίεται. ^{s Matt. 3.} ἐὰν μένητε ἐν ἐμοί, καὶ τὰ ῥήματά μου ἐν ^{10.}
 ὑμῖν μένῃ, ὃ ἐὰν θέλητε αἰτήσεσθε, καὶ γενήσεται ὑμῖν. ^{et 7. 19.}
 8 ἐν τούτῳ ἔδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέ-
 9 ρητε, καὶ γενήσεσθε ἐμοὶ μαθηταί. Καθὼς ἡγάπησέ με ὁ
 πατήρ, καὶ γὰρ ἡγάπησα ὑμᾶς· μένετε ἐν τῇ ἀγάπῃ τῇ
 10 ἐμῇ. ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ
 ἀγάπῃ μου· καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρός μου
 11 τητέρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. ταῦτα λελάληκα

Synop. and an apposite passage, which I have there adduced from Plutarch. By πλείονα καρπὸν is meant not only more fruit, but, by implication, better. See Lampe.

3. ἤδη—ὑμῖν] From V. 3—17. Christ gives the application of the comparison, showing to what kind of vine branches they were to be referred, and the duties suitable to that state. (Lampe.) By καθαρὸν is here meant freed from ignorance, error, and prejudice, and therefore capable of bearing spiritual fruit. They were then, in a great measure, purified; though they were soon afterwards to be made quite so by the efficacy of the Holy Spirit soon to be manifested. Hence in the next v. Christ exhorts them not to break the mutual conjunction between them and himself, but constantly cultivate it, as He should on his part preserve it for ever.

4. καὶ γὰρ ἐν ὑμῖν] Sub. μένω from the preceding μένετε. Thus the καὶ is for καὶ οὕτως, (as in vi. 56. and 1 Joh. iv. 15.) so also.

— καθὼς τὸ κλῆμα—μένετε] Here is another argument to union, deduced from the highly beneficial effects of it. The similitude is nearly akin to the former. As the branches receive all their life and efficacy from the trunk, so must they adhere to Christ and his injunctions, if they would produce spiritual fruit. Ἀφ' ἐαυτοῦ, 'by its own virtue.'

5. χωρὶς ἐμοῦ] 'apart, separate from me.' Οὐδὲν ποιεῖν οὐδέν, i.e. cannot bear much fruit.

6. ἐβλήθη ἔξω] The best Commentators are agreed that the Aorist is here for the Future, or rather the Present, as being used of what is customary. Τὸ κλῆμα, i.e. the branch which has been separated from the trunk. The καὶ before ἐξηράνθη is not put (as some imagine) for the relative, but αὐτό is understood. At συνάγουσι sub. ἄνθρωποι. The αὐτά is used for αὐτό, populariter.

Before πῦρ many MSS. and some early Edd. add the Article, which is admitted by Matth., Griesb., Knapp., Tittm., Vat., and Scholz; but without sufficient reason; for the same phrase occurs without the Article at Matt. iii. 10. vii. 19. Lu. iii. 9. There are also many other passages where the Article is not found whenever πῦρ is used of fire generally, as here. But when it is used of any particular one, (as the fire of Hell) the Article is used, especially when applied to the fire in any house, the reason for which is, that there was generally but one such.

7. ἐὰν μένητε—γενήσεται ὑμῖν] Here is another argument for the preservation of this communion, in stating which the foregoing general enunciation, μένετε ἐν ἐμοί, is further expressed by καὶ τὰ ῥήματα—μένετε; and as the former denotes continuance, in communion in general, so this denotes, specially, steadfastness in assenting to and accepting the doctrines and instructions of Christ, especially in the present discourses, wherein he taught them the nature of his person and office. The benefit promised in ὃ ἐὰν—ὑμῖν, is nearly allied to that at Matt. xxi. 21. where see Note. The whatever must, of course, be limited to whatever is necessary for the purpose adverted to in the preceding and following verses, namely, their bringing forth much fruit, and the promotion thereby of the glory of God.

8. ἔδοξάσθη] The Aorist is here taken as at V. 6., where see Note. ἵνα is put for ὅτι, quod, as iii. 23. iv. 17. and often. The καὶ is not, as most Commentators suppose, for οὕτως or ὅτε, but we must repeat ἐν τούτῳ from the preceding clause. So xiii. 35. ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε. By γενήσεσθε is meant really be. See Note supra xiii. 19. On the doctrine included in this verse see Tittm. in Recens. Synop.

9—11. καθὼς ἡγάπησέ με &c.] Christ here proceeds to remind them of his own singular

ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μείνῃ, καὶ ἡ χαρὰ ὑμῶν
 πληρωθῇ. ^a αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλ- 12
 λήλους, καθὼς ἠγάπησα ὑμᾶς. ^b μεῖζονα ταύτης ἀγάπῃ 13
 οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων
 αὐτοῦ. ὑμεῖς φίλοι μου ἐστέ, εἰάν ποιῇτε ὅσα ἐγὼ ἐντέλ- 14
 λωμαι ὑμῖν. οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δούλος οὐκ 15
 οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἵρηκα φίλους, ὅτι
 πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς μου, ἐγνώρισα ὑμῖν.
^c οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ 16

^a Supr. 12.
^b Eph. 5. 2.
^c 1 Joh. 3.
 11, 16.
 et 4. 21.
 1 Thess. 4.
 9.

^x Matt. 22.
 12.

love to them, and holds out for their imitation his own example in doing the work of the Father. *Kathōs* and *kal* may be rendered *quantopere—tantopere*. (Tittm.) Others, as Lampe, take the sense to be *as—so*. Others, again, take the *kathōs* to signify *since*; and the *kal* they regard as a simple copula; which would require a comma after *ὑμᾶς*. But the foregoing interpretation is preferable. The words *μείναι—εἶναι* are explained by most Commentators, 'continue in the love of me,' or 'to love me.' But that sense can only be tolerated, on the change of punctuation just mentioned. *Both*, however, are liable to much objection. And it is better, with others, to suppose the sense to be, 'Continue to be beloved by me,' 'keep your place in my affections.' This interpretation is satisfactorily established by Campl.

Then are mentioned the *means* by which they shall continue to possess his love, namely, by keeping *His* commandments after the example which He had set them, by keeping His Father's.

11. *ἵνα ἡ χαρὰ—πληρωθῇ* i. e., as the best Commentators explain, that *my* joy in you [at your love, faith, and obedience] might be enduring, and that *your* joy [in continuing in my love] may be complete and perfect.' See xvi. 24 & 33. xvii. 13. [1 Joh. i. 4. 2 Joh. xii. *Χαρὰ ἐν ὑμῖν* denotes 'joy felt on your account.' Tittm. has ably shown how the words may, by accommodation, be applied to the Pastors and Teachers of the Church of Christ in every age.

12. *αὕτη ἐστὶν—ὑμᾶς*] These words are meant to show what sort of love is evinced by Him to them, and consequently expected in return. A similar argument is used at xiv. 5 & 21. See also Matth. xx. 28. Rom. v. 7 & 8. 1 Joh. iii. 16. As instances of this degree of attachment from a friend, Grot. adduces the cases of Pylades and Orestes, and Damon and Pythias. I would add the yet more opposite one of Alcestis, so finely represented in the inimitable drama of Euripides. See v. 155. *πῶς δ' ἀνμᾶλλον ἐνδεχαιρό τις Πόσιον προτιμᾶσι, ἢ θέλουσ' ὑπερθανεῖν*;

14. Here Christ shows *how* that friendship may be evinced, namely, as in the love before mentioned, by keeping his commandments.

15. *οὐκέτι ὑμᾶς—ἐγνώρισα*] The sense here is not very clearly developed, and may best be expressed by the following translation and paraphrase. '[I say friends] for I no longer style you servants, for the servant [differeth from the friend inasmuch as he] knoweth not what his master doeth, i. e. his plans of action. But you I call friends, [and well I may] since whatsoever

I have learned from my Father I have made known to you, thus treating you with the most unreserved confidence.' Some exceptions have been made to the words taken in their ordinary and full acceptation, by several recent Commentators, who, because Christ had before (Lu. xii. 4.) called them his friends, and had always treated his disciples with affability and kindness, would take *οὐκέτι* for *οὐκ*, and *λέγω* in the sense of a Preterite, *per Enallagen*! But that is a figure not to be resorted to *ad libitum*, and as a *θεός ἀπὸ μηχανῆς* in cases of difficulty. And the use of *οὐκέτι* for *οὐκ* is somewhat precarious. Lampe's arguments for the common interpretation, though not all equally cogent, are yet sufficient to defend it. Our Lord had certainly, up to this time, (agreeably to the custom of the Jewish Rabbies) called them servants, though he had not treated them as such. And the term is susceptible of a milder interpretation, considering the connexion of disciple with master; and thus it is interchanged with *διδάκονος* at Joh. xii. 26. The words of Luke will only prove that Christ addressed them as friends. And certain it is that He had never before expressly styled them his Friends.

From xvi. 12. it is clear, that the *πάντα* must (as the best Commentators are agreed) be understood restrictively, i. e. of all things proper for them then to know. The disciples here present were (as Tittm. observes) the *esoteric*, those *interioris admissionis*, as opposed to the *exoteric* the *οἱ ἔξω*. Compare Matth. xiii. 11. Mark xiii. 11. Lu. viii. 10. With the former he used the most unreserved communication.

16. *οὐχ ὑμῖς—ὑμᾶς*] This is meant to excite them to gratitude and obedience, as showing them that the obligation was all on *their* side. For *ἐκλέγεσθαι* may here (as often) be taken not so much of *choice*, as of the *love* which it implies; antecedent being put for consequent; as Mark xiii. 20. Acts xlii. 17. 1 Cor. i. 27 & 28. Eph. i. 4. James ii. 5. *Τιθεῖναι*, like the Hebr. *עָנָה*, and the corresponding terms in most languages, has often the sense *appoint*. *Ὑπάγχετε* is regarded by most Commentators as pleonastic. It is not, however, quite so, but conveys a notion of *zeal* in the discharge of their functions as Apostles or Teachers. For that is what is meant by the *καρπὸν φέρ*. The words *καὶ ὁ καρπὸς ὑμῶν μένῃ* point at the *ulterior* effects of these labours to succeeding ages, and which, judging by events, we *now know* must endure unto the end of the world. In the words following the *ἵνα* denotes *event, result, or consequence*. The sense is: 'Thus it shall happen, that whatever ye shall ask the Father,' &c.

ἔθηκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε, καὶ ὁ καρπὸς ὑμῶν μένη· ἵνα ὁ ὅτι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δῶ ὑμῖν. ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπάτε ἀλλήλους.

18 Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσχετε ὅτι ἐμὲ πρῶτον
19 ὑμῶν μεμίσηκεν. ^γ εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστὲ, ἀλλ' ἐγὼ ἐξε-
λεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσ-
20 mos. ^α μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν· Οὐκ ἐστι δούλος μεῖζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον
21 τηρήσουσιν. ^α ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασι τὸν πέμψαντά με. ^β εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἀμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν

17. In this verse our Lord, I conceive, means to say, that He has given them the injunctions he has, with the hope and trust that they will so fulfil them as to love each other; concord being essential to their spiritual success.

18. From the above injunction of *mutual love*, our Lord passes to the kindred subject of the *hatred of the world* towards them, forewarning them of the evils they would have to endure in his cause, exhorting them to patient endurance, and consoling them by reminding them of the treatment *He* had experienced in his own case; q. d. 'If my blameless and most beneficial life could not shield me from the hatred and mortal persecution of the world, (i. e. of the unbelieving and wicked part of it) so neither will your's protect you.' Many Commentators take *γινώσχετε* as an *Imperative*, in the sense *reflect, consider*. But the common view, by which it is considered as an *Indicative*, is most natural. *Πρῶτον* is manifestly an *adverb* for *πρότερον*, as Campb. has convincingly shown. But it is strange that he should have styled the interpretation 'your Chief' a *novel* one, and introduced by Dr. Lardner; whereas, as appears from Lampe, and even Pole's Synopsis, it was adopted by many antient Fathers and modern Commentators uninterruptedly down to the time of Lardner. The Doctor's memory certainly *did* deceive him. But in *such* a case no memory should be relied on, but reference be made to books. It was, indeed, the want of that diligent reference to the labours of other men, that preference of drawing from the ample, but not always well assorted, stores of his own capacious mind, and that excessive reliance on a judgment by no means in proportion to his acuteness and penetration, which has much detracted from the value of Dr. Campbell's excellent work.

19. *εἰ ἐκ τοῦ &c.*] 'Εκ τοῦ κόσμου εἶναι signifies 'to be conformed to the world.' So *ἐκ τοῦ Θεοῦ* or *διαβόλου*, &c. For (as Grot. observes) the *ἐκ*, as it denotes *descent from*, so it may very well import *affinity to*.

20. *οὐκ ἐστι δούλος*, &c.] Compare Matt. x. 24. Joh. xiii. 16.

— *εἰ τὸν λόγον—τηρήσουσιν*] The sense of these words seems to be directly contrary to that

which the context requires. To remove this difficulty, some would take *τηρεῖν* for *πατατῆρεῖν*. But for that sense of *τηρεῖν* with *τὸν λόγον* there is no authority. The same remarks will apply to that method of interpretation (objectionable on other grounds) which is founded on the use of *εἰ* to signify *as*. The best mode of removing the difficulty hitherto propounded is that of Kuin. and Tittm., who assign the following sense. 'If they had admitted and observed my doctrine, they would admit and observe your's.' Yet it involves such an anomaly of language as we may reasonably hesitate to ascribe to the Evangelist; because, though inattentive to the nicer properties of the language, yet he no where so openly sets all rules at defiance. Not to say that the use of the tenses in the *antithetical* clause forbids this. If we would arrive at the truth, we must not tamper with the sense of any word, nor with the proper force of the tenses, but seek some mode of explanation which may involve any such anomaly. This may, I conceive, in the present instance, be done by considering the *affirmative* enunciation as dependent on the *hypothetical* *εἰ* as meant to imply also its *negative*, i. e. 'If they have not observed my words, neither will they observe your's.' On examination, I find that Euthym. and some of the early modern Commentators took the words as equivalent to a negative sentence; but how this arose, they seem not have been aware.

21. *διὰ τὸ ὄνομά μου*] 'on my account,' 'for your attachment to me.' And, therefore, what they do to you I regard as done to myself. *Οὐκ οἶδασι*. This imports not involuntary ignorance, but wilful blindness as to the true nature of the evidence of a Divine legation.

22. *εἰ μὴ ἦλθον &c.*] The words of this v. are exegetical of the preceding, and our Lord (as Lampe observes) 'therein encounters a tacit argument in excuse of the persons in question, that they sinned from ignorance. This he overturns, by showing that their ignorance and perverseness were inexcusable, because sufficient means for the attainment of a knowledge of the truth had been provided both by internal and external evidence, in doctrines and in miracles.' 'Ἀμαρτ. must not be taken (with many) of *sin* in

οὐκ ἔχουσι περὶ τῆς ἁμαρτίας αὐτῶν. ὁ ἐμὲ μισῶν καὶ τὸν²³
πατέρα μου μισεῖ. εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς, ἃ²⁴
οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ
ἐωράκασι, καὶ μεμισήκασι καὶ ἐμὲ καὶ τὸν πατέρα μου.

^c Psal. 35.
^{19.} et 60. 5.
^d Supr. 14.
^{9d.}
^{Infr.} 16. 7.
^{Luc.} 24. 49.

ἃ²⁵ ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ²⁵
αὐτῶν, Ὅτι ἐμίσησάν με ὡρεάν. ὅταν δὲ ἔλθῃ ὁ²⁶
Παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ
Πνεῦμα τῆς ἀληθείας, ὁ παρὰ τοῦ πατρὸς ἐκπορεύεται,

^e Act. 1. 21.
^{et} 5. 32.

ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ· ἔκαι ὑμεῖς δὲ μαρτυρεῖτε,²⁷
ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.

XVI. Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε. 1
ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς 2
ὁ ἀποκτείνας ὑμᾶς, δόξῃ λατρεῖαν προσφέρειν τῷ Θεῷ.

general, but of the sin in question, that of reject-
ing the Messiah. From the antithetical clause
νῦν δὲ ἔχουσι, &c. it appears that the sense *here*
is, 'they would have been, comparatively, inno-
cent of the sin,' 'there would have been some
excuse for them.'

23. ὁ ἐμὲ μισῶν—μισεῖ] This is meant to in-
dicate, under a *general* assertion, the sinfulness
of their conduct, namely, that their hatred and
rejection of Him and his mission, and injurious
treatment of Him, was, in fact, done to His
Father. In the next v. the assertion of v. 22. is
resumed, (the words of v. 23. being in some
measure parenthetical) and the *proof* of Divine
mission from *miracles* is adverted to. Then a
conclusion is drawn. Or, as Lampe observes,
"we have a *conditional proposition* so assumed
that, from a refutation of the antecedent, there
results a refutation of the consequent." The sense
may be thus, more plainly, expressed: 'But now,
although these miracles have been wrought be-
fore their eyes, yet they have only produced
hatred and injurious conduct towards me, a
conduct (agreeably to the foregoing assurance)
directed against my Father likewise.' In this is
implied the *consequence* above expressed at v. 22.
πρόφασιν οὐκ ἔχουσι περὶ τῆς ἁμαρτίας αὐτῶν.
By *ἔργα* are here meant not the *doctrines*, as
some interpret, nor the *miracles and doctrines*,
as others imagine, but simply the *miracles*, as
the ancient Commentators and, of the modern
ones, Tittm. maintain.

25. ἀλλ' ἵνα πληρωθῇ] The older Commen-
tators maintain that the sense is, 'But this is
come to pass that the Scripture might be ful-
filled;' while the later and more eminent ones
are of opinion that the *ἵνα* is here, as often,
eventual, and that the sense is: 'Now by this
having come to pass the words written in the
Law were made good.' The words in question
were properly spoken of the enemies of David.
But as David was a type of Christ, so they are
accommodated to Him. Tittm. observes that
the saying of Scripture is confirmed by expe-
rience, namely, that, in return for love, hatred,
instead of benefits, *ill turns* are often repaid.

26. ὅταν δὲ ἔλθῃ ὁ παράκλη.] The connexion
here is uncertain; but it is most probable, (as
Kuin. and Tittm. suppose) that the words were
spoken with the view of softening an ungrateful

communication, by a promise of Divine assist-
ance, and the aid of the Holy Spirit; q. d.
'Though rejected by the multitude, I am acknow-
ledged as Messiah by the Father, who, in proof
of this, will shortly send you the aids of the
Holy Spirit.' On the *going forth* of the Para-
clete, as truth from the Father, Tittm. ap. Rec.
Syn. has much excellent matter, to which I must
be content to refer my readers.

— μαρτυρήσει περὶ ἐμοῦ] This is explained
by almost all recent Commentators of confirming
by arguments what has been taught. Thus the
sense is: 'The Holy Spirit will cause that my per-
son, fortunes, counsels, deeds, and works, shall
be more and more known,' or, as it is said in xvi.
14. ἐκεῖνος ἐμὲ δοξάσει. The words, however,
cannot admit of that sense; and that the usual sig-
nification of μαρτυρεῖν is here to be adopted, is
plain from the next verse; for we can hardly
suppose the word used in two such different
senses in so short a space. The true interpreta-
tion seems to be that of the antients and earlier
moderns, i. e. 'the Holy Spirit will bear witness
to my Messiahship by the miraculous Spiritual
gifts with which he will endow believers in me.'

27. To the testimony of the *Holy Spirit* Christ
adds that of the *apostles and disciples* themselves,
who were, in all respects, qualified to bear ir-
refragable testimony to the person, character, and
actions of Christ, as having been with him from
the beginning of his Ministry; a testimony so
much the more weighty, since it was, in the case
of some, confirmed by personal miracles, and in
others brought forward in writing, by the Gospels.

XVI. 1. ἵνα μὴ σκανδ.] Those were said
σκανδαλισθῆναι, who, either stumbling at the
external poverty and lowliness of our Lord,
formed a wrong judgment of him, and at least
doubted of his Divine mission; or who, though
convinced of it, suffered themselves to be so
influenced by the apprehension of evil, as to
abandon their Christian profession. (Tittm.)

2. ἀποσυναγώγους π.] See Note on ix. 22.
'Ἀλλὰ, quin imò, nay. 'ἵνα for ὅτε, as often.
'ἔρχεται,' is coming,' 'will soon come.'

— λατρεῖαν προσφέρειν.] Λατρεῖαν pro-
perly signifies to serve any one as a slave. But
in the N. T. and LXX. it is always used to de-
note the offering of sacrifice, and rendering wor-
ship and service of any kind. The sense is: 'he

- 3 καὶ ταῦτα ποιήσουσιν [ὑμῖν,] ὅτι οὐκ ἔγνωσαν τὸν πατέρα ^{f Supr. 15. 21.}
 4 οὐδὲ ἐμέ. ^{g Matt. 9. 15.} ^{h Marc. 2. 19.} ^{i Luc. 5. 34.} ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα, ὅταν ἔλθῃ ἡ
 ὥρα, μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν. ταῦτα δὲ
 5 ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην. νῦν δὲ
 ὑπάγω πρὸς τὸν πέμψαντά με—καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ
 6 με· Ποῦ ὑπάγεις; ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη
 7 πεπλήρωκεν ὑμῶν τὴν καρδίαν. ἀλλ' ἐγὼ τὴν ἀλήθειαν
 λέγω ὑμῖν· συμφέρεи ὑμῖν ἵνα ἐγὼ ἀπέλθω. εἰ γὰρ ἐγὼ
 μὴ ἀπέλθω, ὁ Παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· εἰ
 8 δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. καὶ ἐλθὼν ἐκείνος
 ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ
 9 περὶ κρίσεως. περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς

may think he is rendering an acceptable service to God.' Here Lampe aptly adduces the following sentiment of a Rabbinical writer: "Omnis effundens sanguinem improborum aequalis est illi qui sacrificium effert." "These and such like adages (says Campb.) show how justly the Jews are represented by our Lord." The greatest enormities recorded in Josephus were perpetrated by the *Zelotæ*. Doddr. thinks there is here an allusion to such sort of deeds as the assassination of Paul, planned by the forty conspirators, (see Acts xxiii. 14. sq.) and in which they gloried.

3. καὶ ταῦτα—ἐμέ] This is meant to trace such conduct to its original source, and to suggest consolation to themselves, as suffering in the cause of God and Christ. See xv. 21. Ὑμῖν after ποιῆσ, is omitted in very many MSS., Versions, Fathers, and early Edd., and is, with some reason, cancelled by Matth., Griesb., Tittm., Vat., and Scholz.

4. ἡ ὥρα] i.e. the time for suffering such calamities.

—ταῦτα—οὐκ εἶπον] By ἐξ ἀρχῆς is meant the beginning of Christ's ministry. And in using the expression ὅτι μεθ' ὑμῶν ἦμην our Lord speaks of himself as *already departed*, since he is on the point of leaving them. Of this there are several examples in the Classical writers; e.g. Eurip. *Alcest.* 281. οὐκ ἐτι δὴ μήτηρ σφῶν ἐστιν, 399. οὐκ ἐτι οὐσαν οὐδὲν ἀν λέγοις ἐμέ, & 402. οὐδὲν εἰμ' ἐτι. Since our Lord had apprized his disciples of the persecutions they would have to undergo on account of their Christian profession, we may take the οὐκ εἶπον (as many do) *restrictively*. Or rather as ταῦτα may very well mean the things which should befall them after their Lord's departure, and as Christ had no where dwelt on those evils, so that may be the sense here. This, indeed, is placed beyond doubt by the words following, which suggest the *reason* why Christ did not do it; namely, because he was then *with them*, to comfort and support them, and himself to bear the brunt of those trials.

5. νῦν δὲ ὑπάγω &c.] The Commentators are not agreed on the scope of these words, and consequently differ on the punctuation. They are generally considered as containing a new subject, namely, that of his departure, (see Lampe) and the following sense is assigned: 'But now

that I am going to Him who sent me, none of you asketh, &c. But thus the καὶ is *silenced*; and the sentiment in the preceding words ταῦτα δὲ—εἶπον is left very deficient. And though δὲ has sometimes a transitive force, yet the context must decide *where* that is to be ascribed. It is better (with Grot., Wakef., Kuin., Tittm., and Vat.) to suppose the words to be connected with the preceding clause. Thus the δὲ will be, as very often, *adversative*. There is, however, something left, *per aposiopesis*, to be supplied, q. d. 'And therefore I have thought it necessary to tell you,' or something similar. The καὶ in the words following signifies 'And [yet], i.e. though I am going'; a signification frequent in St. John's writings. By ἐρωτᾷ is meant *νῦν ἐρωτᾷ*; for they had asked *before*. The disciples are, however, I conceive, reproved, not so much for not *then* asking, as for the feeling which occasioned it, namely, *sorrow*. This is hinted at in v. 6. Their sorrow was blameable, as proceeding from *want of reflection* on the causes of his departure, the place whither he was going, and the *purpose* of it, though these had been before suggested to them. However, our Lord in vv. 7-11. again adverts thereto, and in plainer terms.

7. συμφέρεи ὑμῖν] On the highly beneficial effects to the Apostles of Christ's departure, see Tittm. ap. Recens. Synop. "The Holy Spirit (observes he) effected much more in them than Christ himself had done, (see v. 12, 14, & 16.) imparting to them a more complete knowledge of Christ than what He himself could communicate, and also many other excellent gifts necessary for their Apostolic function; supplying eloquence irresistible, the power of working the most illustrious miracles for the confirmation of their testimony concerning Jesus, and rendering their imbecile and timid minds strong (nay, invincible) to all the terrors of their adversaries." "It was (says Euthym.) the pleasure of the Holy Trinity that the Father should draw them to the Son, the Son should teach them, and the Holy Spirit perfect them. Now the two first things were already completed, but still it was necessary for the third to be accomplished, namely, the being perfected by the Holy Spirit."

8. ἐλέγξει—κρίσεως] This is a passage of considerable difficulty, and therefore it is no wonder that the Commentators should not be

ἐμέ· περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω, ^h 12
καὶ οὐκ ἔτι θεωρεῖτέ με· ^h 11 περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων ^h 11
τοῦ κόσμου τούτου κέκριται.

Ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστά- 12
ζειν ἄρτι· ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ⁱ 14
ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ²⁵
ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα

agreed on its sense. Some take τὸν κόσμον to mean the world at large; others, the Jews only. And according as they adopt one or the other view, they assign to the passage either a general, or a particular sense. The former is ably supported by Lampe: and the latter is maintained by most recent Commentators, especially Kuin. and Tittm., who assign the following as the sense: 'He will show clearly, 1. the great sin of the Jews in rejecting me, by the conversion of many thousands of Jews through the effusion of the Spirit; 2. that I was really just and innocent, by teaching through the Apostles that God hath received me into heaven; 3. that the opposition made to me by the rulers of this world is in vain, as my religion will prevail; and that their policy will be judged and condemned.' This seems, from the following vv., to be the most correct view. But exception may be taken to some points of the exposition, and others may be doubtful. For since (as Mr. Rose ap. Parkh. in v. has seen) "whether the world be taken in its limited, or in its restricted sense, it is to be its own judge, the sense of ἐλέγξει must be convince, not convict; those two terms, when applied to a fault, only differing in this, that the individual may be himself convinced of his fault, but is convicted of it in the judgment of others." How this conviction was effected, and to what extent, is taught us by the N. T. and the early Ecclesiastical writers. See Acts ii. 14. By the ἀμαρτία is meant not only the sin of unbelief, but of persecuting and finally crucifying the Lord of life, and endeavouring to suppress the religion of God.

With respect to the meaning of περὶ δικαιοσύνης, all the best Commentators are agreed that it must belong to Christ, περὶ denoting quod attinet ad: and, taken in conjunction with the words following, δικαιοσύνη must, as the best Commentators (especially Tittm.) think, denote the innocence and holiness of Jesus, the Author of justification by his blood. The proof of this (adverted to in the words following) was his going to His Father in heaven, evinced by his resurrection, and also by his sending the Holy Spirit with miraculous gifts. See Acts ii. 2. sq. xvii. 31. Rom. i. 4. 1 Cor. xv. 14. sq. In περὶ κρίσεως the περὶ must be taken in the same sense, and the purport of the phrase be determined by the words following, which show it to be the Divine judgment and condemnation, i. e. the condemnation of the unbelieving part of the world, whether Jews, as at first, or Heathens. The certainty of this is hinted at v. 11. by the mention of the condemnation of the ὁ ἄρχων τοῦ κόσμου, which expression does not, I conceive, denote the body of the Jewish rulers, chief priests, &c. &c., as most recent Commentators maintain; but (as I have shown is also the sense

at xii. 31.) Satan. For by the manifestation of the Holy Spirit in all His miraculous gifts and wonderful effects, the Author of sin was condemned, and his power subverted. And if he was condemned, so would his followers, whether Jews or Gentiles, be condemned, and judgment and punishment be executed on them, both in this world and in the next. At the same time, the passage may, by accommodation, be applied to the operation of the Holy Spirit on the hearts of men in every age. See the excellent observations of Mr. Scott.

12. πολλὰ] 'many other doctrines,' namely, as the Commentators say, the abrogation of the Ceremonial law, the removal of the distinction between Jews and Gentiles. But there is reference, no doubt, also to those more mysterious and spiritual doctrines, such as justification by faith, which the Spirit of truth afterwards revealed to St. Paul. βαστάζειν, like the Latin *ferre*, often signifies (as here) to comprehend; and the same metaphor is found in our *understand*.

13. ἐκεῖνος] Spoken emphatically to denote the Paraclete before mentioned, v. 7. In τὸ πνεῦμα τῆς ἀληθ. there is (as Grot. observes) the figure πρὸς τὸ σημαίνον. It is, however, of more importance to remark on this among so many other proofs in this Gospel, of the personality of the Holy Spirit, namely, from personal actions being ascribed to him.

— ὁδηγ. ὑμᾶς εἰς πᾶσαν τὴν ἀλ.] In Recens. Synop., I preferred to the common version that of Campb., Wets., and Newc., 'into all the truth.' This, I have since found, is adopted by Bp. Middleton, who remarks that ἀλήθεια here denotes not truth universally, but only in reference to the particular subject. He does not seem, however, to have been aware that the force of τὴν ἀλ. had been long ago pointed out by Le Clerc in his Ars Crit. ii. 1. 2., where he adduces other examples from Joseph. Bell. viii. and Plato Apolog., in which Socrates thus addresses his judges: Ὑμεῖς δὲ μου ἀκούσασθε πᾶσαν τὴν ἀλήθειαν. I would render, 'the whole truth,' i. e. without anything being kept back, as at present, from circumstances. Our Lord seems to have had in view, Ps. xxiv. 5. ὁδήγησόν με ἐπὶ τὴν ἀλήθειάν σου.

— οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, &c.] Our Lord speaks of the Holy Spirit after the manner of men, as of a Legate, who ought to say nothing but what he has been instructed by his principal; q. d. 'The instruction delivered by the Holy Spirit will not be ἀφ' ἑαυτοῦ, suo arbitrio, but after the injunctions and the will of the Father; and therefore most true and divine. Nay, moreover, he will not only open out to you the whole truth of things past, but also, as often as need shall require, τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν, 'he will predict things future, and of which I have said nothing to you,' (Tittm.) namely,

- 14 ἀναγγελεῖ ὑμῖν. ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λή-
 15 ψεται, καὶ ἀναγγελεῖ ὑμῖν. ^k πάντα ὅσα ἔχει ὁ πατήρ, ^k ^{Inf. 17.}
 ἐμὰ ἐστὶ διὰ τοῦτο εἰπον, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ
 16 ἀναγγελεῖ ὑμῖν. Μικρὸν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν
 μικρὸν, καὶ ὄψεσθέ με· ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα.
 17 Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους· Τί ἐστὶ
 τοῦτο, ὃ λέγει ἡμῖν· Μικρὸν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν
 μικρὸν, καὶ ὄψεσθέ με· καὶ ὅτι ἐγὼ ὑπάγω πρὸς τὸν πα-
 18 τέρα; ἔλεγον οὖν· Τοῦτο τί ἐστὶν ὃ λέγει, τὸ μικρὸν;
 19 οὐκ οἶδαμεν τί λαλεῖ. ἔγνω οὖν ὁ Ἰησοῦς ὅτι ἤθελον αὐ-
 τὸν ἐρωτᾶν· καὶ εἶπεν αὐτοῖς· Περὶ τούτου ζητεῖτε μετ'
 ἀλλήλων, ὅτι εἶπον· Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν
 20 μικρὸν καὶ ὄψεσθέ με. ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι κλαύ-
 σετε καὶ θρηνήσετε ὑμεῖς, ὃ δὲ κόσμος χαρήσεται· ὑμεῖς δὲ

what shall happen either to the world at large, or to the Jewish people, or to the Church. See Acts xi. 28. xiii. 2. xx. 23, 28. xxi. 11. Eph. iv. 11. 1 Tim. iv. 1. 2 Tim. iii. 1. 2 Pet. i. 14. (Grot.) 'Αναγγέλλειν signifies to deliver or relate as a message; and sometimes, as here, to make known by information from another.

14. ἐκεῖνος ἐμὲ δοξ. &c.] The scope of the words seems to be, to show that in all the Holy Spirit shall reveal and teach, He will have in view the glory of Christ, or, that all which He teaches will tend to that.

15. πάντα ὅσα ἔχει—ἐστὶ] These words (as Tittm. has shown) import, that there is the most intimate connexion, and perfect community of counsel, will, feeling, energy, and operation, between the Father, and the Son, and consequently the cause of the latter is that of God. Lampe truly remarks, that this whole passage is excellently adapted to establish the whole doctrine of the majesty of the Trinity against the Socinians. "For (continues he) here are three persons expressly distinguished from each other, and yet among them the closest connexion is said to subsist. The glory ascribed to them is equal; and yet this by no means precludes the supposition that the Son is the Heir of the Father, and the Holy Spirit the Legate of both."

—διὰ τοῦτο εἶπον] i.e. it was in this sense that I said.

16. μικρὸν] Sub. διάστημα χρόνου ἐστὶν ὅσον ἐσται, as in Hos. i. 4. Καὶ, for ὅτε, 'and [then]'. Οὐ θεωρεῖτε. Pres. for Fut. This is a strong, but delicate form of expression to denote absence by death. The words μικρὸν, καὶ ὄψεσθέ με are meant to minister consolation to them. ὄψεσθέ με is for πάλιν ὄψ., spoken of his visible advent after the resurrection. The next words ὅτι ἐγὼ—πατέρα are not satisfactorily explained by any Commentator. It should seem to be an elliptical mode of expression, of which the sense is: '[I use this language] because I am going to the Father.' Indeed though speaking of going, and then coming shortly, would suggest the idea of only a temporary stay; yet it would not do that clearly enough to be understood until after the event; which is all that our Lord intended. Then it would serve to confirm their faith, as it now cheered their sorrow.

17. τί ἐστὶ τοῦτο, &c.] It has been thought surprising that the Apostles should have failed to comprehend the words of our Lord. But the thing is easily accounted for, when we consider their conciseness and enigmatical cast; that they were predictive, perhaps intentionally obscure, and only to be understood after their fulfilment. Besides, the Apostles' perceptions were clouded by deep-rooted prejudices as to the temporal nature of Christ's kingdom, and dulled by their excess of sorrow on learning that, whatever might be the full sense of the words, they were, at least, to be deprived of their Lord. Their greatest perplexity, no doubt, was with the words ὅτι ὑπάγω πρὸς τὸν πατέρα, which they were not likely to understand in the true sense. They might, indeed, comprehend that they were first to be deprived of, and then to receive back their Lord; but as they firmly believed that the Messiah was to come and establish an earthly kingdom, they could make nothing out of the last words. At v. 18. the sense of τοῦτο—τὸ μικρὸν, has been ill represented in most translations, from inattention to the Article, which is correctly expressed in the Syriac Version. The construction is: Τί ἐστὶ τοῦτο ὃ λέγει, τὸ μικρὸν; Render, 'What meaneth this little while which he speaketh of?' Οὐκ οἶδατε, &c. 'we know not what he is speaking of.' The τί refers to the whole sentence in question.

These words of the Apostles to each other are, with reason, supposed by Heumann to have been pronounced after having stepped aside.

19. περὶ τούτου ζητεῖτε &c.] This sentence is by most regarded as interrogative; by others as declarative. The former is the more natural mode of interpretation; the latter, the more suitable to our Lord, as knowing all hearts, and being well acquainted both with what they had been saying, and their desire for information, for which, however, they dared not ask. Compare v. 30. The sense is: 'So then you are debating,' &c.

20. ἀμὴν ἀμὴν λέγω ὑμῖν, &c.] Our Lord did not, for the reason above mentioned, give any explanation. And thus by his silence, he meant to say: "What I have said you will find true." However, in order to make a further impression on their minds, and suggest ground for comfort,

λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. ἡ ²¹
 γυνὴ ὅταν τίκτη λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν
 δὲ γεννήσῃ τὸ παιδίον, οὐκ ἔτι μνημονεύει τῆς θλίψεως, διὰ
 τὴν χαρὰν, ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. καὶ ²²
 ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ
 χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει
 ἀφ' ὑμῶν· ¹ καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐ- ²³
 δέν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὅσα ἂν αἰτήσητε τὸν πα-
 τέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν. ἕως ἄρτι οὐκ ἦτή- ²⁴
 σατε οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήψεσθε, ἵνα
 ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη. ταῦτα ἐν παροιμίαις λελά- ²⁵
 ληκα ὑμῖν· ἀλλ' ἔρχεται ὥρα ὅτε οὐκ ἔτι ἐν παροιμίαις
 λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀναγγελῶ
 ὑμῖν. ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· ²⁶
 καὶ οὐ λέγω ὑμῖν, ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·
 ὁ αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλῆ- ²⁷
 κατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον.
 ἐξῆλθον παρὰ τοῦ πατρὸς, καὶ ἐλήλυθα εἰς τὸν κόσμον· ²⁸
 πάλιν ἀφίημι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν πατέρα.

¹ Supr. 14.
 13.
 et 1A. 16.
 Matt. 7. 7.
 et 21. 22.
 Marc. 11.
 24.
 Luc. 11. 9.
 Jac. 1. 5.

^m Infr. 17.
 8. 25.

he points to the circumstances which should accompany the events in question; namely, the sorrow of his disciples, and the triumphant exultation of the world, at first; and the grief of the disciples soon afterwards to be turned into joy, "*quasi post nubila Phœbus*."

21. Our Lord here illustrates what he has just said by a simile familiar to the Hebrew writers, (as Is. xxi. 3. xxvii. 17. xxxvii. 3. Jer. iv. 31. xxii. 23. xxx. 6.), and not unknown in the Classical ones. See Hom. Iliad. a. 269. *τίκτειν* in the Classical writers signifies to bear children; but in the Hellenistic ones mostly (as here) to be in travail. It is, however, sometimes in Hippocrates interchanged with *κύειν*. *λύπην ἔχει*. The sense may be, 'is sorrowful'; though the best Commentators, ancient and modern, take it to be 'is in pangs,' 'is suffering pangs.' *Ἀνθρώπος* signifies here a human being, without reference to sex. Perhaps *δύο* may be for *ὁ ἀνθρ.*, 'the child.'

22. *ἔχετε* and *αἶρει* are Presents for Futures. *Χαρήσεται ὑμῶν ἡ κ.* A strong expression signifying, 'ye shall feel heartfelt joy.' By *τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ' ὑμῶν* it is meant that their joy should be uninterrupted and permanent, not liable to be taken away, as all joy founded on human affairs must be.

23. *καὶ ἐν ἐκείνῃ—οὐδέν* Christ here subjoins what would tend to repress their anxiety for the explanation which he had thought fit not to give them, by intimating that in that day of joy they would have no occasion to put questions on the subject, 'Ye will have nothing to ask me.' For that is the sense of *ἐμὲ οὐκ ἐρωτήσετε οὐδέν*, as has been seen by some ancient and many modern Commentators. On the subject of putting questions, Christ engrafs that of preferring requests, and shows that whatever else they might need, or have to ask for, in His cause, whether Spiritual

illumination, or courage in action, the Father would deny them nothing.

24. *ἐν τῷ ὀνόματί μου*] i.e. 'on my account, or, for my cause,' as many eminent Commentators explain. Hamm. and Lampe, however, have adduced good reasons for supposing that the sense may be, 'by my mediation,' through me, as Mediator between God and man.

— *αἰτεῖτε—πεπληρωμένη*] The sense is: 'ye have only to ask and receive, to have your joy complete.'

25. Christ here gives a reason why he had spoken obscurely. *Ἐν παροιμίαις*, darkly and figuratively, containing more than is expressed, and not easy to be understood by the uninformed and unreflecting. To this is opposed the *ἀναγγελλεῖν παρρησίᾳ*, to speak perspicuously and without the involvements of figurative allusion. I would here compare the words of Æschyl. Agam. 1154. *φρενώσω δ' (scil. ὑμᾶς) οὐκ ἐτ' ἐξ αἰνιγμάτων*. By *ταῦτα* is meant all that Christ had said in the preceding discourses. The fulfilment of this promise is alluded to at Lu. xxiv. 26-44. & Acts i. 3.

26-28. In these verses are set forth the advantages resulting to them from this fuller knowledge: 'At that time (i.e. when I shall have more fully taught you concerning my Father, his counsels, and decrees) ye shall address your prayers in my name, and shall receive benefits of the most excellent kind.' (Tittm.)

— *καὶ οὐ λέγω—ὑμῶν*] Since Christ has at xiv. 16. promised that he will ask the Father on their behalf, and as we have just after, xvii. 9. seqq., an actual intercession for them, and as Christ is at Rom. viii. 34. Hebr. vii. 25. and 1 Joh. ii. 1. said to be continually interceding for his disciples, the sense of the words must be, not what they would at first seem to express, but what has been assigned by the most eminent Interpreters

- 29 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Ἴδε νῦν παρρησία
 30 λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις. ὁ νῦν οἶδαμεν ὅτι^{u Infr. 17.}
 οἶδας πάντα, καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ. ἐν
 31 τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες. ἀπεκρίθη αὐτοῖς
 32 ὁ Ἰησοῦς· Ἄρτι πιστεύετε; ὁ ἰδοῦ, ἔρχεται ὥρα, καὶ νῦν^{o Matt. 26.}
 ἐλήλυθεν, ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ^{31.}
 μόνον ἀφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ^{Marc. 14.}
 33 ἐστί. ταῦτα λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ
 κόσμῳ θλίψιν ἔχετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.
 1 XVII. ὅφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν καὶ εἶπε· Πάτερ, ἐλήλυ-

for the last century, namely, 'I need not say that I shall pray the Father for you, since you know I will do that, [nay, there is no need, in another respect] for the Father Himself loveth you.' This idiom has the technical name *preteritio*, and is to be found even in the Classical writers. The omission of the clause suspended on γὰρ is common in the N.T. Αὐτόν is for αὐτόματος. Πεφιλῆκατε καὶ πεπιστεύκατε are to be taken as Presents. On the full sense of ἐξῆλθεν παρὰ τοῦ πατ. compare i. 18. iii. 13 & 31., vi. 62. and see the Notes of Lampe and Tittm. in Recens. Synop.

30. νῦν οἶδαμεν &c.] See v. 19. and Note. We may paraphrase: 'Now we experimentally know that to thee all the thoughts, wishes, and desires of men are open, and therefore cannot doubt of thy divine mission.' To the Prophets, and especially to the Messiah, the Jews always ascribed supernatural knowledge of the thoughts of men.

31. ἄρτι πιστεύετε] Christ here checks their excessive confidence, and inculcates diffidence in their own strength. The interrogation here, as often, involves a strong negation. Ἄρτι signifies *ergone jam?*

32. καὶ νῦν ἐλήλυθεν] 'nay is now come.' At ἴδια sub. οἰκήματα. So 1 Macc. vi. 54. ἐσκορπίσθη ἕκαστος εἰς τὸν τόπον ἑαυτοῦ. There is a similar passage in Hom. Odyss. α. 274. Μνηστήρας μὲν ἐπὶ σφέτερα σκιδνασθαι ἀνεχθῆναι, where Didymus explains σφέτερα by τὰ ἴδια, and σκιδ. by σκορπίζεσθαι. As, however, in the present passage οἰκήματα is to be understood, we may more aptly compare Hom. II. ψ. 24. οἱ μὲν ἄρ' ἐσκιδνάντο ἐν ἐπὶ νῆα ἕκαστος.

— καὶ οὐκ εἰμὶ &c.] The καὶ has here, as often, the sense *and yet*; and in μετὰ ἐμοῦ there is an allusion to the double meaning of the phrase. It here denotes *to be any one's supporter*. See Note on viii. 29.

33. ταῦτα] The recent Commentators too much limit the sense of the word, as if referring only to what was just said. It must, with the ancient and some eminent modern Commentators, be taken of the whole of what had been said in the preceding discourse, which, it seems, our Lord delivered for the purpose of supplying them with grounds of support under the evils, which they would speedily encounter, and perpetually have to grapple with. See Lampe and Doddr.

— ἐν ἐμοὶ] i.e. by faith in me, and reliance on my protection. Εἰρήνην, tranquillity of mind,

consolation, and comfort, (which he had so solemnly bequeathed them at xiv. 27.) alone to be attained through Him "who is our Peace." See Eph. ii. 14. Θαρσεῖτε, 'take courage.' So θαρσεῖ occurs in Hom. II. ω. 171. & δ. 254.

— νενίκηκα τὸν κόσμον] It is well observed by Kuin, and Tittm., that this is the prophetic Preterite, for the Future. Νικ. signifies 'to foil and frustrate.' Κόσμος here denotes the unbelieving and persecuting part of the world, combined under their leader the ὁ ἄρχων τοῦ κόσμου τούτου, the Devil, to destroy the cause of the Gospel. By saying that *He* hath overcome (for the ἐγὼ is emphatic) our Lord hints, for their encouragement, that by the same all powerful aid (that of the Father, (See v. 32.) and His own, and the Holy Spirit's,) they might also come off more than conquerors in the day of tribulation and persecution. See Rom. viii. 37. 1 Cor. xv. 57. 2 Cor. ii. 14. 1 Joh. iv. 4. and the excellent Notes of Lampe and Mr. Scott.

XVII. After concluding the above discourse, Christ addresses himself in prayer to God, to whose protection he now commends his own cause, and that of his disciples. The prayer in question is (as Tittm. observes) such, that, "had we no other knowledge of Christ than what was furnished thence, it would be sufficient to show us the supreme dignity of his person, his exalted magnanimity, his ardent love to man, and the momentous consequences of the work He was effecting. He bestows not a thought on the cruel and ignominious death which was at hand, but is wholly intent on the salvation of men. To that alone are his thoughts and prayers directed. Even what he asks the Father, he, at the same time, refers to that sole end, the salvation of men."

Lampe thinks, that the primary intent of this prayer was, to console the disciples. I cannot but think that it was equally so to instruct them, to set them an example of fortitude and resignation, as well as prayer to God under circumstances of peril, affliction, and distress; finally, to teach Christians of all ages to commit themselves and all their concerns to the Providence of that God who "watcheth over them." This may very well serve to account for the variation of manner in different parts of the prayer; for though, throughout the whole, Christ speaks as the incarnate Son of God, yet he sometimes supplicates as Man; at others he speaks as the Mediator of his people, but not unfrequently expresses himself with Divine majesty and authority.

1. ἐπῆρε τοὺς ὀφθαλμ. α. ε. τ. ο.] On this

θεὸν ἢ ὥρα· δόξασόν σου τὸν υἱόν· ἵνα καὶ ὁ υἱὸς σου δοξάσῃ
 σέ· ^q καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ ²
 δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. αὕτη δέ ἐστιν ἡ ³

attitude of reverent devotion, as well as that of lifting up the *hands*, not unfrequently alluded to also in the Classical writers, see Elsn. and Lampe.

1. *πάτερ*] On the peculiar sense in which the word is here to be taken, see Lampe. Moreover, Christ is to be considered as praying according to his *human* nature; for as Schoettg. observes, "in his state of *exinanition*, having emptied himself of his glory, Christ is considered as a *subject* fulfilling the orders of his Monarch, namely, God. Therefore to the Triune God, as his Lord and Master, Christ might direct his prayers." Ἐληλυθεν ἡ ὥρα, i. e. the decisive and appointed time, the time in which the glory both of the Father and the Son should be manifested. The word is elsewhere so employed in the N. T., and almost always of a period ushering in calamity.

— δόξασόν—δοξάσῃ σέ] i. e. "receive Him into the glory He originally had in Heaven." On the nature of that glory, *how* it was manifested in Heaven, developed on earth, and revealed to men; also how the Father was glorified by the Son, in all His attributes, and in the whole work of salvation, see the excellent Notes of Lampe and Tittm. in Recens. Synop.

2. *καθὼς ἔδωκας—σαρκός*, &c.] This suggests the *reason* and *cause* of the prayer here offered; our Lord refers both his own glory and that of his Father to the work of salvation committed to him. *Καθὼς*, 'inasmuch as, since.'

— ἐξουσίαν πάσης σαρκός] 'a power over all men.' A Hellenistic use of the Genit. Πᾶσα σὰρξ is a frequent Hebraism. Πᾶν. Neut. for masc., by a usage frequent in the Classical writers. It is also considered by Kypke and Kuin, as a nomin. absol., or an accus. for dat., and αὐτοῖς as redundant, the plural being referred to the sing. πᾶν, by the figure *πρὸς τὸ σημαίνον*. But Lampe, with reason, objects to this pleonasm and enallage of number. The pleonasm (as often) is *energetic*, and therefore no pleonasm. And the enallage may be, as he says, emphatic. It should, however, seem best not too *anxiously* to press on such constructions, nor too elaborately to discuss them on the principles of Classical and finished construction; but to consider them as *anacolutha*, such as are found in the popular phraseology of almost all languages. On the *ὥσῃ*, a sort of Subjunct. future, see Win. Gr. Gr. § 10. 1. 9. Note. But to turn from words to things. On the full extent of this *august power* claimed by our Lord, Tittm. has shown, that it involves the governance of all human affairs, the regulation of the vicissitudes of times, and places, &c. &c. And all this in order to accomplish the work of human salvation. Dominion of this kind over the whole universe is elsewhere claimed by our Lord, (see Matth. xxviii. 18.) and ascribed to Him by St. Paul, Eph. i. 20. seqq. "This work (continues he) the Father committed to Him, as the Saviour of men, in order that he who *obtained* that salvation, might be the *giver* of it." With the sentiment in ἵνα πᾶν—αἰώνιον compare a kindred one at Acts vii. 25. Tittm. has well pointed out that this *dominion* of Christ consists not only (as many recent

Commentators imagine) in *teaching*, &c. but in *giving eternal life*, purchased by His death. Indeed, Christ might be said to give eternal life, by giving and promulgating that Gospel which reveals it. It was the will of the Father that this life should be bestowed on the world by His Son. Hence salvation can alone be attained by *faith* in that Son as well as in the Father, and, moreover, that kind of faith which the revelation of God has taught us.

3. *αὕτη δέ ἐστιν—Χριστόν*] In the interpretation of this verse the utmost care is requisite, since from it senses the *very opposite* have been sought. It has ever been regarded by the Heterodox as one of their chief strong-holds, and from this they have boldly ventured to impugn the doctrine of the Deity of Christ. To effectually frustrate their attempt, many eminent Orthodox Commentators, ancient and modern, lay down such a construction of the sentence, as that the words τὸν μόνον ἀληθινὸν Θεὸν may belong not only to the Father, but also to the Son. This they seek to effect in two ways, 1. by inverting the natural order of the words, thus: 'I t te, et quem misisti Jesum Christum, solum verum Deum agnoscant.' 2. by supposing an ellipsis of εἶναι, and after *καὶ* supplying *ἅμα σοι*. But the best Commentators for above a century have been agreed, that this *transposition* and *supplying of words* involves so much violence, that the interpretation founded thereon cannot be admitted. Indeed, as Bp. Middleton observes, "it could only have originated in a wish to evade the consequences which this text has been supposed to establish." We must not, then, seek here an *assertion of the Deity of Christ*, but content ourselves with proving that Christ is *not* here represented as a *mere Legate*, much less a *mere man*. That our Lord did not, *could not*, mean to make such an assertion, is plain both from the passage itself, and from what precedes and follows it. See Tittm. in Recens. Synop.

In determining the true sense of the passage it is of importance to ascertain what is the exact force of μόνον, and ἀληθινόν, as also of γινώσκειν. That will mainly depend on the *construction*, about which the Commentators are not agreed. There are two *classes* of Interpreters who suppose an ellipsis of εἶναι. But that cannot be admitted, since (as Bp. Middleton has proved) the exposition of the one is negated by the presence of the Art. τὸν, that of the other, both by the Art. and by an unprecedented involution of construction. It is evident that τὸν μόνον δὲ. Θ. is in *apposition* with σέ. But may we, with Lampe, suppose τὸν to mean 'who art thou?' I think not; for this testimony of Christ with respect to the Deity would be here out of place. It is most agreeable to the nature of the Art. (on which see Middleton. G. A. Chap. ii.) to take the τὸν to mean 'as being.' This mistake as to the force of the Art. seems to have led Lampe into the error (for such it is) of rendering the καὶ ὅν δὲ. 'I. X., 'and Jesus, whom thou hast sent, to be the Christ;' which, by separating Ἰησοῦν and Χριστόν, does violence to the construction. The above error with respect to the article seems also to have had no little weight with some Commentators, as

αἰώνιος ζῶν, ἵνα γινώσκωσι σὲ τὸν μόνον ἀληθινὸν Θεόν,
 4 καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. ἐγὼ σε ἐδόξασα ἐπὶ
 τῆς γῆς· τὸ ἔργον ἐτελείωσα ὃ δέδωκάς μοι ἵνα ποιήσω·
 5 καὶ νῦν δόξασόν με σὺ, πάτερ, παρὰ σεαυτῶ, τῇ δόξῃ ἣ

Wets. and Tittm., who, resting on this force of the Article, and on a sense of which the words *μόνον* and *ἀληθ.* are *capable*, think that Christ here recognizes in God the Father a *kind of superiority*, being such *principaliter*, and *κατ' ἐξοχὴν*, as the Fountain of all Deity, the Origin of human salvation, &c. &c. See the extracts from Wets. and Tittm. in Recens. Synop. As to the *doctrine itself*, it has been held by many eminent and orthodox Theologians antient and modern. See the citations from the Fathers and from Zanch., Wendelin, Calvin, and Bp. Bull., cited from Wets. in Recens. Synop. That long list, however, will only prove that those Theologians held the *doctrine*, not that they certainly recognized it in the present passage. Theologians must not be judged as *Interpreters*. Thus CALVIN, as I have been assured by one of the profoundest Theologians of this country (the venerable Bishop of Salisbury), has in his *Commentary* expounded a multitude of important texts (even those which are connected with his system) in a very different sense to that in which he had taken them in his *Institutes*. This would be, we may suppose, not merely because the one was the work of early youth, the other of maturity of years and ripeness of judgment; but because in the one case he acted merely as a *Theologian*, in the other as an *Interpreter*. But to return, it is quite certain, that the *direct revelation* of this mysterious doctrine *here* (and, be it remembered, it is *elsewhere* only to be *inferred*) would be out of place. And indeed one of the arguments which most effectually keep out the *Socinian* interpretation will go far to exclude this. To its supporters would, in some measure, apply what Bp. Middleton, has said of the Socinian interpreters, who (he observes) "argue as if in our Saviour's days there had been the same controversy about the *nature and essence* of the One True God, which arose afterwards; whereas the dispute then was, whether there were a *plurality* of Gods, or only *One*; the Jews held the latter opinion, and the whole Pagan world the former." What interpretation, then, are we to adopt? Lampe, who has an immense mass of valuable matter on this text, comes to the decision, that we are to suppose Jesus here considers the Father singly, in that relation, "*quam per consilium pacis ad eum accepit*." This, he thinks, is clear from the present occasion, and the scope of the whole prayer considered. He then goes on to remark: "Patre, contradistincte ad Filium, non tam propter essentialiam, quam propter Economiam divinam observari ut Deum, quin ut Deum Filii dictum ad Cap. i. 1." This he thinks very suitable to the present occasion. He holds too, that there is no *opposition* here intended between the Father and the Son. Jesus no more says that the Father is the true God to the exclusion of the Son, than does Isaiah xlv. 6. & xlv. 22." The above interpretation *may* be the true one; but I prefer that of the most eminent antient and some considerable modern Commentators, as Brug., Maldon., Grot., Whitty, Kuin., and Bp. Mid-

dlet., who take *μόνον ἀληθινόν* as meant in opposition to the *idols* and *false Gods* of the heathens, which have no real entity. Comp. 1 Thess. i. 9. 1 Joh. ii. 8. v. 20. Apoc. iii. 7. J. A. H. Tittmann de Synon. N. T. p. 155. comparing the difference between *ἀληθὴς* and *ἀληθινός*, observes "*ἀληθινός* est, qui non tantum nomen habet et speciem, sed rerum naturam et indolem, quæ nomini conveniat." Our Lord, then, may be supposed to have so spoken, in order that the Apostles might learn, and teach others, to use the words of Bp. Middleton, "that eternal life is to be obtained only by a knowledge of the One true God, and of Jesus Christ; thus directing the mind to the truths both of natural and revealed Religion." The learned Prelate, however, has failed to perceive the full force of *γινώσκωσι*, which is ably traced by Lampe and Tittm. in Recens. Synop. It must denote such a *knowing* and *recognizing* the Father and the Son to be what they have revealed themselves *cum effectu*, as shall influence us to worship, serve, and obey Them, and seek salvation from Them.

4. *σε ἐδόξασα*] Jesus glorified the Father by causing Him and his attributes to be known and acknowledged on earth. See more in Lampe and Tittm.

— *τὸ ἔργον—ποιήσω*] Not the work of *teaching* only, as some Commentators suppose, but also (as Grot., Lampe, and Storr have proved) the work of *atonement* by his *death and passion*, which was then commencing. For as they were so very near, this anticipation is very admissible. The words breathe a holy joy and triumph at such a work being well nigh completed.

5. *δόξασόν με, σὺ &c.*] Here again our Lord has predicted of himself things most august, and worthy of the deepest attention, as tending to illustrate his Divine majesty. 1. He professes that he had *δόξαν*, (Hebr. דָּבָר) the divine majesty, embracing the whole compass of the Divine nature, attributes, counsels, and works. (See the Note on i. 14.) 2. He makes this asseveration, "I had glory *παρὰ σοί*, i. e. with God in Heaven." Therefore he was in Heaven before he came into the world, or was in the bosom of the Father. (1 Joh. i. 18.) 3. He professes that he had glory with the Father, *before he came to the earth*; nay *πρὸ τοῦ τὸν κόσμον εἶναι*, "before the existence or beginning of the world," or (as the Apostles say) *πρὸ καταβολῆς κόσμου*, and (as St. John expresses it) *ἐν ἀρχῇ*, i. e. from eternity. For by phrases of that sort the Hebrews were accustomed to designate *eternity*. (See the Note on i. 1.) 4. He prays that the glory and majesty which, as *Son of God*, he enjoyed from all eternity, the Father would now invest him with, as *Son of man*, and *Saviour of the human race*. Now, how could he have said this, and thus prayed for it from the Father, unless he had been the true and eternal Son of God, such as he is described in this Gospel! (Tittm.) The same learned Commentator and Lampe have completely refuted the

εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. Ἐφανερώσα 6
 σου τὸ ὄνομα τοῖς ἀνθρώποις, οὓς δέδωκάς μοι ἐκ τοῦ
 κόσμου. σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ τὸν λόγον
 σου τετηρήκασι. νῦν ἐγνώκαν ὅτι πάντα ὅσα δέδωκάς μοι 7
 παρὰ σοῦ ἐστίν· ὅτι τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα 8
 αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἐγνώσαν ἀληθῶς, ὅτι παρὰ
 σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. ἐγὼ 9
 περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ
 περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσι. καὶ τὰ ἐμὰ πάντα 10
 σὰ ἐστί, καὶ τὰ σὰ ἐμὰ· καὶ δεδοξασμαι ἐν αὐτοῖς. καὶ 11

r. Supr. 16.
27. 31.
Infr. ver.
25.

r. Supr. 16.
15.
t. Supr. 10.
30.
Infr. ver.
21.

Socinian perversion of *ἔχειν*, by which it is understood only of *destination*.

6. From this to v. 14. Christ speaks of his *disciples*, and commends them to the especial favour and protection of the Father, since they had been his docile and attached disciples, and were to be the first planters of his Gospel.

— *ὄνομα τοῦ Θεοῦ*] As this is often used for *Θεός*, so σου τὸ ὄνομα may denote *Thee*, i. e. thy nature, attributes, and counsels for the salvation of men. See v. 14. Οὓς δέδωκάς μοι. The best Commentators are agreed, that the sense is: 'whom by Thy Providence Thou hast delivered to me, taught, and brought unto salvation.' By τοῦ κόσμου is meant the world at large, which, as we are elsewhere told, lieth in sin.

— *σοὶ ἦσαν*] Most recent Commentators (as Kuin. and Tittm.) take this to mean, 'they were thy sincere and faithful worshippers.' But that sense seems far-fetched, and can only be admitted as a *secondary* sense. Lampe has truly observed, that the phrase is used of *right of property*. Not to refine, or split this (as Lampe does) into too many parts, they might be said to be God's, 1. by right of creation; 2. by the Sinaitical covenant; 3. by approbation, as sincere and well affected, and by separation from the world by Divine Grace. Δέδωκάς, hast given me them as Disciples. Τὸν λόγον σου τετ. may be understood partly of the word of Grace by which they were brought to embrace the Gospel of Christ, but chiefly of the doctrine of the Gospel delivered to Christ by God the Father. Τετ. is a very strong term, and imports entire acquiescence in, and adherence to as a principle of action.

7. ἐγνώκαν] 'they assuredly know.' By πάντα must be understood the words and works enjoined by the Father; but chiefly the former, as appears from the next verse, which is, in some measure, exegetical of the preceding.

8. ὅτι παρὰ σοῦ ἐξῆλθον] Tittm. observes, that we must be careful to distinguish the proceedings of Jesus from God, xvi. 28. and his coming to the earth, v. 3., and his being sent by God, as the Messiah. See vi. 69.

9. οὐ περὶ τοῦ κόσμου ἐρωτῶ] As Christ did elsewhere pray for the world, nay for his very enemies, Kuin. supposes the sense to be: 'I pray for thy faithful worshippers; they are worthy of this favour.' Others, taking οὐ—ἀλλὰ for non tam—quam, resort to a contortion of the words still less to be commended, as if the world were prayed for in a different sense to the Apostles. The difficulty will, I think, be removed by ren-

dering, not 'I pray,' but 'I am praying,' i. e. I am now praying. The nature of the thing did not (as the best Commentators have seen) admit of Christ's then praying for the world, i. e. the unbelieving part of it, those who had not embraced the Gospel. See v. 20. Under any point of view, the passage gives no countenance to the doctrines of Calvinism.

— *ὅτι σοὶ εἰσι*] See Note on v. 6. σοὶ ἦσαν.

10. καὶ τὰ ἐμὰ—ἐμὰ] These words are, I conceive, meant to suggest another reason why they were the Father's, namely, by adoption, since from the close communion of will, counsel, and works, of Father and Son, whatever is the one's, is also the other's. See xvi. 15. Hence the disciples are sometimes called the Father's, and sometimes the Son's. The πάντα may be taken (as the recent Commentators direct) for the masc. πάντας; but in a *gnome generalis* like this, the neuter may denote both persons and things.

— καὶ δεδοξασμαι ἐν αὐτοῖς] These words seem meant to suggest something beyond the ἐμὰ, q. d. 'they are not only mine, but I am glorified in them; therefore they are effectively mine.' Rosenm. and Tittm. take δεδόξ. in a future sense, as a *preterite prophetic*. But the glorification in question, namely, by the propagation of His religion, had already taken place, and was taking place. Grot. and Doddr. would take it for a Pres. or Aor. But strict philological propriety will not warrant that. The case seems to be this. The Perf. very often is put for the Pres., when an action or state is designated, which has commenced in time past, but extends also to the present. See Matth. Gr. Gr. § 503. and Win. Gr. Gr. § 34. 3. a. But the Present, in an action of continued progression, like the spreading of the Gospel, is so intermingled with the Future, that the Future may also be included. Thus the full sense is: 'I have been, am being, and am to be glorified.' Ἐν αὐτοῖς, 'by means of them.' 'through their instrumentality.'

11. καὶ οὐκ ἔτι—ἐρχομαι] These words offer the reason why Jesus commends them to the protection of God. See xiv. 18. Render; 'I am [as it were] no longer in the world; but they are in the world [alone], while I am gone to thee.' The Commentators have failed to perceive that something is wanting to complete the sense. It should seem that in this verse the words ἐγὼ περὶ αὐτῶν are supposed to be repeated, q. d. 'Yea, I do pray for them, as being myself no longer in the world &c.' In εἰμι

- οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς σε ἔρχομαι. πᾶτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, οὓς¹² δέδωκάς μοι, ἵνα ὥσιν ἐν καθὼς ἡμεῖς.
- 12 ^u ὅτε ἡμῖν μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς ^u Infr. 12. ^u Ps. 102. 2. ἐν τῷ ὀνόματί σου· οὓς δέδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ
- 13 γραφὴ πληρωθῇ. νῦν δὲ πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πε-

and ἔρχομαι there is not a mere enallage, as most Commentators suppose; but the Present is here, as Lampe observes, "*pro Futuro constanti, quod tanquam præsens jam considerari incipit.*"

— πᾶτερ ἅγιε &c.] Now follows, to the end of the Chapter, the prayer of our Lord for the disciples. With the πᾶτερ ἅγιε the Commentators compare the use of *Sancie Pater!* in the Latin Classical writers. But that was often not precatory.

— τήρησον αὐτοὺς ἐν τῷ ὀν. σ.] On the sense of ἐν τῷ ὀνόμ. σου the Commentators are not quite agreed. Grot., De Dieu, Kuin., and Campb. take it to mean 'in thy worship,' the profession of thy doctrine, in the faith and practice of thy religion. "By making known (says Campb.) the name of God to those who enjoyed the old dispensation, is plainly suggested that additional light was conveyed to them, which they could not have derived from it. By manifesting God's name to them, therefore, we must understand the communication of those truths which peculiarly characterize the new dispensation; and as every revelation which God gives tends further to illustrate the divine character, the instructions which our Lord gave to his disciples, relating to life and immortality, and the recovery of sinners through his mediation, may well be called revealing God, or (which, in the Hebrew idiom, is the same) the name of God to them." Lampe understands by ὀν. the attributes and perfections of the Deity; and Tittm., the counsels and plans of the Father for the salvation of men by His Son. Of these interpretations the former cannot be admitted; the latter may be included in the first mentioned one.

There is here a remarkable var. lect. For οὓς very many MSS. (mostly antient) and several Greek Commentaries and early Edd. have ϕ , which has been received by almost every Editor from Beng. and Wets. to Scholz. And this is very agreeable to the Critical Canon which directs the more difficult reading to be preferred. But that canon has several limitations and exceptions; and amongst the rest, where the readings are exceedingly similar in appearance, and where the propriety of the language rejects the more difficult one, or where the context will not permit it. Now all these have place here. For the ϕ involves an unprecedented harshness, since thus we must (as the Greek Commentators do) take ἐν τῷ ὀνόμ. in the sense 'by thy power;' a use of *δυναμις* no where else found in Scripture, or any other writings, and which would not be suitable to the words following. Besides, the idiom of ϕ for δ is not agreeable to the character of St. John's style, and no where occurs in his Gos-

pel or his Epistles. Whereas the above use occurs at v. 6, 9 and 12. of this prayer. Indeed the common reading seems to be placed beyond doubt by the repetition of the words in the next verse, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς μοι. I cannot help suspecting that the false interpretation of *ὀνόμ.* and the alteration of οὓς to ϕ or δ , which last is found in several MSS. and Versions, arose chiefly from an inattention to the transposition; which, however, is frequent in St. John's writings. Besides, it must be remembered that the number of MSS. which have the common reading is very far superior to that of those which have the new reading. Among those, too, are some very antient ones, as the Cod. Cantab.; and they are confirmed by several of the earliest Versions and Fathers. Whereas the testimony of Versions and Commentators for the new reading is very slender. Certainly, if the librarii *did* stumble at *ὀνόματι* (and what was so probable?) they would be likely to alter the reading οὓς to δ or ϕ . Whereas if we were to suppose ϕ , or δ , to have been the original reading, it would not be easy to account for the alteration into οὓς.

— ἵνα ὥσιν ἐν καθὼς ἡμεῖς] This is a blending of two phrases, ἵνα ὥσι (καθ') ἐν, and ἵνα ὥσι καθὼς ἡμεῖς ἔσμεν; the latter further explaining the former. Both import an intimate union and agreement in will, sentiment, profession, and purpose.

12. ἀπώλετο] There seems here to be, as in Ps. ii. 12., an allusion to the case of a traveller who has, from abandoning his guide, lost the right path and come to destruction. In the words of the above Psalm, *ὁρᾷσθε παιδείαν, μήποτε ἀπολείσθε ἐξ ὁδοῦ δικαίας*, there is a use of the antecedent for the consequent, as in the present passage.

— ὁ υἱὸς τῆς ἀπωλείας] The sense is not merely, as Rosenm., Kuin., Schleusn., and Tittm. render, *homo nequam, nullius frugis*; but the expression must mean one who is deserving of and devoted to perdition. This use of *υἱὸς* with a noun in the Genit. is a Hebraism, like that of 12.

— ἵνα ἡ γραφὴ πληρωθῇ] i. e. not fortuitously, but by the wise counsel of God, that the peridy of one wretched man should profit to the salvation of the human race. The Commentators, however, take the sense to be: So that the Scripture is thus fulfilled, i. e. the words of Scripture may be applied in this case. On the passage here had in view the Commentators are not agreed. Most think there is only a general reference to the prophecies concerning the passion of our Saviour.

13. ἵνα ἔχωσι—αὐτοῖς] Render: 'that they

πληρωμένην ἐν αὐτοῖς. ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου 14
καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου,
καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. οὐκ ἐρωτῶ ἵνα ἄρῃς 15
αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ
πονηροῦ. ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ ἐκ τοῦ 16
κόσμου οὐκ εἰμὶ. ἀγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου 17
ὁ λόγος ὁ σὸς ἀληθείᾳ ἐστι. καθὼς ἐμέ ἀπέστειλας εἰς 18
τὸν κόσμον, καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον· καὶ 19
ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτὸν, ἵνα καὶ αὐτοὶ ὥσιν ἡγι-
ασμένοι ἐν ἀληθείᾳ. Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, 20
ἀλλὰ καὶ περὶ τῶν *πιστευόντων διὰ τοῦ λόγου αὐτῶν

may by those [words] have their joy in me (i. e. of which I am the object) complete and perfect.' Now that would shortly be the case at his resurrection, and the sending to them the Holy Spirit.

15. οὐκ ἐρωτῶ—κόσμου] The sense seems to be, 'I pray not that thou shouldst remove them from this life.' Some suppose here a figurative use of κόσμος. But that is not to be thought of. To more fully comprehend the purport of the expression, it is proper to bear in mind a remark of Grot. (for which, however, the learned Commentator was indebted to Euthym.) that "these words are said in *explication* of the preceding, and for the sake of the disciples then present, and within hearing." The same will apply to many other passages of this prayer, which might otherwise seem incongruous. Our Lord, therefore, meant *indirectly* to warn his disciples, under the bitter persecutions they would be called upon to endure, not to wish or pray for death, since he had important purposes for them to answer during many years: at the same time suggesting to them motives for constancy and fortitude, in their being *defended* and *preserved* under the sorrows which surrounded them.

By τοῦ πονηροῦ many eminent Commentators antient and modern understand the *Evil one*; and they refer to Matth. vi. 13. & 1 Joh. v. 19. But though that interpretation be there suitable, it does not follow that it should here be admitted, since the circumstances are different. It is better, with Est., Grot., Lampe, Campb., Noesselt, Rosenm., and Tittm., to take τοῦ πονηροῦ in the neuter gender, as Rom. xii. 9. and often elsewhere. The sense, too, thence arising (which is not so much moral as physical evil, i. e. calamity from trials and persecutions) is more extensive and more suitable to the context.

17. ἀγίασον—ἀληθείᾳ ἐστὶ] From their *preservation under trials* and calamity our Lord proceeds to pray for their *preservation in the Evangelical office*. 'Αγιάζειν, like the Heb. וַתִּרְצֵם, signifies properly to separate, set apart to some office, whether civil, or Ecclesiastical, i. e. to consecrate to the worship of God, or the concerns of religion. "Αγιος denotes a person so set apart, or consecrated, and is used especially of Prophets, or Priests, both being said ἀγιάζεσθαι. The word is also used of the appointment by the Father of the Son to the work of human salvation by his incarnation, (see x. 36.) and to

which our Lord is said to have devoted himself. Thus Tittm. thinks that the sense is: 'Set them apart unto thy truth,' i. e. cause them to dedicate and set themselves apart to their Evangelical office. This, however, is *diluting* the meaning, which, I conceive, is: 'Sanctify them (namely, by the Holy Spirit) unto the promulgation of Thy truth,' i. e. the Gospel; a rendering required by the *allusion* which, I think, is discernible in εἰς, to the Holy Spirit, the great and all-efficacious Agent in this matter. And surely the Apostles, though already separated from the ungodly and unbelieving world, required to be especially purified and consecrated to their momentous office by the first fruits of the Holy Spirit. Of this use of εἰς with a Dative, for an Accus. with εἰς, there are numerous examples in the N. T.

Some Editors cancel the σου. But the sense cannot dispense with it. There is no necessity, however, with some, to render ἀλήθεια just after 'the truth,' or 'that truth.' The full sense is 'truth itself.' The clause is, I conceive, exegetical of the τῇ ἀληθείᾳ σου; for ὁ λόγος means the Gospel. The whole passage is well paraphrased by Mede: "Separate them unto the Ministry of the Truth, the word of thy Gospel, which is the truth and verification of the promises of God."

18. εἰς τὸν κόσμον] Namely, for the purpose mentioned in the foregoing verse, to promulgate thy Truth.

19. ἐγὼ ἀγιάζω ἑμαυτὸν] Some eminent recent Commentators take ἀγ. to mean 'I set myself apart and devote myself;' (See Recens. Synop.) others, 'I offer myself up as a victim.' But there is no occasion to take the word in any other sense than at v. 17. where see Note. Of course, ἡγιασμένοι ἐν ἀληθ. must be taken as ἀγ. ἐν τῇ ἀληθ. at v. 17. And so Chrys.

20. Now follows the *last* part of this Prayer, which is offered up in behalf of all believers. The sense is: 'Neither, however, do I pray for these alone, (my Disciples) but for those also, who, by their instruction, shall become believers in me, and embrace my religion.'

For πιστευόντων, πιστευόντων, which is found in almost all the best MSS., Versions, and Fathers, and in the early Edd., is received by almost every Editor from Wets. to Scholz. It is plain from the var. lect. and the Greek Commentators that the former is a gloss.

- 21 εἰς ἐμέ· ἵνα πάντες ἐν ὧσι· καθὼς σὺ πάτερ ἐν ἐμοί·
 καὶ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ὧσιν· ἵνα ὁ κόσμος
 22 πιστεύσῃ ὅτι σὺ με ἀπέστειλας. καὶ ἐγὼ τὴν δόξαν ἣν
 δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὧσιν ἐν καθὼς ἡμεῖς ἐν ἐσμέν·
 23 ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί· ἵνα ὧσι τετελειωμένοι εἰς
 ἐν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σὺ με ἀπέστειλας, καὶ
 24 ἡγάπησας αὐτούς, καθὼς ἐμέ ἡγάπησας. Ὑπάτερ, οὓς δέ-
 δωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ, κακεῖνοι ὡς μετ' ἐμοῦ·
 ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν, ἣν ἔδωκάς μοι, ὅτι ἡγά-
 25 πησάς με πρὸ καταβολῆς κόσμου· Πάτερ δίκαιε, καὶ ὁ
 κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν
 26 ὅτι σὺ με ἀπέστειλας· καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου,
 καὶ γνωρίσω ἵνα ἡ ἀγάπη ἣν ἡγάπησάς με, ἐν αὐτοῖς ἦ,
 καὶ ἐν ἐμοί.

1 XVIII. ΤΑΥΤΑ Εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς
 μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κέδρων, ὅπου ἦν

21. *ἵνα πάντες ἐν ὧσι*] These words and those at v. 22. denote *complete and perfect union* and concord. And the purport of the prayer is, that all believers may be united to each other and to God by a union such as subsists between the Father and the Son, i.e. close, intimate, and efficacious, in affection, will, and work. Union of doctrine, on which Kuin. injudiciously lays the chief stress, may be implied: but that is all.

— *ἵνα ὁ κόσμος—ἀπέστειλας*] The sense is: 'That the [hitherto unbelieving part of the] world may [seeing this perfect unity and concord and mutual love] believe in my Divine mission.' Since a religion so promotive of peace and happiness will be thought likely to have come from God.

22. *τὴν δόξαν ἣν—αὐτοῖς*] It is strange that so many Commentators should take *δόξαν* to denote the *power of working miracles*; since it is plain from v. 24. that it denotes the *glory and happiness laid up for the righteous in heaven*; especially as the subject of this portion of Christ's Prayer is not the *Apostles*, but all Christians of all ages. (Kuin.) *Δόξαν* is aptly employed, because the happiness is, we are told, such as it hath not entered into the heart of man to conceive. This glory is, of course, not to be the same, but similar. *Δέδωκα*, for *δώσω*. (Tittm.) The same view is taken by most recent Interpreters. But it is strained, and is liable to Philological exception. The Perf. is, indeed, sometimes taken for the Fut.; but that, I apprehend, is never the case when the action is very distant. Besides, it would be not a little harsh to take *δέδωκα* as a *Future*, when *δέδωκα* immediately before must be taken as a *Perfect*. That sense, too, is as good as negated by the *ἵνα ὧσι τετ.* in the next verse. Nor indeed are we compelled to suppose that the subject of this and the next verse is the same with that at vv. 20 and 21., because these latter may be *parenthetical*. And the *δέδωκα* makes it highly probable that in vv. 21 and 22. Christ again reverts to the *Apostles*. By the *δόξαν* may be meant such a part of His mediatorial glory, imparted to them by the Holy Spirit, as was suitable to the purposes

they were to accomplish; including, of course, the *working of miracles* in establishment of the truth of the Gospel.

The next words express the chief purpose of the glory imparted by the Holy Spirit; namely, that there may be that perfect union which subsists between the Father and the Son. This is first denoted, as before, by *ἵνα ὧσιν ἐν καθὼς ἡμεῖς ἐν ἐσμέν*, and then by the still stronger expression *ἵνα ὧσι τετελ.* *εἰς ἐν*, which, though somewhat anomalous, must, as the best Commentators are agreed, signify, 'that they may be perfectly united.'

24. *οὓς δέδωκάς μοι θέλω &c.*] Kuin. and Tittm., agreeable to their view of the two preceding vv., are obliged to refer this to the *Apostles*. But throughout this Gospel the expression *οὓς δέδωκάς μοι* is constantly referred to *Christians of every age*. *Θέλω* only imports an earnest request or desire. On the words *ἵνα ὅπου—μοι* Kuin. and Tittm. refine too much, especially by taking *θεωρῶσι* in a metaphorical sense. The words simply denote admission to Heaven, as spectators of the glory of Christ; which implies by that an union or participation in this felicity.

25. This and v. 26, as appear from the *οὗτοι* (used *δεικτικῶς*), must be referred to the *Apostles*, at least *primarily*; though it may, by accommodation, be applied to Christians of every age. Our Lord finally commends them to the care and protection of the Father. *Δίκαιε*, 'most benignant.' *Ἐγνώσαν*, 'have known,' are assured.' *Ὄνομα*, thy counsels &c. *Γνωρίσω*, i.e. both in person after my resurrection, and by the *Paraclete*.

26. *ἵνα ἡ ἀγάπη—αὐτοῖς*] 'that the love with which thou hast loved me may be in them, (i.e. enjoyed by them, that they may be worthy of thy love and assistance, and attain happiness both in this world and in the next) and that I may be in them, i.e. that they may remain united with me in the same holy cause, of promoting the salvation of men.'

XVIII. 1. The Evangelist now proceeds to record the *Passion* of our Lord, and has pursued

κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. ᾗδαι ²
 δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν τὸν τόπον· ὅτι πολ-
³
⁴
⁵
⁶
⁷
 τῆσε· τίνα ζητεῖτε; οἱ δὲ εἶπον· Ἰησοῦν τὸν Ναζωραῖον.

• Matt. 26.
 47.
 Marc. 14.
 43.
 Luc. 22. 47.
 Act. 1. 16.

such a plan in the narration, as to only touch lightly on what had been recorded by preceding writers; at the same time adding certain circumstances omitted by them; thus strongly confirming the truth of what had been before written, and, in the circumstances which he himself records, plainly supposing it. (Lampe.)

1. τοῦ Κέδρων] The reading is here uncertain. For the vulg. τῶν Κέδρων, four of the most ancient MSS., and several of the most ancient Versions with some Fathers, have τοῦ Κέδρων, which was preferred by Beza, Casaub., Cam., Cast., Drus., Lightf., Bois, Bynæus, Reland, and most other learned Commentators down to Middlet., Kuin., and Tittm., and has been received by Beng., Griesb., Knapp, Vat., and Scholz. The common reading is strenuously, but not successfully, defended by Lampe and Matthæi, the former of whom was little acquainted with Criticism; and the critical skill of the latter is sometimes neutralized by his prejudices. Notwithstanding that he magisterially pronounces τοῦ Κέδρων to be an error of the scribes, I cannot help thinking, with the celebrated persons first mentioned, that the common reading is such. The evidence for the other reading may, indeed, seem slender; but it is, in fact, of the most weighty kind, (confirmed also by Josephus), the MSS. being some of the most ancient in existence, and the Versions most estimable. Matthæi indeed adduces the authority of Chrys., Cyrill., Theophyl., and Euthym., for the common reading. But the authority of Commentators and Homily-writers, in proper names which they do not particularly treat on, is but small, especially where the common reading is retained. That τῶν Κέδρων occurs twice in the LXX. may seem a weighty confirmation of the Vulg. But that would not be decisive; and possibly when the varr. lectt. in Holmes's Edition be examined, τοῦ Κέδρων may turn out to be the true reading. The common reading might, as Middlet. observes, originate in a mistake of the Copyists; (thousands of similar mutations occurring in the Classical writers) or even design, since the Greeks were accustomed to Grecize barbarous names. And it would seem probable that the name meant "the brook of Cedars." It is, however, by Lightf. and Reland well derived from the Hebr. קדר; and hence קדרת will denote the black torrent. Middlet. instances a similar corruption in Suid. of Χειμ-

αῖρον τοῦ Χισω into Χειμ. τῶν Κισσῶν, "the torrent of ivy-trees."

— κῆπος] This seems to have been a plot of garden ground provided with a sort of cottage.

3. τὴν σκείραν] This word is, I think, derived from σκῆμα cognate with σκᾶω, to draw or hoist, and signifies a band. Hence it would designate any military corps; but the best founded opinion, and that supported by all the most eminent Commentators, is that it here designates either the Roman cohort which garrisoned the castle of Antonia, or the detachment of it, which, by order of the Procurator, attended on the Sanhedrim at the great festivals, and kept the peace. Hence the propriety of the Article, to denote the detachment then on duty.

— μετὰ φανῶν καὶ λαμπ.] It is not easy to determine the precise force of these two terms. Bynæus thinks the former meant torches; the latter, lamps. Lampe observes, that the latter commonly denoted torches; as appears from the λαμπαδοφόρια described by Meurs. in his Græc. Fer. L. v. The same Commentator, on an inspection of Athen. L. xv. 18. where he treats of φανοί, is of opinion, that the φανοί were a more ancient and rude kind of torches, formed of split laths bound into a bundle; but that afterwards torches of other materials, and of a more convenient manufacture (namely, tapers and lanterns) came into use; though the others still continued in use among the meaner sort of people. That both lanterns and torches were in use among soldiers, appears from Dionys. Hal. ix. (cited by Lampe and Wets.) ἐξέτρεχον ἅπαντες ἐκ τῶν σκηνῶν ἄνθρωποι, φανούς ἔχοντες καὶ λαμπάδας. It was, indeed, (I would add) usual for such corps to carry both arms and lanterns. So Thucyd. iii. 23. speaking of the picket guard of the Peloponnesians (300 in number) says καὶ ἐν τούτῳ οἱ τριακόσιοι αὐτοῖς ἐπεφέροντο λαμπάδας ἔχοντες.

4. ἐρχόμενα ἐπ' αὐτόν] This phrase is by some accounted a Hebraism. But, as Kypke and Wets. have shown, it is also found in the Classical writers. It signifies to befall, and is almost always used of what is evil. Ἐξελεῖν. This is rightly taken by Euthym., Mold., and Pearce for προσελθών, namely, from that part of the garden whither Christ had retired for prayer.

6. ἀπῆλθον—ἔπεσον χαμαί] The earlier and the recent Commentators here adopt different views. The former suppose a miracle; the lat-

- 8 ἀπεκρίθη ὁ Ἰησοῦς· Εἶπον ὑμῖν, ὅτι ἐγὼ εἰμὶ· εἰ οὖν ἐμὲ
 9 ζητεῖτε, ἀφετε τούτους ὑπάγειν. ^b ἵνα πληρωθῇ ὁ λόγος ^b Supr. 17.
 ὃν εἶπεν· Ὅτι οὓς δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ αὐτῶν οὐ-
 10 δένα. Σίμων οὖν Πέτρος ἔχων μάχαιραν, εἵλκυσεν αὐτήν,
 καὶ ἔπαυσε τὸν τοῦ ἀρχιερέως δούλον, καὶ ἀπέκοψεν αὐτοῦ
 11 τὸ ὠτίον τὸ δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. εἶ-
 πεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ· Βάλε τὴν μάχαιράν [σου]
 εἰς τὴν θήκην. τὸ ποτήριον ὃ δέδωκέ μοι ὁ πατήρ, οὐ μὴ
 πῶ αὐτό;
 12 ^c Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν ^c Matt. 26.
 13 Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδωσαν αὐτὸν, ^d καὶ ^d Marc. 14.
 ἀπήγαγον αὐτὸν πρὸς Ἀνναν πρῶτον· ἦν γὰρ πενθερός τοῦ ^e Luc. 22.54.
 14 Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου. ^e ἦν δὲ ^e Supr. 11.
 Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι συμφέρεי ἓνα ^f Matt. 26.
 15 ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ. ^f Ἠκολούθει δὲ τῷ ^f Marc. 14.
 Ἰησοῦ Σίμων Πέτρος, καὶ ὁ ἄλλος μαθητής. ὁ δὲ μαθητής ^g Luc. 22.54.

ter, with the exception of Tittm., recognize none, attributing the circumstance to their awe at the sight of so wonderful and extraordinary a person; of this they adduce what they parallel from the Classical writers. The cases, however, are not parallel, but quite of another kind, and the mode in which those Commentators (as, for instance, Rosenm. and Kuin.) account for the thing, proceeds almost wholly upon supposition. If we confine ourselves simply to the plain words, and the actual circumstances, we shall see that something far surpassing the ordinary, and rising to the preternatural, is suggested. See the able Notes of Wolf, Lampe, and Tittm. There seems to be no reason to doubt, but that some undefinable, but supernatural, power was exercised, as in many similar instances recorded in Holy writ; as that of Paul, (Acts xxii.) where he is described as being 'struck to the earth' as well as struck with blindness. Though whether that amounts to what is, strictly speaking, a miracle, may be doubted. For all those cases in Scripture where any of the senses of men, as sight and hearing, are so affected as to be for the time suspended, (as in the case of the men of Sodom at Lot's door. See Gen. xix. 11., and the persons sent to apprehend Elijah. See Joseph. Ant. ix. 4. 3.), seem not to amount to the miraculous, though they reach the preternatural. Whether all fell to the ground, (even Judas) as the old Commentators maintain, is uncertain, and will by no means alter the case. But we cannot understand less than very many. To suppose, with some recent Commentators, that only two or three did, is such a trifling with the plain words of Scripture as would not be allowed for a moment to a Barrister in a court of justice, while pleading upon the meanest affair of common life.

8. εἰ οὖν ἐμὲ—ὑπάγειν] A brief manner of speaking, of which the sense may be thus expressed by paraphrase: 'If then ye seek to apprehend me [take me; but] let those [my companions] depart.'

9. ἵνα πληρωθῇ &c.] The best Commentators are agreed that the sense is, 'Thus was made good, or verified, the words, &c.' See the excellent Note of Tittm. in Recens. Synop., by which all the difficulties that have been by some raised on this passage, entirely vanish.

11. σου] This is omitted in very many of the best MSS., Versions, and the Ed. Princ., and is cancelled by almost every Editor from Beng. and Wets. to Scholz; and with reason, for internal evidence is as much against it as external.

—τὸ ποτήριον—αὐτό;] See Notes on Matt. xx. 20. xxvi. 39 & 54. The interrogation involves a strong negation, (so Euthym. well explains πάντῳ μὲν οὖν), and the whole is expressive of perfect acquiescence in the will of His Father.

12, 13. Of the discrepancy which has been supposed to exist in this statement as compared with those of the other Evangelists, see the able solution of Tittm. in Recens. Synop. On the dissimilarity of matter in St. John as compared with the other Evangelists, yet coupled with a similitude of manner, Dr. Paley has well treated, and especially with reference to the present passage.

15. καὶ ὁ ἄλλος μαθητής] There is no little difficulty here to account for the Article. Many eminent Commentators are inclined to think it redundant. But Bp. Middl. justly accounts this device "the refuge of learned ignorance." He admits the difficulty; but rightly maintains, that, "though we should not be able to ascertain it, it is better to impute the obscurity to our own want of knowledge, than to attempt to subvert the analogy of language. Thus we should leave the proof of the fitness to more fortunate inquiry." To cancel, with Erasmus, Beng., and Vat., is rash, because the evidence for its omission is so very slight, only that of four MSS., and that of Versions but slender; indeed such are scarcely evidence at all in cases of this nature. And it is far easier to account for the omission than the

ἐκεῖνος ἦν γνωστός τῷ ἀρχιερεῖ, καὶ συνεισήλαθε τῷ Ἰησοῦ
 εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· ὁ δὲ Πέτρος εἰστήκει πρὸς 16
 τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος, ὃς ἦν γνω-
 στός τῷ ἀρχιερεῖ, καὶ εἶπε τῇ θυρωρῷ, καὶ εἰσήγαγε τὸν
 Πέτρον. λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ· Μὴ 17
 καὶ σὺ ἐκ τῶν μαθητῶν εἰ τοῦ ἀνθρώπου τούτου; λέγει
 ἐκεῖνος· Οὐκ εἰμί. εἰστήκεισαν δὲ οἱ δούλοι καὶ οἱ ὑπηρέται 18
 ἀνθρακιὰν πεποικότες, ὅτι ψυχὸς ἦν, καὶ ἐθερμαίνοντο· ἦν
 δὲ μετ' αὐτῶν ὁ Πέτρος ἐστὼς καὶ θερμαινόμενος. Ὁ οὖν 19
 ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ,
 καὶ περὶ τῆς διδασχῆς αὐτοῦ. ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς·
 Ἐγὼ παρρησίᾳ ἐλάλησα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα 20
 ἐν [τῇ] συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε οἱ Ἰου-
 δαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. Τί με 21
 ἐπερωτᾷς; ἐπερώτησον τοὺς ἀκηκοότας, τί ἐλάλησα αὐτοῖς·
 ἴδε οὗτοι οἶδασιν ἃ εἶπον ἐγώ. ταῦτα δὲ αὐτοῦ εἰπόντος, 22
 εἰς τῶν ὑπηρετῶν παρεστηκώς ἔδωκε ράπισμα τῷ Ἰησοῦ,
 εἰπὼν· Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ; ἀπεκρίθη αὐτῷ ὁ 23

addition of the Article. We must therefore explain as we may. Now almost all Commentators, antient and modern, are agreed that by the *other disciple* the Evangelist means *himself*; and with reason; for though Grot., Lampe, Heum., and Pearce deny this, they are as unsuccessful in proving it *not* to have been St. John, as they are fixing on any *other* disciple. See a full discussion of the matter in Recens. Synop. The Evangelist never mentions *himself* by name, and yet (as Michaelis shows) he has described the whole of what took place in the hall of Annas, &c. so circumstantially that we cannot but conclude that he was present, as Ecclesiastical tradition attests. "Supposing, then, (remarks Bp. Middl.) that St. John himself is meant by ὁ ἄλλος μαθητής, it may not be impossible to assign something like a plausible reason why he should call himself *the other disciple*." "This phrase (contrary to the learned Prelate) obviously implies the remaining *one* of two persons, who not only were, in common with many others, disciples of Christ, but between whom some still closer relation might be recognized to exist: and if it could be shown that Peter and John stood towards each other in any such relation, the term *the other disciple* might not unfitly be used, immediately after the mention of Peter, to designate John; especially if, from any cause whatever, John was not to be spoken of by name. Now it does appear that a particular and even exclusive friendship existed between Peter and John. The same expression ὁ ἄλλος μαθ. occurs in Joh. xx. 2, 3, 4, 8, from which it may be inferred, that this phrase, when accompanied with the mention of Peter, was readily, in the earliest period of Christianity, understood to signify *John*."

15. ὁ δὲ μαθητὴς—ἀρχιερεῖ] These words are meant to show *how* it happened that persons of

such inferior rank as he and St. Peter should have obtained access to the Hall of the High Priest.

18. ἀνθρακιὰν] The word denotes a *mass* of live charcoal, (so Suid. ἀνθρακιδ' πεφύρακται· μένοι ἀνθρακες) from ἀνθραξ, a live coal, and that from ἀνθράσσω, all which come from ἀνθος, whence ἀνθρός, florid, red, burning. So Hom. Il. γ. 213. ἀνθρακίην στορέσας. The difference is plain from an adage of Suidas: μητὴν τέφραν φεύγων εἰς ἀνθρακίαν πέσῃς, which may be exactly paralleled by a well-known adage of our own language.

— ψυχὸς ἦν] The sense is: 'It was [then] cold weather.'

20. πάντοτε] This signifies "in all places and at all times and opportunities." The τῇ in ἐν τῇ συναγ. is omitted in a great number of the best MSS., and is cancelled by almost all Editors from Beng. and Matthæi to Scholz; and rightly, I conceive; for internal evidence is strong against it; since it would be more likely to be wrongly inserted, on account of the ἐν τῷ ἱερῷ, than wrongly omitted. And, moreover, when the singular is, as here, used in a *generic* sense for the plural at large, it rejects the Article.

Instead of the common reading πάντοθεν before οἱ Ἰουδαῖοι, almost all the MSS., with all the Edd. up to Beza's, have πάντοτε, which is received by almost every Editor from Wets. to Scholz; and rightly; since the external evidence for πάντοθεν is slender, and its internal far inferior to the other. Πάντοτε may include πάντοθεν, but not vice versa.

— ἐν κρυπτῷ ἐλάλησα οὐδέν] This, as the best Commentators have seen, must be taken comparatively, and with restriction, i. e. nothing *post sindonem*, like the Heathen mysteries, or Jewish Cabala, at variance with any public doctrines, and consequently nothing savouring of sedition.

- Ἰησοῦς· Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ
 24 δὲ καλῶς, τί με δέρεις; ^g ἀπέστειλεν [ουν] αὐτὸν ὁ Ἄννας ^g Matt. 26.
 δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα. ³⁷ Marc. 14.
 25 ^h Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος· εἶπον ⁵³ Luc. 22. 54.
 οὖν αὐτῷ· Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἡρνή- ^h Matt. 26.
 26 σατο ἐκείνος, καὶ εἶπεν· Οὐκ εἰμί. λέγει εἰς ἐκ τῶν δού- ⁶⁹ Marc. 14.
 λων τοῦ ἀρχιερέως, συγγενὴς ὢν οὗ ἀπέκοψε Πέτρος τὸ ^{Luc. 22. 55.}
 27 ὠτίον· Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; πάλιν
 οὖν ἡρνήσατο ὁ Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.
 28 ⁱ ἈΓΟΥΣΙΝ οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ ⁱ Matt. 27.
 πραιτώριον. ἦν δὲ πρωΐα· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ ¹ Marc. 15. 1.
 πραιτώριον, ἵνα μὴ μανθῶσιν, ἀλλ' ἵνα φάγωσι τὸ πᾶσχα. ^{Luc. 23. 1.}
 29 ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς, καὶ εἶπε· Τίνα κατη- ^{Act. 10. 28.}
 30 γορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου; ἀπεκρίθησαν ^{et 11. 3.}
 καὶ εἶπον αὐτῷ· Εἰ μὴ ἦν οὗτος κακοποιὸς, οὐκ ἂν σοι πα-
 31 ρεδώκαμεν αὐτόν. εἶπεν οὖν αὐτοῖς ὁ Πιλάτος· Λάβετε αὐ-
 τὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. εἶπον
 οὖν αὐτῷ οἱ Ἰουδαῖοι· Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα.
 32 ^k ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπε σημαίνων ποίῳ ^k Matt. 20.
 33 θανάτῳ ἡμελλεν ἀποθνήσκειν. ¹⁹ Marc. 10.
 Εἰσῆλθεν οὖν εἰς τὸ πραι- ³³ Luc. 18. 32.
 τώριον πάλιν ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν, καὶ ⁱ Matt. 27.
 34 εἶπεν αὐτῷ· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ἀπεκρίθη ¹¹ Marc. 15. 2.
^{Luc. 23. 3.}

25-27. Peter, it seems, was exceedingly terrified, especially on beholding such a scene, and hearing Jesus examined respecting his disciples; from whence he might infer that the Sanhedrim had thoughts of ordering them also to be seized. He did not, it appears, return to himself before the cock crew, of which our Lord had spoken; when (as we learn from Lu. xxii. 61.) Jesus turned his eyes towards him, and looked him steadfastly in the face. Our Lord, by the common decree of the Sanhedrim, had been pronounced worthy of death, since he had professed himself to be the Messiah and the Son of God. In order to carry this sentence into effect, they brought the affair before Pontius Pilate. The council, therefore, rose, and just as the day was dawning, led him bound, as one pronounced worthy of death, to the Praetorium. Matthew, xxvii. 2., adds καὶ παρέδωκεν αὐτὸν Ποντίῳ Πιλάτῳ; whence it is evident that it was their counsel and plan that Pilate should order him to execution. For παραδόναι signifies to deliver any one into the hands of another, for punishment. Thus do these infatuated wretches hurry away the Messiah sent to them, and deliver him up to the Gentiles! But, it may be asked, why should the Jewish Rulers have delivered Jesus to the Roman Procurator for punishment, and not themselves have executed it; and by what right could Pilate condemn him to death? On this question the most learned are divided in opinion; some contending that the right of inflicting punishment had been taken away from the Jews; others, that they still retained that right. The disagreement seems to be best settled

by those who maintain that a distinction must be made between sacred and civil causes, and that in those pertaining to religion the Jews had at that time the power of inflicting capital punishment, [subject, however, to the confirmation of the Procurator.—Edit.] but in civil causes and crimes, including sedition, tumult, and such as appertained to the *crimen laesae majestatis* or treason, that was not conceded to them, the cognizance of all these matters resting solely with the President or Procurator. Now our Lord's cause, at the beginning, did not seem to be civil, at least the Jewish Rulers had pronounced him worthy of death because he had professed himself the Messiah and the Son of God; and yet they led him to Pontius Pilate in order that they might cast on him the blame of shedding innocent blood. Afterwards, however, when Pilate had declared that he found no fault in him, and seemed to wish to remove from himself the cognizance of the cause, they ventured (as we learn from Lu. xxiii. 2.) to bring forward a two-fold political charge, namely, that of exciting the populace to rebellion, and of discountenancing the payment of tribute; offences both of them falling within Pilate's jurisdiction, as being *ἡγεμονίαν* of Judaea. (Tittm.)

31. λάβετε αὐτὸν ὑμεῖς] Take ye him and punish him, q. d., I cannot do a thing so unheard of in the Roman law as to condemn a person unheard. Ὁν ἡμῖν οὐκ ἔξεστιν, &c. see Note on v. 25-27.

32. ἵνα ὁ λόγος &c.] The best Commentators are agreed that the sense is: 'Thus was made good the words,' &c. See Note infra v. 9.

αὐτῷ ὁ Ἰησοῦς Ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ; ἀπεκρίθη ὁ Πιλάτος. Μήτι ἐγὼ Ἰου- 35
δαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας; ἀπεκρίθη ὁ Ἰησοῦς· Ἡ βασιλεία ἡ 36
ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἡγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασι-
λεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. εἶπεν οὖν αὐτῷ ὁ Πιλάτος, 37
Οὐκοῦν βασιλεὺς εἰ σύ; ἀπεκρίθη ὁ Ἰησοῦς· Σὺ λέγεις ὅτι βασιλεὺς εἰμι ἐγώ. ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς
τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ.
πᾶς ὁ ὢν ἐκ τῆς ἀληθείας, ἀκούει μου τῆς φωνῆς. λέγει 38
αὐτῷ ὁ Πιλάτος· Τί ἐστὶν ἀλήθεια; Καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς· Ἐγὼ οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ. ἔστι δὲ συνήθεια ὑμῖν, 39
ἵνα ἓνα ὑμῖν ἀπολύσω ἐν τῷ πάσχα· βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων; ἔκραύγασαν οὖν ὑμῖν πάλιν πάντες, λέγοντες· Μὴ τοῦτον, ἀλλὰ τὸν βααραββᾶν· ἦν δὲ ὁ Βαραββᾶς ληστής. XIX. Ὁ τότε οὖν ἔλαβεν ὁ 1
Πιλάτος τὸν Ἰησοῦν, καὶ ἐμαστίγησε. καὶ οἱ στρατιῶται 2

m Matt. 27.
15.
Marc. 15. 6.
Luc. 23. 17.
n Act. 3.
14.
o Matt. 27.
25.
Marc. 15.
15.

34. ἀφ' ἑαυτοῦ] *'proprio motu,'* from thy own knowledge or opinion of my having been concerned in seditious practices.

35. μήτι ἐγὼ Ἰουδαῖος &c.] Of these brief words Kuin. determines the sense to be as follows: 'No, I have not asked thee of my own thought: I have found nothing hitherto in thee which would afford any colour to such a charge as thine enemies advance: but it does not hence follow that thou art innocent. Of thee and thy case I know nothing. I am not a Jew, to care about such things. It is on the representations of thy countrymen and the Priests that I examine thee. What hast thou done to afford ground for this criminal accusation!'

36. ἡ βασιλεία &c.] The sense is: 'I am a King, it is true, but my kingdom is not a temporal one, but entirely spiritual. If my kingdom had been of this world, I should have collected about me vast numbers of my countrymen. These would have defended me against the attacks of my Jewish adversaries. But as I have done nothing of this sort, it is plain that my kingdom is not of such a nature as at all interferes with earthly governments, or affords any colour for this charge of sedition.' (Tittm.)

37. οὐκοῦν βασιλεὺς εἰ σύ;] Some Commentators would have the interrogation removed. But that is an unjustifiable weakening of the sense. Besides, there is no good authority for οὐκοῦν coming first in a sentence not interrogative.

— σὺ λέγεις &c.] i.e. thou truly sayest that I am a King; it is very true; I am a King. Σὺ λέγεις signifies it is so; a phrase of modest assent, concession, and affirmation. Our Lord now proceeds to show the nature of his kingdom

and in what sense he is a King. He is come not to reign, but to bear witness to the truth, to promote, confirm, and establish it.

— ὁ ὢν ἐκ τῆς ἀληθείας] he who is studious of the truth, i.e. the truth of the Gospel, true religion. So Rom. ii. 8. ὁ ἐκ τῆς ἐριθείας. Ἀκούει, 'hearkeneth to.'

38. τί ἐστὶν ἀλήθεια;] On the exact force of this question Commentators are not agreed. Some take the meaning to be: 'What is truth to me? what care I about truth?' But this sense cannot be elicited from the words. Equally objectionable is that of so altering the punctuation as to force some sense out of the words, which they do not naturally yield. It is best to embrace certain portions of the interpretations both of antient and recent Commentators (see Recens. Synop.) and suppose, that Pilate put the question with no design of insulting our Lord, but that, knowing the endless disputations of the Philosophers on this subject, and how difficult it was to arrive at any clear notions on the subject, he asked, 'What is truth? define it,' not *this* truth which you recommend and teach, as some render; for that would require the *Article*. No doubt, had he received an answer to the former question, he would have propounded the latter. But our Lord, knowing that the question was put with levity and insincerity, vouchsafed no answer. Nor did Pilate think it worth his while to wait long for the solution of so debated a question from a Jewish peasant. And perceiving that the kingdom claimed by him to be purely figurative, and something similar to what the Heathen Philosophers spoke of, and considering him a harmless sort of person, he only thought how he might set him at liberty.

πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν, καὶ ἔλεγον·
 3 Χάϊρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδουν αὐτῷ ράπισ-
 4 ματα. Ἐξῆλθεν οὖν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐ-
 5 τοῖς· Ἴδε, ἄγω ὑμῖν αὐτόν ἔξω, ἵνα γινώτε ὅτι ἐν αὐτῷ
 6 οὐδεμίαν αἰτίαν εὐρίσκω. ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν
 τὸν ἀκάνθινον στέφανον, καὶ τὸ πορφυροῦν ἱμάτιον. καὶ
 6 λέγει αὐτοῖς· Ἴδε, ὁ ἄνθρωπος. ὅτε οὖν εἶδον αὐτόν οἱ
 ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν λέγοντες· Σταύρω-
 σον, σταύρωσον. λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτόν
 ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰ-
 7 τίαν. ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Ἡμεῖς νόμον ἔχομεν,
 καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἐαυτὸν
 υἱὸν τοῦ Θεοῦ ἐποίησεν.
 8 Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μάλ-
 λον ἐφοβήθη, καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ
 9 λέγει τῷ Ἰησοῦ· Πόθεν εἰ σὺ; ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ

XIX. 4, 5. On the motives and intent with which Pilate brought out Jesus, &c. see my Note in Recens. Synop.

6. σταύρωσον, σταυρώσον] In very many MSS., Versions, Fathers, and early Edd., is added αὐτόν, which is received by almost every Editor from Wets. to Scholz. But it is so difficult to account for its omission in far more than half of the MSS., many of them very ancient, and so easy to account for its insertion, that I dare not follow their example. Such kind of exclamations are usually very elliptical, and the pronoun I have observed to be often omitted. Out of very many examples which I could adduce the following must suffice. Pseudo Eurip. Rhes. 685. Παῖτε, παῖτε. Aristoph. suppositum.

— λάβετε αὐτόν ὑμεῖς &c.] Many understand these words as a permission. But Pilate neither said, nor could say this seriously; for he well knew that crucifixion was not in use among the Jews; and the Priests had already declared, that they could not put him to death, on account of the festival. The words (as Chrysost. long ago saw, and in which light they have been viewed by some modern Commentators, as Lampe) are those of irritation and disgust: neither does it appear that the Jews regarded them as a permission, since they immediately resort to a new charge, that of blasphemy. (Kuim.)

7. ἡμεῖς νόμον ἔχομεν, &c.] The sense is: 'By our law he has been found guilty of blasphemy and condemned: but on account of the feast we could not inflict the punishment; and therefore we had recourse to thee.' By the law they meant some passages of the O. T., as Levit. xxiv. 16. Deut. xxi. 1. sq. v. 18 & 20, which denounce death on pretenders to Divine mission. And ἐποίησεν here means pretended to be. On the full purport of the Jewish Law on this head, on the criterion of false prophets, and on the kind of death inflicted on such, see the Note of Lampe in Recens. Synop.

The τοῦ before Θεοῦ is omitted in many MSS. and early Edd., and is cancelled by almost every Editor from Wets. to Scholz; a decision approved of by Bp. Midd., who shows that υἱὸς Θεοῦ may mean the Son of God as well as ὁ υἱὸς τοῦ Θεοῦ, and proves that Christ, in affirming that he was the Son of God, did, in fact, affirm his Messiahship. See Note on Matt. xiv. 33. and comp. Lu. xxii. 66. with v. 70. Tittm., however, (whose Note see in Recens. Synop.) is of opinion that the names Messiah and Son of God were by no means synonymous, but of very different meaning; the former expressing office, the latter Divine nature. See i. 14. And that Pilate so understood the appellation, he thinks is clear from what follows. Be that as it may, the two appellations by which the Consolation of Israel was called, namely, Messiah (which implied, they thought, Kingship) and Son of God, (which expressed His Divine nature and union with God) afforded the chief Priests an opportunity of shifting the charge as they found politic, urging either that of sedition, or of blasphemy.

8. μᾶλλον ἐφοβήθη] Namely, to condemn him to be crucified. On the nature of this fear (which the Commentators ascribe to various causes) it were vain to speculate. It arose probably from an impression such as Pilate could not fail to have, that Jesus was at least a very extraordinary person, if not the character he claimed to be. Whether this idea was at all mixed up with the notion of a Heathen Demigod, (though the most celebrated Commentators ascribe it chiefly to that) is doubtful. The stories of Demigods, &c. were probably by the higher classes regarded in nearly the same light in which we view them, namely, as mere Mythological fictions, only deserving of attention from their antiquity and poetic elegance.

9. πόθεν εἰ σὺ;] This cannot mean, as some eminent Commentators imagine, 'of what country art thou?' for Pilate knew him to be a Galilean; but, as others interpret, 'What is your

ἔδωκεν αὐτῷ. λέγει οὖν αὐτῷ ὁ Πιλάτος· Ἐμοὶ οὐ λαλεῖς; 10
οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω
ἀπολύσαι σε; ἀπεκρίθη ὁ Ἰησοῦς· Οὐκ εἶχες ἐξουσίαν οὐ- 11
δεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν. διὰ τοῦτο
ὁ παραδιδούς μέ σοι μεῖζονα ἁμαρτίαν ἔχει. ἐκ τούτου ἐξήτει 12
ὁ Πιλάτος ἀπολύσαι αὐτόν. Οἱ δὲ Ἰουδαῖοι ἔκραζον λέ-
γοντες· Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἰ φίλος τοῦ Καίσαρος.
πᾶς ὁ βασιλεῖα αὐτόν ποιῶν ἀντιλέγει τῷ Καίσαρι. ὁ οὖν 13
Πιλάτος ἀκούσας τοῦτον τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰη-
σοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος, εἰς τόπον λεγόμενον
Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθᾶ· ἦν δὲ παρασκευὴ 14
τοῦ πάσχα, ὥρα δὲ ὥσει ἔκτη· καὶ λέγει τοῖς Ἰουδαίαις,
Ἴδε, ὁ βασιλεὺς ὑμῶν. οἱ δὲ ἐκραύγασαν· Ἄρον, ἄρον 15
σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ Πιλάτος· Τὸν βασιλεῖα
ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς· Οὐκ ἔχομεν βα-

origin and parentage? So 2 Sam. i. 13. πῶθεν εἰσὺ; Josh. ix. 8. πῶθεν ἔσσε. It should seem that Pilate already knew that Jesus claimed to be of celestial origin. To this question our Lord was pleased to make no answer, partly because Pilate's conduct did not entitle him to any, and partly because an answer to the interrogation, in the usual acceptation of the words, Pilate could scarcely need; and in any other sense it would have been little intelligible, and have led to further questions, all superfluous, since Jesus knew he would deliver him to the fury of the Jews.

11. οὐκ εἶχες—ἀνωθεν] The best Commentators, ancient and modern, are of opinion that ἀνωθεν signifies 'from on high,' 'from Heaven,' 'from Divine Providence,' as in iii. 31. James i. 17. and Ælian and Dio Chrysa. cited by the Commentators. For ἐξουσίαν ἔχειν the more Classical phrase is κύριος εἰμι. So in a kindred passage of Dio Cass. p. 396. 1. κύριος καὶ σῶσαι καὶ ἀπολύσαι τινας. By δεδομένον, Grot. rightly understands, not that common permission, which leaves many things to the natural course of events, but something decreed in the Divine counsels.

—διὰ τοῦτο] With these words the Commentators are perplexed. To suppose, with Kuin., a mere formula of transition, is very unsatisfactory. The methods proposed by Markl. and Bp. Pearce are too violent and arbitrary. Grot. takes the διὰ τοῦτο to refer to something suppressed. But he is very unsuccessful in divining what. It may perhaps be best regarded as a highly elliptical expression, and the διὰ τοῦτο need not be too rigorously interpreted. The sense seems to be, 'Wherefore [in thus giving me up to the fury of the people] he who put me into thy hands is more in fault than thou.' The suppression of the words included in brackets may be attributed to delicacy.

12. This divining of the thoughts, and this candid judgment of his conduct, seems to have much affected Pilate for the moment; hence he made another effort to save Jesus. The Jews,

however, perceiving that Pilate was studying every method of releasing Jesus, and that he paid little attention to their second charge, of blasphemy, as not falling under his cognizance, now return to their first alleged crime, which especially belonged to the Procurator, namely, that of sedition, and treason against Cæsar.

—οὐκ εἰ φίλος τ. Κ.] A popular meiosis. Ἀντιλέγει is, by a Hellenistic use, put for ἀπειθεῖ or ἀνταίρει. The threat was powerful, since, as we learn from Suetonius and Tacitus, Cæsar was most suspicious, and punished with death any offence that bordered on the crimen læsæ majestatis.

13. ἐκάθισεν] A juridical expression signifying sat for judgment. Λιθόστρωτον denoted a pavement formed of pieces of marble and stone of various colours, such as were called vermiculata, and tessellata. A sort of luxury which had arisen in the time of Sylla, and had extended even to the most remote provinces. Julius Cæsar, as we learn from Sueton. Vit. 46., carried about with him in his expeditions such pieces of sawn marble and variegated stone with which to adorn his prætorium.

14. παρασκευὴ τοῦ πάσχα] See Campb. — ὥρα δὲ ὥσει ἔκτη] On the seeming discrepancy between this account and that of the other Evangelists, see Recens. Synop. and the Note on Mark xv. 25. There can be no doubt that an error of number has crept in, the 7 being confounded with the 5, and that the true reading is Γ', i. e. τρίτη. Indeed, this reading is found in seven of the best MSS., some Fathers, as Euseb. (who says it was so written in the autograph) Jerome, Severus, Ammonius, and Theophyl., and some Scholiasts, with Nonnus. In this opinion the best recent Commentators acquiesce. That this clause is not, as Wassenbergh maintained, a gloss is triumphantly established by Bornm. de Glossis, p. 44.

15. οὐκ ἔχομεν &c.] A mere pretence, since the Jews always maintained that they owed no allegiance to any earthly monarch, but were subjects of God only.

16 σιλέα, εἰ μὴ Καίσαρα. Ὡς τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς, ^{p Matt. 27. 33. Marc. 15. 22. Luc. 23. 33.} ἵνα σταυρωθῇ.

Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἀπήγαγον· καὶ βαστά-
17 ζων τὸν σταυρὸν αὐτοῦ, ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου
18 τόπον, ὃς λέγεται Ἑβραϊστὶ Γολγοθᾶ· ὅπου αὐτὸν ἐσταύ-
ρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν,
19 μέσον δὲ τὸν Ἰησοῦν. Ἐγραψε δὲ καὶ τίτλον ὁ Πιλάτος, ^{q Matt. 27. 37. Marc. 15. 26. Luc. 23. 38.} καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον, ἸΗΣΟΥΣ

20 Ὁ ΝΑΖΩΡΑΙΟΣ Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ἸΟΥΔΑΙΩΝ. τοῦτον
οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς
ἦν τῆς πόλεως ὁ τόπος, ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν
21 γεγραμμένον Ἑβραϊστὶ, Ἑλληνιστὶ, Ῥωμαϊστὶ. ἔλεγον οὖν
τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων· Μὴ γράφῃ· Ὁ βα-
σιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι ἐκεῖνος εἶπε· Βασιλεὺς εἰμι

22 τῶν Ἰουδαίων. ἀπεκρίθη ὁ Πιλάτος· Ὁ γέγραφα, γέγρα-
23 φα. Ὅτι οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ^{r Matt. 27. 33. Marc. 15. 24. Luc. 23. 34.}

ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα μέρη, ἐκά-
στην στρατιῶτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτῶν
24 ἄρραφος ἐκ τῶν ἁνωθεν ὑφαντὸς δι' ὅλου. *εἶπον οὖν πρὸς ^{s Psal. 22. 19.}
ἀλλήλους· Μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάχωμεν περὶ αὐτοῦ,
τίνος ἔσται· ἵνα ἡ γραφὴ πληρωθῇ ἣ λέγουσα· Διεμερί-
σαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισ-
μόν μου ἔβαλον κλῆρον.

25 Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν· εἰστήκεισαν δὲ
παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ
τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ
26 Μαγδαληνὴ. Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθη-
τὴν παρεστῶτα, ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ· Γύναι,
27 ἰδοὺ, ὁ υἱός σου. εἶτα λέγει τῷ μαθητῇ· Ἴδου, ἡ μήτηρ

16. καὶ ἀπήγαγον] Many MSS. and early Edd., and some Fathers and Commentators have ἡγαγον, which is received by almost every Editor from Wets. to Scholz. But ἀπάγειν, not ἀγειν, is a vox sol. de hac re. The error, I suspect, arose from the contraction κἀπήγαγον, which might easily be mistaken for καὶ ἡγαγον.

19. ἔθηκε] 'caused it to be put;' by a very frequent idiom.

22. ὁ γέγραφα, γέγραφα] i. e. as it is written, it shall stand. A popular form of expressing a refusal to have it altered.

24. ἵνα ἡ γραφὴ πληρωθῇ] The best Commentators are of opinion that the sense is: 'Thus was fulfilled the Scripture (i. e. Ps. xxii. 19.) which saith.' But they are not agreed whether this verse of the Psalm was meant to refer to Christ, or not. Most recent Interpreters adopt the latter view, and take them to relate solely to David, and to have reference to the rebellion of Absalom. They are here only, they think, introduced by application and accommodation to

the present purpose. But though it be true that the form ἵνα πληρωθῇ ἡ γραφὴ sometimes means, that such a thing so happened that this or that passage would appear quite suitable to it; yet as this and other passages of the Psalms cannot be proved to have been fulfilled in the case of David, whereas, this and other parts of the same Psalm were minutely fulfilled in that of Christ; and, what is more, as the Evangelist plainly regarded the Psalm as prophetic, and the words as fulfilled in Christ, the former view is decidedly preferable, and it is extremely probable (as Dr. Doddr. observes) that "in this Scripture and some others, the mind of the Prophet was thrown into a preternatural ecstasy, in which, on some secret intimation given to him that he therein personated the Messiah, he wrote expressly what the Spirit dictated, without any particular regard to himself."

25-27. The incident narrated in these verses is recorded by St. John only. On Clopas, see Recens. Synop.

26. ἰδοὺ ὁ υἱός σου] i. e. regard him as thy

σου. καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν αὐτὴν ὁ μαθητὴς
 22. ἐκεῖνος εἰς τὰ ἴδια. 'Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς, ὅτι πάντα 28
 ἡδὴ τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει· Διψῶ.
 29. "σκεὺς οὖν ἔκειτο ὄξους μεστόν· οἱ δὲ πλήσαντες σπόγγον 29
 ὄξους, καὶ ὑσσώπῳ περιθέντες, προσήνεγκαν αὐτοῦ τῷ στό-
 ματι. ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε, Τετέλεσται· 30
 καὶ κλίνας τὴν κεφαλὴν, παρέδωκε τὸ πνεῦμα.

Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώ- 31
 ματα ἐν τῷ σαββάτῳ, ἐπεὶ παρασκευὴ ἦν· ἦν γὰρ μεγάλη
 ἡ ἡμέρα ἐκείνη τοῦ σαββάτου· ἠρώτησαν τὸν Πιλάτον, ἵνα
 κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν. ἦλθον οὖν οἱ 32
 στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ
 τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ· ἐπὶ δὲ τὸν Ἰησοῦν 33
 ἐλθόντες, ὡς εἶδον αὐτὸν ἡδὴ τεθνηκότα, οὐ κατέαξαν αὐ-
 τοῦ τὰ σκέλη· ἀλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν 34
 πλευρὰν ἔνυξε, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ. καὶ ὁ 35

son, and just after *ἰδοὺ ἡ μήτηρ σου*, 'regard her as thy mother.' Thus commending the two persons whom he most dearly loved one to the care and affection of the other.

28. *εἰδὼς—ὅτι πάντα ἡδὴ τετ.*] On the interpretation of *ἡδὴ τετ.* and *τετέλεσται* at v. 30. Commentators are not agreed. Many eminent modern ones take the expression to be a popular one, for, 'It is all over with me,' 'I am about to breathe my last.' And they cite from Homer *τὰ δὲ νῦν πάντα τελείται*, and other passages less to the purpose. That, however, is a sense too feeble to be admitted. The true interpretation is doubtless that of the ancients and early moderns, 'knowing that all things [namely, what he had to do and to suffer] were now accomplished.'

— *ἵνα τελειωθῇ—διψῶ*] Most recent Commentators think that the passage of the Psalm here alluded to, *lxix. 22*, was not meant of the Messiah, and consequently not prophetic; but that St. John only applies it to Christ by accommodation. But that tool of accommodation is not very safe in the hands of some who maintain this view, and here it must by no means be employed. It is plain that the Evangelist did not mean merely to accommodate the passage, but to show that it was prophetic of Christ, and now fulfilled, at least in its principal scope. As to the argument, that the imprecations at v. 23. show the Psalm not to be prophetic, it is *one of straw*. For it is not necessary to suppose the whole Psalm prophetic of Christ. See Note supra v. 24., and the admirable new Translation by Dr. French and Mr. Skinner, with their excellent notes.

29. *ὑσσώπῳ περιθέντες*] On the difficulty connected with *ὑσσώπῳ* see Note on *Matth. xxvii. 50*. Suffice it here to say, that there are several species of the byssop, one of which, and no doubt, the one here meant, has a woody reed-like stalk, of two feet or more in length, and which is mentioned by the Rabbinical writers as bound up in bundles for firing. *ὑσσώπῳ*, then, is here put for *καλάμῳ ὑσσώπου* (hence called

by Matthew and Mark *καλάμῳ*;) and this, if of the length above mentioned, might easily enable a person to reach the mouth of Jesus on the cross, which was by no means high. *Περιθέντες* signifies 'having wound or fastened it around,' or, 'sticking it on.' Thus the word is used in the LXX. to express the *Hebr. תפר*, to tie to, in *Prov. vii. 3*. And *Aristoph. Theom. 387.* uses *περίθου* for *ἐπίθου*.

30. *παρέδωκε τὸ πνεῦμα*] This and the *ἀφῆκε τὸ πνεῦμα* of Matthew suggest the idea of a placid, peaceful, and resigned dissolution, and were therefore used by the pious among the Hebrews to denote that the soul is rendered back unto God its original author, to dispose of according to his good pleasure. (Grot. and Kuin.)

31. *παρασ.*] The *προσάββατον* of Mark, Friday.

— *μεγ. ἡ ἡμέρα*] A very solemn festival, namely, as being not only a *Sabbath*, but that day of the Passover week on which the people assembled in the Temple to offer the sheaf of first fruits. For *ἐκείνου* very many MSS., Versions, and early Eds. have *ἐκείνη*, which is received by most Editors from Wets. to Scholz.

— *ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη*] Not, as some imagine, to increase their torment, but to accelerate death, as is plain from the passages of the Classical writers cited by Wets. The legs, we learn, were broken just above the ankle by an iron mallet.

34. *ἐξῆλθεν αἷμα καὶ ὕδωρ*] A difference of opinion exists as to the intent of the Evangelist in this attestation, and still more as to the exact sense conveyed by the coming forth of the blood and water. It has been almost universally supposed that the Evangelist meant to establish the fact of our Lord's actual death; though some think by the *αἷμα καὶ ὕδωρ* is indicated either the water found in the pericardium, or, what is more probable, the aqueous and sanguineous liquid in the cavities of the pleura after a mortal stab, and which sometimes flows together with

- ἑωρακὼς μεμαρτύρηκε, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία· κἀκεῖνος οἶδεν ὅτι ἀληθὴ λέγει, ἵνα ὑμεῖς πιστεύσητε.
- 36 ^ε ἐγένετο γὰρ ταῦτα· ἵνα ἡ γραφὴ πληρωθῇ· Ὅστούν οὐ ^{x Exod. 12. 46. Num. 9. 12. γ Zach. 12. 10.}
- 37 συντριβήσεται αὐτοῦ. ^α καὶ πάλιν ἑτέρα γραφὴ λέγει·
 "Ὁψονται εἰς ὃν ἐξέκυντησαν.
- 38 ^α META δὲ ταῦτα ἠρώτησε τὸν Πιλάτον [ὁ] Ἰωσήφ ^{α Matt. 27. 57. Marc. 15. 42. Luc. 23. 50. Supr. 12. 42.}
 ἀπὸ Ἀριμαθαίας, ὃν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ
 τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ
 ἐπέτρυνεν ὁ Πιλάτος. ἦλθεν οὖν καὶ ἤρε τὸ σῶμα τοῦ
- 39 Ἰησοῦ. ^α ἦλθε δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν ^{α Supr. 3. 1.}
 νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης ὥσει
- 40 λίτρας ἑκατόν. ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδη-

the blood; for that the presence of water mixed with blood following a stab, shows that the pericardium was pierced, and consequently that death has ensued, or must very shortly supervene. Dr. Burton, however, thinks that for the real death of Christ there is much stronger evidence than this; and, considering the earnestness with which the Evangelist speaks in the next verse, he is of opinion that it was his intent to refute an absurd notion of the Docetæ, that Christ had not a natural body. And this view Dr. B. confirms from Irenæus, Origen, and Athanasius. Nor is it by any means improbable; and the support from antiquity with which he has encircled it, is entitled to much attention. Yet I cannot consent to give up the former interpretation, which is too strongly countenanced by the *ἐγένετο γὰρ ταῦτα* which succeeds, v. 36. May not, however, the Evangelist have had both the above objects in view? the latter as contained in the former.

The Epitaph of this soldier (if genuine) said to be found in the church of St. Mary at Lyons in France, is as follows: "*Qui Salvatoris latus in Cruce cuspidis fixit, Longinus hic jacet.*"

35. καὶ ἑωρακὼς—ἡ μαρτυρία] I would render, 'And one who was an eye-witness [to the circumstance] testifieth to the truth of this, and his testimony is true; yea he is conscious that he speaks the truth, so that ye may rely on his testimony.'

36. ἐγένετο γὰρ ταῦτα] The γὰρ refers, I conceive, to a clause omitted, q. d. 'And believe ye well may—for all these things were really,' &c.

—ὅστούν οὐ &c.] The recent Commentators in general are of opinion that the passages of the O. T. (Exod. xii. 46. and Numb. ix. 12.) in which it is enjoined that not a bone of the lamb shall be broken, are not prophetic, and had no reference to Christ. "There are (say they) no vestiges in the O. T. of the Paschal lamb being considered as a type of Christ: nor did the Evangelist mean to so represent it. He only applies the passage to our Lord, and compares Christ with the Paschal lamb; intending to denote, that in the institution of the Paschal lamb, something had been enjoined similar to what would, by Divine interposition, take place in the case of Christ, by which Providence, therefore, it happened that his bones were not broken."

But that the Evangelist *did* mean so to represent, and consequently that such must be the only true view, no person who fairly considers the words can doubt. The words certainly do indicate, that the things in question were brought about by the counsels of Divine Providence, through whose interposition this Scripture was fulfilled. What can offer so probable a reason for the otherwise unaccountable injunction, that not a bone of the Paschal lamb should be broken, as that it might point to the sacrifice of that lamb as a type of the sacrifice of Christ?

37. ὀψονται &c.] It has been convincingly proved by Lampe and Tittm., that this passage is prophetic of the piercing of Christ's side. By *they* are meant, as he shows, the unbelieving Jews. There is no doubt that the passage is also alluded to by St. John in Revel. i. 7. Tittm. refers this to the advent of our Lord to take vengeance on the Jews at the destruction of Jerusalem. But it surely refers to the *final* advent at the day of judgment.

39. σμύρνη καὶ ἀλόη] The σμύρνα here mentioned is, as we learn from Dioscorides and Pliny, the juice of a certain tree in Arabia, from which, on the trunk being bored, exudes a kind of gummy liquid, which is caught on mats, &c. The ἀλόη is supposed by many Commentators not to be the herb aloes, from which a bitter juice is expressed, but an aromatic tree, which is also called *agalochum*, and the *hylaloe*, whose wood was likewise employed by the Egyptians for embalming corpses. The myrrh is supposed to have been brought dry and bruised, and the *hylaloe* wood bruised and pulverized. The body could not have been regularly embalmed, for which there was not time sufficient; but spices and unguents were brought to wash and anoint the body.

—ὥσει λίτρας ἑκατόν] For ὥσει several good MSS. and early Edd. have *ὡς*, which is received by Griesb. and others down to Scholz; but without reason; for it is far easier to conceive *ὥσει* changed into *ὡς* by the scribes, than *ὡς* altered to *ὥσει* by the librari. The quantity here mentioned has been thought by some too great; and they propose some other signification of λίτρα. But there is no reason to abandon the common interpretation; for the chamber in which our Lord's body was deposited would, according to the common custom, have to be

σαν αὐτὸ ὀθονίους μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν. ἦν δὲ ἐν τῷ τόπῳ, ὅπου ἐσταυρώθη, κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καὶνόν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη. ἐκεῖ οὖν, διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

^b Matt. 28.

^{1.} Marc. 16.1.

^{1.} Luc. 24.1.

XX. ἮΤΗ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρῶτῃ, σκοτίας ἔτι οὔσης, εἰς τὸ μνημεῖον· καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημείου. τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς· Ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν. Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο εἰς τὸ μνημεῖον. ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητής προέδραμε τάχιον τοῦ Πέτρου, καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον· καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια· οὐ μέντοι εἰσῆλθεν. ἔρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα, καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον. τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος μαθητής ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε, καὶ ἐπίστευσεν· οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν, ὅτι δεῖ αὐτόν ἐκ νεκρῶν ἀναστῆναι. ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί. Μαρία δὲ εἰστήκει πρὸς τὸ μνημεῖον κλαίουσα ἔξω. ὡς οὖν ἔκλαιε, παρέκλυψεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ, καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. καὶ λέγουσιν αὐτῇ ἐκεῖνοι· Γύναι, τί κλαῖεις; λέγει

completely perfumed; and no inconsiderable part might be reserved for the funeral; since, on such occasions, immense quantities of spices were burnt, especially when great reverence was meant to be shown.

40. ἐνταφ.] The term signifies to prepare for burial in any manner whatever. See Campb. in Recens. Synop.

41. μνημείου—ἐτέθη] See Tittm. in Recens. Synop.

42. διὰ τὴν παρασκευὴν &c.] Since the day (Friday) was verging to a close, and the Sabbath was at hand, they laid Jesus in the sepulchre near at hand, that they might observe the Sabbath rest.

XX. On the harmony of the Resurrection see Notes on Matt. xxviii. 1—10. and Townsend.

2. τὸν ἄλλον μαθ.] See Note on xviii. 15.

4. προέδραμε τάχιον] Here is a blending of two forms of expression, to strengthen the sense.

5. οὐ μέντοι εἰσῆλθεν] This was either through fear of the pollution supposed to be imparted by a dead body; or through timidity.

7. χωρὶς ἐντετυλιγμένον ε. ἑ. τ.] The par-

ticip. has a signif. prægñ., ‘rolled up and put.’ The construction is: ἐντετ. εἰς ἓνα τόπον χωρὶς.

8. ἐπίστευσεν] Not, the truth of the resurrection, as some eminent Commentators explain, (for, as the words following suggest, they did not yet know or fully comprehend the prophecies which predicted his resurrection) but, as most of the best Commentators are agreed, the fact related by Mary, that the body had been removed from the sepulchre.

10. πρὸς ἑαυτοὺς] The sense is: ‘to themselves,’ i.e. their companions, who then jointly with them occupied the same house. So that it comes to mean ‘to their homes,’ of which sense many examples are adduced by the Commentators.

12. ἐν λευκοῖς] Sub. ἱματίοις, of which ellipsis the Commentators cite several examples. The same occurs in other words denoting colour, as κόκκινα, ἀνθίνα, λαμπρά, &c. “White (observes Lampe) has ever been a symbol, 1. of excellence, whether of person or office; 2. of holiness and innocence.”

- αὐτοῖς· Ὅτι ἦσαν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ
 14 ἔθηκαν αὐτόν. καὶ ταῦτα εἰπούσα ἐστράφη εἰς τὰ ὀπίσω, ^{ε Matt. 28.}
 καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα καὶ οὐκ ᾔδει ὅτι ὁ Ἰησοῦς ^{δ. Marc. 16. 9.}
 15 ἐστί. λέγει αὐτῇ ὁ Ἰησοῦς· Γύναι, τί κλαίεις; τίνα
 ζῆτεῖς; ἐκείνη δοκούσα ὅτι ὁ κηπουρός ἐστι λέγει αὐτῷ·
 Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ αὐτόν
 16 ἔθηκες· καὶ γὰρ αὐτόν ἀρῶ. λέγει αὐτῇ ὁ Ἰησοῦς· Μαρία!
 στραφεῖσα ἐκείνη λέγει αὐτῷ· Ραββουνί! (ὃ λέγεται, δι-
 17 δάσκαλε). λέγει αὐτῇ ὁ Ἰησοῦς· Μὴ μου ἅπτου· οὐπω ^{ψ. Psal. 22.}
 γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου· πορεύου δὲ πρὸς
 τοὺς ἀδελφούς μου, καὶ εἰπέ αὐτοῖς· Ἀναβαίνω πρὸς τὸν
 πατέρα μου καὶ πατέρα ὑμῶν, καὶ Θεόν μου καὶ Θεὸν ὑμῶν.
 18 ἔρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθη-
 ταῖς, ὅτι ἑώρακε τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.
 19 Ὁὕσης οὖν ὁρίας, τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαβ- ^{ψ. Marc. 16.}
 βάτων, καὶ τῶν θυρῶν κεκλεισμένων, ὅπου ἦσαν οἱ μαθηταί· ^{ψ. Luc. 24. 35.}
 συνηγμένοι, διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς ^{ψ. 1 Cor. 15.}

15. ὁ κηπουρός.] This is explained by the best Commentators 'the bailiff.' But there is no reason why it may not denote the occupier of the plot of garden. Κύριε. The term is here, as often, merely an appellation of common civility to a person of respectable appearance.

— εἰ σὺ ἐβάστασας αὐτόν.] i. e. 'if thou hast been concerned in its removal.' Mary, it seems, thought the corpse had been removed by some friend, with the knowledge and connivance, if not assistance, of the gardener; and she would be anxious to know where. This seems to be expressed in the added words καὶ γὰρ αὐτόν ἀρῶ, and I will remove him [for burial.]

17. μὴ μου ἅπτου &c.] On the scope of this address, and consequently the exact sense of ἅπτου, Commentators differ; yet the most eminent ones are agreed that the meaning of the whole passage is: 'Let me go, do not waste the time in embracing my feet, or in other marks of reverence and affection: you will have an opportunity of showing this respect afterwards; for I am not immediately going to take my departure from earth: but go directly to my brethren with this comforting message, that in a little time I shall ascend to heaven, to God my Father, who is now your Father and your God.' This sense of ἅπτεσθαι (neglected by the Commentators) I have in Recens. Synop. illustrated from Eurip. Phœn. 910. μὴ πῖλα μβάνον. where the Schol. explains μὴ μου ἅπτου.

What was the action of Mary interrupted by Christ's words, has been matter of debate among Commentators. Some say embracing; others, more probably, clasping the knees or feet, as expressing deep veneration and perhaps adoration. Some Commentators think Mary's motive in wishing to embrace our Lord was to ascertain whether it was He corporeally, or only a Spirit. That may have been one of the motives.

In the words following, ἀναβέβηκα is regarded by the best Commentators as a Perf. Pres., 'I am not [immediately] going to ascend' &c. q. d.

'I shall remain a short time longer on earth.' With respect to the words of the message, ἀναβαίνω πρὸς—ὑμῶν, the sense there is: 'I am [shortly] going to ascend to my Father' &c. This, together with what was said to Mary, would inform them that He should stay a short time with them upon earth, and then ascend—He does not say to heaven, but, in order to remind them of the relation in which He stands to God, and they to Him, he says "to my Father," which would give them to understand that, for their comfort, He who was from the beginning with God is going to act as their Mediator with God, who would now become their Father and their God, not by creation only, but by the spiritual paternity implied in the Gospel covenant.

18. ἔρχεται—ἀπαγγέλλουσα] 'went telling,' i. e. and told; for the Partic. may be resolved into a verb and copula.

19. τῶν θυρῶν κεκλ.] On this passage the ancient and the recent modern Commentators are at the antipodes of opinion; the former maintaining that Jesus penetrated, by a miracle, through the closed doors; the latter, that he entered in the ordinary way, after knocking and being admitted. The former view cannot well be admitted, 1. because it involves an insuperable Philosophical difficulty, well stated by Whithy, and ably treated by Lampe; 2. Because such a sense cannot be proved to exist in the words. Still less, however, is the latter opinion defensible; for no dispassionate person can attentively peruse this passage and the similar one at v. 26. without feeling that something far more than that is meant. In the latter passage there would have been no need of the τῶν θυρῶν κεκλ., unless something more had been intended, something supernatural. (See also v. 30.) But what, it may be asked? Not the first-mentioned circumstance, for the reasons above adduced; but (as there is a beautiful oecomeny, like that observed in Nature, in our Lord's working of miracles, by which no more power is employed than is necessary to

καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς· Εἰρήνῃ ὑμῖν.
καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν²⁰
πλευρὰν αὐτοῦ. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν
κύριον. εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν· Εἰρήνῃ ὑμῖν²¹
καθὼς ἀπέσταλκέ με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς. καὶ²²
τοῦτο εἰπὼν ἐνεφύσησε καὶ λέγει αὐτοῖς· Λάβετε πνεῦμα
ἅγιον. <sup>h Matt. 16.
18. et 18. 18.</sup> ἂν τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς²³
ἂν τινων κρατῆτε, κεκράτηνται. Θωμᾶς δέ, εἰς ἐκ τῶν²⁴
δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν
ὁ Ἰησοῦς. ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· Ἐωρά-²⁵
καμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς. Ἐὰν μὴ ἴδω ἐν
ταῖς χερσίν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλω τὸν
δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλω τὴν
χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω. Καὶ²⁶
μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ
Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισ-
μένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν· Εἰρήνῃ ὑμῖν.
εἰτα λέγει τῷ Θωμᾷ· Φέρε τὸν δάκτυλόν σου ὧδε, καὶ²⁷
ἴδε τὰς χεῖράς μου· καὶ φέρε τὴν χεῖρά σου, καὶ βάλε
εἰς τὴν πλευρὰν μου· καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός.

accomplish the purpose in view) we may suppose, with the best Commentators, from Calvin, Grot., and Whitby down to Tittm., that our Lord caused the doors to preternaturally open of themselves; as the angel did, Acts v. 19. compared with 23. See also Acts xii. 4, 6, 7 & 10. I must not omit to observe that those who adopt the second interpretation are compelled to make the words τῶν θυρῶν κεκλ. a mere *notatio temporis*, "at door-shutting time." But for that there is no authority; nor could it be so taken here, since it is closely connected with the following *ἔργων* &c. Besides, when at v. 30. the Evangelist says "And many other miracles did Jesus before his disciples" &c., must he not have alluded to the two preternatural methods of entrance, which *σημεῖα* were indeed most seasonable to revive their fainting faith, and excite them to "trust in God."

19. ἔστη] Here and at v. 26. & xxi. 4. ἔστη is put by a signif. *præg.*, for 'came and stood,' or, as a Classical writer would have expressed it, *ἐπέστη*.

21. καθὼς ἀπέσταλκε—ὑμᾶς] As Christ was sent for many purposes which could have no parallel with the sending of the Apostles, the *αὐθιᾶ*—*καὶ* must solely refer to those points which were similar, i. e. the being delegated and commissioned by the Father as His ambassadors, to carry the message of salvation to the world. And the Apostles were empowered to hand down their authority to their successors. Thus the Christian Religion is of Divine ordinance.

26. ἔσω εἶμι] This we are, with the best Commentators, to regard as a *symbolical action*, by which our Lord was pleased to introduce and illustrate the promise before made: for *λάβετε*

ἅγιον can only be understood as a *present promise* of a *future benefit*, which should very shortly be communicated, namely, on the day of Pentecost.

23. ἂν τινων &c.] These words were meant primarily for the *Apostles*; but they contain a promise which, with due limitation, may be extended to their *successors*. For the privilege given was one of *office*; and as the office was handed down, there is no reason why the *privilege* should not remain. The best Commentators are agreed that *ἀφῆτε* and *κρατῆτε* must be taken *declaratively*, i. e. to pronounce the remission or retention of sins; which is the general and safest view of the sense: though the more eminent of the recent Commentators (even Tittm.) are of opinion that the sense is, "that they were authorized to declare that pardon of sins and salvation in general will be granted to all who seek it by the appointed means." But compare Matt. xvi. 18 & 19. where see Note.

25. ἐὰν μὴ ἴδω &c.] He means to say, "unless he have the testimony of both sight and touch as to the identity and real bodily presence of Jesus." For Thomas did not so much call in question the veracity of the disciples, as he supposed they had been deceived by some spirit. *βάλω—τύπον* may be rendered 'put my finger upon the print.'

26. ἔσω] 'within doors.' This and the opposite form *ἔξω εἶναι* occur only in the LXX. and later writers.

27. ἄπιστος] 'faithless.' This *active* sense is rare in the Classical writers; yet it sometimes there occurs. See my Note on Thucyd. i. 68. The use of *πιστός* for *πιστεύων* is yet more rare; but one or two examples are adduced by the Commentators.

- 28 καὶ ἀπεκρίθη ὁ Θωμᾶς, καὶ εἶπεν αὐτῷ· Ὁ κύριός μου
 29 καὶ ὁ Θεός μου! Ἰλέγει αὐτῷ ὁ Ἰησοῦς· Ὅτι ἑώρακάς με, ¹ ¹ Pet. 1.
 [Θωμᾶ,] πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες, καὶ πισ-
 τεύσαντες.
 30 ^k Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ¹ ^{Inf. 21.}
 ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν
 31 τῷ βιβλίῳ τούτῳ. ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε
 ὅτι ὁ Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα
 πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.
 1 XXI. META ταῦτα ἐφάνέρωσεν ἑαυτὸν πάλιν ὁ
 Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος.

28. ὁ Κύριός—μου] On the sense of these remarkable words there has never been any real doubt, except such as has been raised by Arians and Socinians, who, to avoid this plain recognition of the Divinity of our Lord, have been compelled to resort to the miserable shift of taking the words as a mere formula of admiration, as we say *Good Lord!* &c., an idiom found also in other modern languages, but of which not a vestige is found in the *antient* ones. Besides, that sense is not permitted by the words following, in which Christ commends the faith of Thomas, though he gently reproves the tardiness with which it was yielded. And, what is more, the words being introduced by an *εἶπεν αὐτῷ* shows they cannot be a mere exclamation of surprise, but an address, which, (to use the words of Bp. Middlet.) though in the form of an exclamation, amounts to a confession of faith, and was equivalent to a direct assertion of our Saviour's Divinity.

A question, however, still remains as to the construction. Many eminent Commentators, as Grot., Wets., Rosenm., Kuin., Tittm., and Middlet., think that the *Κύριος* and *Θεός* are *evocatives*, and that the Article stands for the Classical *ὁ*. Others, as the *antient* Syriac and Persic Translators, and some modern Commentators from Bp. Pearson downwards, take them as *Nominatives*, with the ellipsis of *σὺ εἶ*. The former method seems to involve the least difficulty.

In vain is it attempted to evade the force of this recognition by assigning a *lower* sense to *Θεός*; for a refutation of which, and an illustration of the sense in which the Apostles understand it, see Note in Recens. Synop. and Middl. in loc. The testimony is clear, and the authority irrefragable; for by not censuring the Apostles for now *first* applying the name *God* to Him, our Lord takes it to *Himself*, thinking it (in the words of the Apostle) "not robbery to be equal with God."

29. *Θωμᾶ*] This is omitted in very many MSS. and early Edd., and is cancelled by almost every Editor from Wets. to Scholz.

30. *σημεῖα*] By *σημεῖα* the earlier Commentators understood the *miracles* worked by Christ; but the recent ones in general the arguments and proofs of his resurrection; a sense of the word perhaps found at ii. 18. And this view is supported by Chrysost. and Euthym. But as the sentence is introduced with *μὲν οὖν*, and is a

conclusion drawn from the whole of the preceding Gospel, the *σημεῖα* would seem to mean *proofs of his Messiahship*; and there seems to be a reference to the acknowledgment of it just made by Thomas; for *πεπίστευκας* must there include faith in that Messiahship, as consequent on the resurrection of Jesus. This interpretation is strongly confirmed by the next verse; nor is it destitute of authority; for Lampe has shown at large that *σημεῖα* must here refer to "*omnia quaecunque edita sunt a Domino per totum vitæ decursum*." But were not all these so many proofs of his Messiahship?

Of course, *ποιεῖν* is here put for *δοῦναι* or *παρέχειν*.

XXI. Respecting the authority of this Chapter some doubt has been raised by Grot., Le Clerc., and Heumann. But it will clearly appear, from the matter introduced in Recens. Synop. from Lampe, Kuin., and Tittm., that the opinion is as destitute of all *internal proof* as it is of *external authority*. Granting the Chapter to be (as they say) an *Appendix* to the foregoing accounts, might not (as Tittm. suggests) the Evangelist have had good reason to add something to his own work, as St. Paul did to certain of his Epistles, especially that to the Romans? As to the objection, that the circumstances recorded are not of sufficient consequence, that has little or no force; indeed it were presumptuous to sit in judgment on the words of inspiration: and such they must be supposed to be, since not the slightest external evidence has been adduced to invalidate their authority. "As to some *peculiarities* in this portion of Scripture, we are (as Tittm. suggests) to bear in mind (what is evident from the *other* Evangelists as well as St. John) that our Lord, after his resurrection, no longer held intercourse with his Disciples in the way he had done before his death, nor treated them with the same familiarity; nay, that he carried himself as one already withdrawn from human society, and soon to depart, to enter upon his majesty and glory, at the right hand of the Father; which was done, in order, perhaps, that they might be gradually weaned from his *visible presence*, which they had hitherto enjoyed, and become accustomed to his *invisible presence*."

1. *ταῦτα*] i.e. those events recorded in the preceding Chapter. *Ἐπὶ*, for *παρὰ* with the Dative.

ἐφάνέρωσε δὲ οὕτως. ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ²
 ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γα-
 λιλαιᾶς, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν
 αὐτοῦ δύο. λέγει αὐτοῖς Σίμων Πέτρος· Ὑπάγω ἀλιεῦν. ³
 λέγουσιν αὐτῷ· Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθον
 καὶ ἐνέβησαν εἰς τὸ πλοῖον εὐθὺς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ
 ἐπίασαν οὐδέν. πρωΐας δὲ ἡδὴ γενομένης, ἔστη ὁ Ἰησοῦς ⁴
 εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς
 ἐστὶ. λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Παιδιά, μή τι προσ- ⁵
 φάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ· Οὐ. ὁ δὲ εἶπεν αὐτοῖς· ⁶
 Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ
 εὐρήσετε. ἔβαλον οὖν, καὶ οὐκ ἔτι αὐτὸ ἐλκύσαι ἴσχυσαν
^{1897. 13.} ³² ἀπὸ τοῦ πλήθους τῶν ἰχθύων. λέγει οὖν ὁ μαθητῆς ⁷
 ἐκεῖνος, ὃν ἡγάπα ὁ Ἰησοῦς, τῷ Πέτρῳ· Ὁ κύριος ἐστὶ.
 Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριος ἐστὶ, τὸν ἐπε-
 δύτην διεζώσατο (ἦν γὰρ γυμνός), καὶ ἔβαλεν ἑαυτὸν εἰς
 τὴν θάλασσαν. οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, ⁸
 (οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὡς ἀπὸ πηχῶν
 διακοσίων) σύροντες τὸ δίκτυον τῶν ἰχθύων. Ὡς οὖν ⁹
 ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακίαν κειμένην, καὶ

2. ἦσαν ὁμοῦ] i.e. temporarily, at the period in question. Of this signification examples are adduced by Kypke. Ἄλλοι ἐκ τῶν μαθητῶν. Whether these were Apostles, or of the number of the Seventy Disciples, or of Christ's followers in general, cannot be determined. It does not, however, follow that because the Evangelist does not mention their names, they were not of the number of the Apostles.

3. ὑπάγω ἀλιεῦν] This use of the Present found here in ὑπ. and just after in ἐρχόμεθα, followed by an Infin. of action, denoting intention of presently doing a thing, seems to be taken from the popular phraseology; though something like it is found in the later Classical writers.

— ἐνέβησαν] This (for the common reading ἀνέβ.) is found in the best MSS. and earliest Edd., and has been received by almost every Editor from Wets. to Scholz; rightly; for ἀναβαίνειν, in a context like the present, cannot be admitted. The words of Mark vi. 51. may be thought to defend it; but that passage is of a different kind.

— ἐν ἐκείνῃ τῇ νυκτὶ] the night being generally the most favourable time for fishing.

5. παιδία] Παιδίον and τεκνίον were terms of kindness or affability used by elderly persons or superiors. Προσφάγιον. The word properly denotes what is eaten with bread, as we say meat, though (like ἀνδρίον) it is generally used of fish. This word is only found in the later writers. From Chrys. and Wets. it appears that τί ἔχετε was a phrase employed by those who inquired of fishers or hunters what they had taken.

6. βάλετε εἰς τὰ δεξιὰ μέρη] An Imperative of advice, proceeding, as they imagined, from one who had some knowledge of their art. (Euthym. and Lampe.) Εὐρήσετε is employed

by an ellipsis common to hunters and fishers in all languages. Ἀπὸ, for ὑπὸ, pre; a sense usually considered Hebraic, but found also in the Classical writers, especially Thucyd.

7. Ὁ κύριος ἐστὶ] They inferred this from the prodigious draught, and the remembrance of the similar one mentioned at Lu. v. 1.

— ἐπεδύτην] From the researches of Salmas., Lampe, and Fischer, this somewhat obscure word is proved to mean that upper linen tunic worn by Greeks, Romans, and Jews, and called by the Romans *superaria*, corresponding to our coat, and worn between the inner tunic (the *intertextura*, *subucula* of the Romans, and the *χιτώνισκος* or *ὑποδύτης* of the Greeks) and the *surtout*, or upper garment, cloak. The best description is that of Euthym. in Recens. Synop., from which it seems to have been a common fisherman's coat, consisting of a sort of *full frock without sleeves*, to prevent incumbrance in swimming, reaching only to the knees, and bound round the middle by a belt. The Article has here the force of the pronoun possessive. And διεζώσατο has a *significatio prægians* for put on and girded. Γυμνός, i.e. not absolutely so, but stripped to his shirt and waistcoat. Τῷ πλοιαρίῳ signifies 'by the fishing boat.'

8. τὸ δίκτυον τῶν ἰχθύων] Sub. μεστόν, which is expressed at v. 11. This idiom in nouns of capacity is found in all languages, chiefly, however, in the popular phraseology. How we are to understand ἦλθον—σύροντες is well explained by Dr. A. Clarke. Σύρειν differs from ἔλκειν as our drag from draw; and implies greater force used to overcome resistance.

9. βλέπουσιν ἀνθρακίαν κειμένην] Notwithstanding the sophistry of some recent Commentators, who seek to account for this in the natural

- 10 ὄψαριον ἐπικείμενον, καὶ ἄρτον. λέγει αὐτοῖς ὁ Ἰησοῦς·
 11 Ἐνέγκατε ἀπὸ τῶν ὄψαριων ὧν ἐπιάσατε νῦν. ἀνέβη
 Σίμων Πέτρος, καὶ εἴλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς,
 μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντηκοντατριῶν· καὶ το-
 σούτων ὄντων, οὐκ ἐσχίσθη τὸ δίκτυον.
 12 Λέγει αὐτοῖς ὁ Ἰησοῦς· Δεῦτε ἀριστήσατε. οὐδεὶς
 δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν· Σὺ τίς εἶ;
 13 εἰδότες ὅτι ὁ κύριος ἐστίν. ἔρχεται οὖν ὁ Ἰησοῦς, καὶ
 λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὄψαριον
 14 ὁμοίως. τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μα-
 θηταῖς αὐτοῦ, ἐγερθεῖς ἐκ νεκρῶν.
 15 Ὅτε οὖν ἡρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς·
 Σίμων Ἰωνᾶ, ἀγαπᾷς με πλεῖον τούτων; λέγει αὐτῷ· Ναὶ
 κύριε· σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ· Βόσκει τὰ
 16 ἄρνια μου. λέγει αὐτῷ πάλιν δεύτερον· Σίμων Ἰωνᾶ,

way, there is no doubt, from the air of the passage, but that the fire and food were not only provided by Christ, but that miraculously, as he had just before caused the miraculous draught of fishes. Both miracles may have been intended to teach, by symbolical actions, the lesson, that Jesus had both the will and the power to abundantly provide for the comfortable subsistence of his disciples.

At ἄρτον sub. κείμενον, from the preceding. ὄψαριον. Almost all our Translators render this fish, as if there were many. But that sense is not well established, and the usage both of the Scriptural and Classical writers shows that it rather denotes a fish. And as all seem to have made a meal of it, it was, no doubt, large, like the fish in the net, which being first called ὄψαριον, are then said to have been of great size. In this sense, indeed, the word often occurs in the Classical writers, as Athen. and Elian. Hence there is no excusing Wakefield and A. Clarke for rendering 'a small fish.' Even had not the context shown that a large fish is meant, Mr. Wakefield at least could not have to learn that in Greek (as in other languages) diminutive forms often lose their diminutive sense, (so βιβλίον &c.) as patronymics their patronymic sense. See my Note on Thucyd. i. 1. We may observe that the fish being not only numerous, but all large, made the miracle the more conspicuous.

11. ἐσχίσθη] Not broken, as in E. V.; still less torn, as Wakef. renders, for that is exaggerating the sense: (a fault, however, of which that Critic is rarely guilty) but, as Campb. translates, rent.

12. ἀριστήσατε] The Commentators and Critics are not agreed whether this should be understood of dinner, or breakfast. It is a matter of no easy determination, but of little consequence. Most recent Commentators adopt the latter interpretation; but Campb. in a long and able Note maintains the former. If we could be sure that the antients used (as he asserts) but two meals for our three, (breakfast, dinner, and

supper) and that the latter corresponded to our supper, he would be right. But I have on Thucyd. iv. 91. proved that, though, in the early times, but two meals were taken, ἀριστον and δεῖπνον, yet afterwards even in the time of Thucyd. there were three, the ἀκράτισμα answering to our breakfast; the ἀριστον, to our lunch, or early dinner, and the δεῖπνον or late dinner, or supper. If the same custom prevailed in Judæa, then ἀριστον will denote the second meal, call it by what name we may. If, however, the Jews, as is not improbable, retained the primitive custom of two meals a day, then ἀριστον will here mean, as it did in the time of Homer, breakfast, and denote (as its etymon would suggest) a far more substantial meal than the ἀκράτισμα, which seems to have meant a snack, caught up by those who could not wait till the ἀριστον, which was taken about an hour before noon.

14. τρίτον] i. e. the third time recorded in this Gospel; for it appears from Matth. xxviii. 16. sq. that he had appeared to them five times before.

15. πλεῖον τούτων;] By the τούτων Whitby, Pearce, Middl., and others understand these nets, boats, and other implements of his trade; q. d. 'dost thou prefer my service to any temporal occupation?' But there is something frigid in this sense. Besides, as Jortin observes, Peter might love Jesus more than these, and yet not love him much. The true interpretation seems to be that of the antients and many of the most eminent moderns, who assign the following sense: 'Dost thou love me more than those do?' The question has (as Campb. remarks) a reference to the declaration of Peter, Matth. xxvi. 33., when he seemed to arrogate a superiority above the rest, in zeal for his master and steadiness in his service. See more in Campb. and Tittm. ap. Recens. Synop. It is proper to observe, that though our Lord asks the question thrice, yet the admonition which each time follows it up is not quite the same: for βόσκειν signifies to feed, provide with pasture; ποιμαίνειν, to tend; thus

ἀγαπᾷς με; λέγει αὐτῷ· Ναὶ κύριε· σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ· Ποίμαινε τὰ πρόβατά μου. λέγει 17 αὐτῷ τὸ τρίτον· Σίμων Ἰωνᾶ, φιλεῖς με; ἐλυπήθη ὁ Πέτρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον· Φιλεῖς με; καὶ εἶπεν αὐτῷ· Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε. ^{m 2 Pet. 1. 14.} λέγει αὐτῷ ὁ Ἰησοῦς· Βόσκει τὰ πρόβατά μου. ^{ἡμῖν} 18 ἂμῃν λέγω σοι· ὅτε ἡς νεώτερος, ἐξώννυες σεαυτὸν, καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει, καὶ οἴσει ὅπου οὐ θέλεις. τοῦτο δὲ εἶπε σημαίνων ποίῳ θανάτῳ δοξάσει τὸν Θεόν. 19 καὶ τοῦτο εἰπὼν λέγει αὐτῷ· Ἀκολουθε μοι. ^{n Supr. 13. 23. et 1. c. ver. 7.} Ἐπιστρα- 20 φεῖς δὲ ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἡγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δέειπνῳ ἐπὶ τὸ στῆθος αὐτοῦ καὶ εἶπε· Κύριε, τίς ἐστὶν ὁ παραδιδούς σε; τοῦ- 21 τον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ· Κύριε, οὗτος δὲ τί; λέγει αὐτῷ ὁ Ἰησοῦς· Ἐὰν αὐτὸν θέλω μένειν ἕως 22

Christ is the ὁ ποιμὴν. Ἀρνία signifies lambs; πρόβατα, sheep of mature age; the former here denoting the less advanced, the latter the more ripened Christian professors.

17. σὺ πάντα οἶδας] A recognition of omniscience, and consequently Divinity.

18. On the connexion of this with the preceding, Commentators needlessly perplex themselves; since it has, I apprehend, no other connexion than this, that the matter which now follows was suggested by the foregoing circumstances. With respect to the sense of this portion, the common interpretation, espoused by the antient and almost all modern Commentators, except the recent ones, seems to be alone the true one, and is as perspicuous as can be expected from any thing *predictory*, and not to be fully understood before the *fulfilment*. Ἐξώννυες and περιεπάτεις ὅπου ἤθελες are a figurative mode of expression, to signify the perfect freedom of action and activity of youth and strength. The former refers to work or travel, which to the long-vested natives of the East requires the girding up of the garments, as indeed it did also to the Greeks and Romans. See my Note on Thucyd. ii. 97. 4. There is too (as Lampe has proved) an allusion to the custom at Rome, by which those about to be crucified had their necks put into a yoke, and their hands stretched out and fastened to the ends of the yoke, and, after having been thus led through the city, were carried out to be crucified.

Νεώτερος the Translators all render *young*. It may be more exactly rendered by our old word *a younker* which was no doubt derived from the comparative *younger*.

For οἴσει a Classical writer would have said ἀπάξει. And indeed some MSS. have ἀπάξουσι, or ἀξουσι; both evidently glosses. From the question put by Peter at v. 21. it is manifest that he understood his Lord's expressions of a violent death by the executioner; but *what* kind of death, he could not understand.

19. δοξάσει τὸν Θεόν] A magnificent title of martyrdom, on which see Grot. and Tittm. in Recens. Synop.

— ἀκολουθε μοι] Some Commentators antient and modern take this in the *physical* sense 'follow me, i. e. come this way.' Others, however, adopt the *figurative* sense, 'follow my example even unto the cross;' which, by a comparison of this with v. 22., where the admonition is repeated, is shewn to be the true one.

20. ἐπιστραφεῖς] It seems that Peter, though he was aware of the figurative sense, yet thought it safe to observe the direction in the *literal* one, and therefore follows his master. Then, turning about and seeing John also following, and thereby showing his comprehension of the meaning of Jesus, he feels a curiosity to know whether John, his friend and companion, would *also* accompany him in *death*, and therefore asks οὗτος δὲ τί, where must be supplied ποιήσει, which may mean, 'What shall he do, suffer, (for ποιῶ has often the sense of πάσχω) i. e. what shall be his fate.'

22. ἐὰν αὐτὸν θέλω &c.] Here again the sense is somewhat obscure, and consequently has led to a great variety of interpretations, all of them, I conceive, more or less erroneous. To ascertain the true sense, the scope of the words and their natural import, considered separately and conjointly, must first be examined. Now it is evident that our Lord intended a gentle rebuke to Peter for his curiosity on a subject which did not concern himself, and into which it was not proper for him to pry. And τί πρὸς σε was, as appears from the Classical illustrations of Wets. and Kypke, a frequent form of repressing vain curiosity. The *chief* sense, therefore, to be expressed, must be that assigned by Euthym., 'Do thou mind thine own concerns; mind thy *own* death, and do not too curiously pry into the manner of that of thy companion.' As, however, τί πρὸς σε is accompanied by ἐὰν αὐτὸν θέλω μ. ἑ. ἑ., something *more* is intended,

23 ἔρχομαι, τί πρὸς σε; σὺ ἀκολουθεῖ μοι. ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφούς· Ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει. καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει· ἀλλ'· Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε;

24 ΟΥΤΟΣ ἐστὶν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας ταῦτα· καὶ οἶδαμεν ὅτι ἀληθὴς ἐστὶν ἡ μαρτυρία

which, though phrased (suitably to what concerns future events, not intended to be fully understood until after they have happened) somewhat obscurely; yet, when we consider that the force of this kind of phrase is to put a negative on any question asked, and that the scope of Peter's inquiry was to know whether John too would suffer martyrdom, the words will readily be granted to contain, together with a mild *reproof* for the liberty taken, an *obscure intimation*, that he would not suffer martyrdom, but continue alive up to—what period?—till I come. Now here was an *enigma* which the Disciples were not likely to misunderstand. The Commentators take this coming of Christ to denote his *final advent* to judge the world, as if this were only a popular way of expressing, "If I should chuse for him not to die at all, what would that be to thee?" But that, I apprehend, would be making the expression more *enigmatical* than its wording will justify. As to explaining, with many others, the coming of Christ to be the hour of John's death, that has not a semblance of truth. The coming of Christ must, as others of the Commentators have seen, be the *coming of Christ in power to execute vengeance on the Jewish nation*. That John lived up to and beyond the entire completion of Christ's judgments on the Jewish nation, is well known. As, however, the disciples did not then know of this advent of our Lord, but only of the *final* one, it is no wonder that they should have then understood it of the *other*, and consequently supposed that he would not die at all. Taken in *this* sense, the words contain an *obscure prediction*, that John would not suffer martyrdom, and would live till Christ came; a prediction verified by the event.

24, 25.] On these two concluding verses there has been some diversity of opinion. Several eminent Critics and Commentators, even those who receive all the rest of the Chapter, regard these verses as not coming from the Evangelist, but as an addition from another hand. This they are induced to suppose, partly from the change of persons in *οἶδαμεν*, and partly by a fancied dissimilarity to the style of St. John in the preceding verse. The latter, however, is an *argument of straw*; and the former has not much force; though it has been but feebly rebutted by the defenders of the authenticity of the portion, who so distrust their own arguments, as to propose no less than *four conjectures*, all of them without any countenance from the MSS., and two of which introduce bad Greek! It is strange that the impugnors of these two verses should not have seen that, if the rest of the Chapter be (as it certainly is) from the Evangelist, so must the clause *οὗτος—γράψας ταῦτα*; for this would be requisite to form any conclusion, and would

be a very proper one. And, again, if *that* clause be from St. John, so probably must the *next*, since it is strongly confirmed by an altogether kindred passage at xix. 35. Nor is there any such difficulty in *οἶδαμεν* as to be fatal to the authority of the clause; for it may be taken, not perhaps *per enallagen*, (plur. for sing.) as many contend, for it would rather be *οἶδε*; but, as many eminent Critics maintain, *communicativè*, i. e. to include the disciples and first Christians in general, q. d. "It is known." Indeed, from whom can this clause and the next verse have proceeded, if not from St. John? The *Bishop of the Churches of Asia*, say the first mentioned Critics. But St. John's assertion could not need the support of their testimony. Besides, the singular *οἶμαι*, in the next verse, (which cannot be taken for *sanè*) forbids this notion. Are we, then, to consider the last verse as an addition by some hand different from that of the preceding clause? That involves a great improbability; for surely there would *seem* to be no need of any addition, at least not to the *reader*; though the *author* might see the thing in a different view. Upon the whole, there is not the slightest reason for supposing that the verse came from any other than the Evangelist, who seems to have intended it as a *supplement* to what was said at xx. 30.

The words *οὗδε αὐτὸν οἶμαι—βιβλία* are, as the best Critics and Commentators have been long agreed, an Oriental and hyperbolic mode of expression, to represent that the miracles, the remarkable actions and discourses of Jesus were exceedingly numerous. Of this kind of speaking, many examples are adduced by Bp. Pearce from the Scriptural and the Classical writers, from Homer downwards. And two are cited by Wets. from the Rabbinical writers, so similar, that one might almost suppose this to have been a common Jewish phrase. To the above I have, in Recens. Synop., added others from Eurip. Hipp. 1248. Æschyl. Pers. 435. and Eurip. Menalipp. frag. 3. *οὐδ' ἅπας ἂν οὐρανὸς, Διὸς γραφέντος τὰς βροτῶν ἀμαρτίας, ἐξαρκέσειεν*. I would now subjoin Philo Jud. p. 123. D.

It must be observed, that at v. 24., the *τούτων* has reference to the events of this Chapter; and the *ταῦτα*, to those of the rest of the Gospel. At *ἄλλα πολλὰ* is plainly to be supplied *ἃ οὐκ ἐστὶ γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ*. To these *allusions* are occasionally found. Comp. Matt. xi. 21. Acts xx. 35. See a learned tract of Zornius *de ἀγράφοις Christi dictis*. We have, however, reason to acquiesce in the Providence of Him who "doeth all things well." Every important purpose in a work meant for the people at large rather than the learned, is served by the Gospels in their present state. Had they recorded *all* the words and actions of

^{ο Supr. 20.}
³⁰ αὐτοῦ. ὅστις δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, 25
 ἃ τινὰ εἰς γράφεται καθ' ἑν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον
 χωρῆσαι τὰ γραφόμενα βιβλία. Ἀμήν.

Christ, or even any considerable part, they to direct our faith and regulate our practice:
 would have been, as the Evangelist perhaps more would have been unnecessary, and, in
 means to indicate, too voluminous for a manual some respects, have defeated the purpose in
 adapted to ordinary use. Enough is recorded view.

ΠΡΑΞΕΙΣ ΤΩΝ ΑΓΙΩΝ ΑΠΟΣΤΟΛΩΝ.

- 1 I. ΤΟΝ μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων, A. D. 31.
 ὃ Θεόφιλε, ὃν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν,
 2 ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ Πνεύματος
 3 ἁγίου, οὓς ἐξελέξατο, ἀνελήφθη. οἷς καὶ παρέστησεν ἑαν-
 τὸν ζῶντα, μετὰ τὸ παθεῖν αὐτόν, ἐν πολλοῖς τεκμηρίοις,
 δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ p Luc. 24.
Joh. 14. 26.
et 15. 26.
 4 περὶ τῆς βασιλείας τοῦ Θεοῦ. ^p καὶ συναλιζόμενος παρήγ-

Amongst the other introductory matter to be perused by the student previously to the study of this important Book of the N. T., I would refer him, besides Mr. Horne's, to the excellent preliminary observations by Mr. Townsend, partly formed on some very admirable matter from Bp. Van Mildert, Boyle's Lectures, and Jones of Nayland's works; finally, throughout the Book the admirable Lectures of Bp. Blomfield should be carefully read.

C. I. 1. τὸν πρῶτον λόγον] i. e. the Gospel. Πρῶτον is for *πρότερον*; a use (as also that of the Latin *primus* for *prior*) frequent in the best writers. Λόγος in the sense *narration of words or actions, history*, occurs frequently in the Classical writers. Hence historians were, in early phraseology, called *λογιστοὶ*; and λόγον ποιέσθαι signified to *compose a history*. With his Gospel Luke connects the *present work*, by a fuller account of Christ's ascension into heaven. On the use of μὲν not followed by δέ, which often occurs at the beginning of a work, and on the idiom in πάντων ὃν ἤρξατο, see Recens. Synop. By the πάντων must be understood all things necessary to be revealed. See Joh. xxi. 25. The ἤρξατο is *not*, as the Commentators imagine, pleonastic; but signifies *took in hand, entered upon*. It is thus only used of works of great labour and importance.

2. ἄχρι ἧς ἡμέρας—ἐξελέξατο] On the construction and interpretation of this sentence, Commentators are not agreed. Most of the later ones would place a comma after ἀποστόλοις, and join διὰ πν. ἁγ. with ἐξελέξατο, thus transposing only οὓς; the ancient and earlier moderns take διὰ πν. ἁγ. with ἐντειλάμενος; and rightly; for, according to the former mode, there is *violence* done to the construction, and more harshness is involved in this transposition of a word than of a *clause*. Besides, in the former case, the sense is objectionable; but in the latter very apposite. Διὰ πν. ἁγ. signifies 'by means of the Holy Spirit.' Ἐντειλάμενος need not be confined to *any one order*, but may be extended to *all* the injunctions given to them for the right discharge of their Apostolic office.

3. παρέστησεν ἰ. ζ.] Not, 'showed himself alive;' but, 'proved himself to be alive.' This use of *παρίσταναι*, which occurs also at xxiv. 13., is frequent in the Classical writers, and arises from that *physical* sense by which the word signifies to *place any one down by another*. The Part. is for the Infinit. Τεκμηρίοις, 'clear and evident proofs.' Δι' ἡμερῶν τεσσ., i. e. at intervals during that period. On the several appearances of Christ during these 40 days, see Bp. Pearce.

—λέγων τὰ περὶ τῆς βασ. τοῦ Θεοῦ] i. e. explaining the subjects pertaining to the Christian dispensation. On this passage Schoettg. has the following excellent annotation. "Our Lord employed these 40 days in conversing with his disciples on all matters relating to the Constitution of the Church to be planted and established among the Gentiles. And first concerning *doctrine*, when he inculcated anew the instruction hitherto delivered to them, which, that it might be the more firmly impressed on their memories, was afterwards confirmed at the effusion of the Holy Spirit. (See Joh. xiv. 26.) He then also gave them injunctions concerning the rites and ceremonies to be observed in the Church, as, for instance, in what manner the Sacraments were to be celebrated, the mode and time of assembling together, &c. For I must ever maintain that those rites which were now instituted in the Apostolic age, or altered from the hitherto accustomed ones, were so constituted by the injunctions of Christ himself."

4. συναλιζόμενος] Some MSS. have *συναλ.*, which is preferred by several Critics, but without reason; for its authority is very slender, and it is evidently a gloss on the somewhat difficult commonly received reading, which is variously interpreted. The antients, and earlier moderns, generally explain it 'conveniens,' by a derivation from *ἄλσ* and *ἄλσ*; the later Commentators, *conveniens cum illis*; taking it in a neuter sense. The former signification is of slender authority, and here unsuitable. The latter is greatly preferable, and is supported by many passages of the Classical writers adduce — Commen-

A. D. 31. γαίλειν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ πε-
 ριμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἣν ἠκούσατέ μου.
 ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε
 ἐν πνεύματι ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας. Οἱ μὲν
 οὖν συνελθόντες ἐπηρώτων αὐτὸν λέγοντες· Κύριε, εἰ ἐν τῇ
 χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῇ Ἰσραὴλ;
 εἶπε δὲ πρὸς αὐτούς· Οὐχ ὑμῶν ἐστὶ γινῶναι χρόνους ἢ και-
 ρούς, οὓς ὁ Πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ· ἀλλὰ λή-
 ψεσθε δύναμιν, ἐπελθόντος τοῦ ἁγίου Πνεύματος ἐφ' ὑμᾶς
 καὶ ἔσεσθέ μοι μάρτυρες ἔν τε Ἱερουσαλὴμ καὶ [ἐν] πάσῃ

tatois; e. gr. Herodot. i. 62. οὔτοι μὲν δὴ συνη-
 λίζοντο. & v. 15. It comes from *ἀλῖα*, *con-*
venit. The construction (which is not per-
 ceived by the Commentators) is: καὶ συναλι-
 ζόμενος αὐτοῖς, i. e. ἀλιζόμενος σὺν αὐτοῖς,
 παρήγγειλεν (αὐτοῖς). Wakef. has well re-
 presented the sense as follows: 'During these
 communications with them.' In χωρίζεσθαι we
 have another example of passive in a neuter
 sense.

4. ἐπαγγελίαν τοῦ πατρὸς] i. e. the pro-
 mised gift of the Father, the Holy Spirit. See
 ii. 13. It was promised in the prophecies of the
 O. T. See Joel ii. 28. 'Ἦν ἠκούσατε, ' which
 ye have lately heard of from me.' Sub. ἐκ or
 παρὰ. See Joh. xiv. 26. xv. 26. xvi. 7. Lu. xxiv.
 49. Here is a transition from the *oratio indi-*
recta to the *directa*; an idiom peculiar to the
 familiar style in all languages, but occasionally
 found in the best ancient writers.

5. πνεύματι ἁγίῳ] This must mean (espe-
 cially as there is no *Art.*) the influence of the
 Holy Spirit. Βαπτίζ. suggests the abundance
 of the thing. The sense is: 'ye shall be plen-
 tifully imbued with the influences of the Holy
 Spirit.'

6. εἰ] Some of the Commentators explain the
ei *num*; others, *annon*. This peculiar use of
 the particle seems to have arisen from a blending
 of the *oratio directa* with the *indirecta*.

— ἐν τῇ χρόνῳ ἀποκ.] The Commentators
 either consider ἐν τῇ χρόνῳ τ. as pleonastic, or
 as serving to express anxiety or indignation; or
 they take it emphatically for, 'at this [so im-
 proper] a time.' The true sense of the clause is,
 I conceive, as follows: 'Is the time now come
 for thy restoring,' &c. 'Ἀποκαθιστάναι signifies
 properly to restore any thing, which has suffered
 change, to its former state; and it is not unfre-
 quently used (as here and in Matt. xvii. 11. and
 Mark ix. 12.) of restoring a ruined kingdom or
 government to its ancient form, and there is
 usually implied some improvement even upon
 that. Indeed, the Apostles seem to have thought
 that Christ would restore the kingdom of Judæa
 to its former consequence, and would conjoin
 with it a spiritual kingdom, spoken of by the Pro-
 phets, (see Is. i. 26. ix. 7. Jer. xxiii. 6. xxxiii.
 15-17. Dan. vii. 13. sq. Hos. iii. 4. sq. Am. ix.
 11. Zach. ix. 9. sq.) by which the Gentiles who
 expected salvation must first embrace Judaism.

7. οὐχ ὑμῶν ἐστὶ γινῶναι &c.] 'it is not
 your business, it is not granted you to know, &c.
 χρόνους ἢ καιροὺς. Of these terms, the former

denotes *tempus*; the latter *tempus opportunum*.
 Kuin., indeed, considers them as here synony-
 mous; while H. Steph., Valckn., and Wakef.,
 more properly, take them as put, per hendiadys,
 for *opportunos temporum articulos*. But, strictly
 speaking, the latter term is put by an *epanor-*
thesis of the former. The whole has the air of a
 popular mode of speaking, properly used of
 soldiers, who, as they know not the τοὺς καιροὺς
 τῆς μάχης, (of which their general alone can
 judge,) ought not to pry into or determine on his
 plans.

— ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ] Most Commen-
 tators, since the time of Kypke, have assigned as
 the sense, 'hath appointed [i. e. determined] by
 his own power.' But this mode of interpretation
 is somewhat harsh; and there is no good ground
 to abandon the old one. I would render, 'hath
 put into his own power,' which seems to be a
 popular form of expression for 'placed at,' or
 'reserved in,' 'his own disposal; which, how-
 ever, cannot imply that Christ was ignorant of
 them, but that they were secrets reposed with
 the Father, which the Son was not authorized
 to disclose. 'Ev, for *eis*, as often; though the
 use here arose from a blending of two expres-
 sions.

Thus Christ gives them no direct answer to
 their question, since it was one of curiosity, and
 not necessary for them to know, especially since
 something of that they would know at the effusion
 of the Holy Spirit.

8. ἀλλὰ λήψ.]. 'However, ye shall receive.'
 Δύναμιν. The term here denotes the miraculous
 gifts of the Spirit; for, as Whitby truly observes,
 δύναμις in the N. T., when it relates to God the
 Father, Christ, or the Holy Ghost, imports some
 miraculous or extraordinary power. Comp. Lu.
 xxiv. 50. 'Ἐπελθ. τοῦ ἁγ. πν. many Commen-
 tators take with δύναμιν, as in regimen with
 it. But I doubt whether the *proprietas linguae*
 will permit this; and it is excluded by ἁγ. πν.
 being here plainly taken in the personal sense,
 and also, I think, by a kindred passage of Lu. i.
 35. Πνεῦμα ἁγίου ἐπελεύσεται ἐπὶ σε, καὶ
 δύναμις ὑψίστου ἐπισκιάσει σοι. The phrase
 ἔως ἐσχάτου (scil. μέρους) τῆς γῆς might mean
 Judæa only. And so it was probably under-
 stood by the Disciples. But Christ, no doubt,
 meant it of the whole world, (as Ps. xix. 5. Is.
 xlix. 6.) agreeably to His Father's promise, Ps.
 ii. 8., of 'giving Him the heathen for His inhe-
 ritage, and the uttermost parts of the earth for
 his possession.'

- 9 τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ ἕως ἐσχάτου τῆς γῆς. * Καὶ ^{A. D. 31.} ταῦτα εἰπὼν, ^{1) Marc. 16.} βλέπόντων αὐτῶν ἐπήρθη, καὶ νεφέλῃ ^{19.} ὑπέ- ^{Luc. 24. 51.}
10 λαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν. καὶ ὡς ἀτενίζον-
τες ἦσαν εἰς τὸν οὐρανόν, πορευομένου αὐτοῦ, καὶ ἰδού, ἄν-
11 δρες δύο παρεστήκεισαν αὐτοῖς ἐν ἐσθῇτι λευκῇ, οἱ καὶ εἶ-
πον· Ἄνδρες Γαλιλαῖοι, τί ἐστήκατε ἐμβλέποντες εἰς τὸν
οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναληφθεὶς ἀπ' ὑμῶν εἰς τὸν
οὐρανόν, οὕτως ἐλεύσεται ὃν τρόπον ἐθεάσασθε αὐτὸν πο-
12 ρεόμενον εἰς τὸν οὐρανόν. τότε ὑπέστρεψαν εἰς Ἱερουσα-
λὴμ ἀπὸ ὁρίων τοῦ καλουμένου Ἐλαιῶνος, ὃ ἐστὶν ἐγγὺς
Ἱερουσαλὴμ, σαββάτου ἔχον ὁδόν.
13 Καὶ ὅτε εἰσηλθόν, ἀνέβησαν εἰς τὸ ὑπερῶν οὗ ἦσαν
καταμένοντες, ὃ τε Πέτρος καὶ Ἰάκωβος, καὶ Ἰωάννης καὶ
Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος,
Ἰάκωβος Ἀλφαῖος καὶ Σίμων ὁ Ζηλωτὴς, καὶ Ἰούδας Ἰακώ-

9. καὶ νεφέλῃ ὑπέλ.] 'And [then] a cloud received him.' Ὑπέλαβε is not, as some imagine, for ἀνέλ.; but there is a signif. pragn. for ὑπῆλθε καὶ ἀπέλαβε, *suscepit abstulit*, as Valckn. renders.

10. ἀτενίζοντες ἦσαν.] 'were fixedly gazing.' See Note on Lu. xxii. 54. 'Ἀτενίζ.' must be construed with εἰς τὸν οὐρ., as is plain from the other passages of the N. T. where the word occurs. Kuin., strangely enough, refers it also to πορευομένου.

— παρεστήκεισαν.] 'came and stood by.' They seem to have appeared suddenly and preternaturally. See Note on Joh. xxi. 4. These persons were, no doubt, angels in the form of men. See Scott's references.

11. ἐστήκατε ἐμβλέειν.] as in amazement and awe. This sense is in some measure inherent in ἐστακῆναι; but is generally expressed by added words, as in a kindred passage of Aristoph. cited by Valckn. τί πάσχετε ἄνδρες; ἵστατ' ἐκτεπληγμένοι.

— οὗτος—ἐλεύσ.] Namely, visibly and in the clouds. See Dan. vii. 13. Matt. xxiv. 30.

12. Ἐλαιῶνος] These forms in —ών Dr. Blomfield on Æschyl. Prom. 667, thinks are derived from the Genit. plural of the primitive noun; and Valek. regards the form as having a collective force, and importing plenty.

— σαββάτου ἔχον ὁδόν.] Mr. Valpy pronounces that ἔχον is not for ἀπείχον; but that it signifies being, consisting of. The former position may or may not be true; but the latter is certainly untenable. Nor is it supported by our common version, or that of Doddr.; for both only give the sense in free translations. Certain it is, that in this kind of phrase distance from must be understood, and it is sometimes expressed by an ἀπό, if not in composition with ἔχειν, yet put somewhere in the sentence; as in a kindred passage at Joh. xi. 18. ἦν δὲ ἡ Β. ἐγγὺς τῶν Ἱερ., οἱς ἀπὸ σταδίων δ., where see Note. Thus the ἔχον may be said to be for ἀπείχον, 'being distant,' as almost all Commentators of note from Chrys. to Kuin. (supported by the ancient Syriac) have been of opinion. In both these pas-

sages, the latter clause is exegetical of ἐγγὺς in the former. A Sabbath day's journey, as determined, not by the Mosaic Law, but by the Rabbies, from a calculation of the greatest distance of any part of the camp of Israel from the tabernacle, was 2000 cubits, about 7½ stadia.

13. τὸ ὑπερῶν] The word, as Valck. observes, is properly an adjective signifying upper, with the ellips. of οἶκον, which is sometimes supplied. It is (as Bos has seen) not a compound, but a simple. The Commentators are in doubt whether we are to understand an upper apartment of the Temple, or of a private house. The former view is supported by De Dieu, Hamm., Schoettg., Vitringa, and Krebs. But there is no one reason for, and many against, that opinion. The words following οὗ ἦσαν καταμένοντες quite forbid it, and show the truth of the common opinion, that it was a large upper apartment of some private house, which served as a common lodging, oratory, &c.; for all which purposes the upper rooms in the Eastern countries have always been, for obvious reasons, preferred. Mede, in his Dissertation on the Churches of the Apostolic times, observes, that "the early Christians not having stately structures, as the Church had after the Empire became Christian, were accustomed to assemble in some convenient upper room, set apart for the purpose, dedicated perhaps by the religious bounty of the owner to the use of the Church. Such were distinguished by the name Ἀνώγειον or Ὑπερῶν, and by the Latins *Cenaculum*, and were generally the most capacious and the highest part of the dwelling, retired, and next to heaven, as having no other room above it."

If we may rely on early Ecclesiastical tradition, in a point where it can hardly be supposed to mislead, the room in question was the one in which Christ celebrated the last Passover and instituted the Eucharist; also that in which the Holy Ghost descended; where Matthias was chosen the twelfth Apostle, where the seven Deacons were appointed, and where the first council of Jerusalem was held. See more in Mede, or Townsend's Chr. Ant. Vol. II. 26.

A. D. 31. **ΒΟΝ.** οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ ¹⁴
προσευχῇ καὶ τῇ δέήσει, σὺν γυναίξιν καὶ Μαρίας τῇ μητρὶ
τοῦ Ἰησοῦ, καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.

ΚΑΙ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ ¹⁵
τῶν μαθητῶν εἶπεν· (ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ
ὡς ἑκατὸν εἰκοσιν)· ¹⁶ Ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν
γραφὴν ταύτην, ἣν προεῖπε τὸ Πνεῦμα τὸ ἅγιον διὰ στό-
ματος Δαβὶδ περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλ-
λαβοῦσι τὸν Ἰησοῦν· ὅτι κατηριθμημένος ἦν σὺν ἡμῖν, καὶ ¹⁷
¹⁸ ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης. (οὗτος μὲν οὖν ¹⁸
ἐκτίσματο χωρίον ἐκ τοῦ μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς
γενόμενος ἐλάκησε μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα

14. προσκαρτ. ὁμοθ. τῇ προσ.] Προσκαρτεροῦν is used with a Dative both of person, in the sense to wait upon any one, and of thing, to attend closely to it; a signification found in the Scriptural and the Classical writers. The use of the auxiliary and particip. for Imperf. of the verb is common in the later writers, and usually strengthens the sense. Ὁμοθ. is well explained by Suid. and Hesych. ὁμοῦ, and ὁμοψύχως. In the former sense it often occurs in the Classical writers; and that may here be included.

The words καὶ δέησι are rashly cancelled by recent Editors; since the authority for so doing is very slender, and we can far better account for their being suppressed (namely, through false criticism) than added. This use of δέησις (which is not pleonastic, but exegetical, denoting persevering and supplicatory prayer) is placed beyond doubt by Eph. vi. 18. προσκαρτερήσει καὶ δέησει. 1 Tim. v. 5. δέησει καὶ προσευχαίς. Phil. iv. 6. Heb. v. 7. The terms προσευχῇ and δέησις differ as our prayer and supplication. Γυναίξιν cannot, I think, be rendered (as some imagine) 'their wives.' To that sense the Article would, I apprehend, be indispensable; though Bp. Middleton thinks not. The sense should rather seem to be 'the women,' many of whom, no doubt, were the wives of the Apostles or disciples, and the rest those who had followed Christ out of Galilee, and ministered to him of their substance.

15. ἦν τε ὄχλος—εἰκοσιν] I would render, 'Now the total number of the names [of the persons here assembled together] was 120. Or, indeed, ὄνομα. may, with the best Commentators, be taken for persons, as in Rev. iii. 4. and often in the Classical writers. At the adverbial phrase ἐπὶ τὸ αὐτὸ scil. χωρίον, sub. ὅταν. By the ὄχλος, &c. is only meant the number then present, (the disciples at large being far more numerous) about 600, as we have reason to think.

16. In this address Peter proposes to the disciples the chusing of another Apostle in the room of the traitor Judas, to complete the original number. He reminds them that the words, not of David, but of the Holy Spirit speaking by David, when he prophesied of Christ, or spake as a type of him, had been fulfilled. In the establishing of which the disposition of the subject matter partakes of the Jewish character, and is consequently tortuous and obscure. It is, however, much cleared by regarding verses 18 &

19., with the best Commentators, as parenthetical, and as being the words, not of Peter, but of the sacred Historian, who thus introduces a circumstance respecting this treachery, and what followed it, appealing, for the truth of the latter part of it, to general notoriety. As to the rest, it is quite clear, that at v. 20., Peter adduces two passages of the Psalm (namely, lxi. 25. & cix. 8.) as examples of this fulfilment. The scope of that verse, however, is not so evident; but it seems to be this, to allude to a coincidence at least between the case of some companions of David, and that of Judas, as companion and disciple of Christ. The Apostle seems to have had in view Ps. xli. 9. and lv. 12. At the first mentioned passages, however, as affirming that the Holy Spirit spake in them of Judas, certain Commentators stumble, and seek to get rid of the difficulty by construing πληρωθῆναι with περὶ Ἰούδα. But that is not permitted by the construction, and πληρωθῆναι περὶ τινος for ἐπὶ or ἐν τινι, is unheard of. And though there be many passages of both Psalms which are applicable chiefly or only to David, yet that will be no reason why others may not have been meant primarily for Christ, and only secondarily for David. And thus there will be no occasion to call in (with Kuin, and many recent Commentators) the convenient, but often objectionable, principle of accommodation. Upon the whole, we may suppose, with Doddr., that "while David prophesied of the calamities which should befall his persecutors, it was revealed to him by the Holy Spirit, that the enemies and murderers of the Messiah should inherit those curses in all their terror, and be yet more miserable than the persons on whom they were more immediately to fall."

17. ὅτι] This is best rendered because. The although of Kuin, is precarious. Ἐλαχε—διακονίας. λαγχάνειν signifies properly to receive by lot, have allotted to one. The κλῆρον is not, as Kuin. imagines, redundant, but signifies appointment. The meaning is, the appointment belonging to this ministry, or office.

18. ἐκτίσματο] i. e. was the means of its being purchased. For the best Commentators are agreed, that this is to be referred to that idiom of Scripture by which an action is sometimes said to be done by a person who was the occasion of its being done. See examples in Recens. Synop. Though it may, as I have there suggested, be

- 19 αὐτοῦ· καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερου-
 σαλήμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ
 20 αὐτῶν Ἀκελδαμά, τουτέστι, χωρίον αἵματος.) * γέγραπται ^{8 Paul. 69.}
 γὰρ ἐν βίβλῳ Ψαλμῶν· Γεννηθήτω ἡ ἔπανλις αὐτοῦ ^{26 et 109. 8.}
 ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ. καὶ τὴν
 21 ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος. Δεῖ οὖν τῶν συνελ-
 θόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ἐν ᾧ εἰσῆλθε καὶ
 22 ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς, ἀρξάμενος ἀπὸ τοῦ βαπ-
 τίσματος Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήφθη ἀφ' ἡμῶν,
 μάρτυρα τῆς ἀναστάσεως αὐτοῦ γενέσθαι σὺν ἡμῖν ἕνα
 23 τούτων. Καὶ ἔστησαν δύο, Ἰωσήφ τὸν καλούμενον Βαρ-
 24 σαβάν, ὃς ἐπεκλήθη Ἰούστος, καὶ Ματθίαν. καὶ προσευ-
 ξάμενοι εἶπον· Σὺ, Κύριε, καρδιογνώστα πάντων, ἀνάδειξον
 25 * ὃν ἐξελέξω ἐκ τούτων τῶν δύο ἕνα, λαβεῖν τὸν κλῆρον
 τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἐξ ἧς παρέβη Ἰούδας,
 26 πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον. καὶ ἔδωκαν κλήρου
 αὐτῶν, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν, καὶ συγκατε-
 ψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων.

considered as a *figurative catachresis*, by which Judas might be said to have bought the field with the wages of iniquity, by receiving such wages as *would* have bought the field. And I have cited as examples 2 Kings v. 26, and a passage of Achmet Oneiroc. On the difficulty in *πρηνὲς*—*σπλάγχνα αὐτοῦ*, see Note on Matt. xxvii. 5.

20. On the slight variation between this and the Hebrew and LXX., see Rec. Syn. Ἐπισκοπὴ signifies any office committed to one's charge.

21. τῶν συνελθόντων.] Sub. ἐκ. The sense is, 'who have associated with us,' formed part of the same society. In *εἰσῆλθε* καὶ *ἐξῆλθε* there is an idiom formed on the Hebr. *נָכַח* καὶ *נָסַח*, denoting *abiding*, and equivalent to *versatus est*. (See Acts ix. 23.) It has reference to conduct, manner of life, and administration of office, public and private. At *ἐξῆλθε* sub. *ἐξ ἡμῶν* from *ἐφ' ἡμᾶς*. See the examples in Recens. Synop.

22. ἀρξάμενος ἀπὸ, &c.] This use of *ἀρξ.* is considered Hellenistic; but erroneously, as appears from the example I have myself adduced in Recens. Synop. from Philostratus.

23. ἔστησαν.] See Note on vii. 59. & 6.

24. καρδιογνώστα πάντων.] It is not agreed among Commentators whether this be meant of God, or of Christ. The antient and earlier modern Commentators take it of the latter; the recent Commentators, of the former. That this attribute is ascribed to God in the O. T., Joseph., and Philo, is granted. But that it is equally applicable to Christ, appears from Joh. xvi. 30., where see Note. See also Joh. i. 48-50. ii. 24. vi. 69. xxi. 17. Apoc. ii. 23. *Κύριος*, too, was a common appellation of Christ, and there would be peculiar propriety in addressing this prayer to Him, as the Head of the Church, and who originally appointed the other Apostles. In this view Mr. Townsend here introduces an able Note on the Divinity of Christ, as proved by the inspired writers every where taking it for granted.

— ἀνάδειξον.] The term is often used of *appointment to office*. The reading *ὃν ἐξελέξω—ἕνα*, for the common one *ἐκ τούτων τῶν δύο ἕνα ὃν ἐξελέξω*, is found in nearly all the MSS., Versions, and the Edd. up to Stephens, and is received by every Editor from Beng. and Wets. downwards.

25. καὶ ἀποστολῆς.] This is exegetical of τῆς διακονίας just before. Παρέβη, abandoned, deserted; by a metaphor taken from a traveller who deserts the right road. Comp. 2 Pet. ii. 15.

— πορευθῆναι—ἴδιον.] On the sense of these words there have been many different opinions, which see detailed and reviewed in Recens. Synop. I still think the common interpretation, by which τὸν τόπον τὸν ἴδιον is taken to mean the place *suited* to him, namely, the place of destruction, is alone the true one, as being recommended by its simplicity and suitableness to the usage of the Jewish writers, and confirmed by several passages of the Apostolic Fathers.

26. ἔδωκαν κλήρου.] The *mode* in which they cast the lots cannot be determined, various being the methods by which the antients were wont to do it. They used to cast slips of parchment, or pieces of the *tabula scriptoria*, with the names inscribed, into an urn. And this kind of *sortitio* most Commentators here understand. Now the lots are said to be *their's* on whom the lots are cast, and *fall* upon him who comes off successful in the lot. Συγκαταψηφίζεν properly denotes 'to choose by common suffrages,' and then 'to number with or unto,' *συγκαταριθμεῖν*. This deciding of a thing by casting lots was understood to be a mode of showing the will of the Almighty, and was therefore, from the earliest times, resorted to in the creation of kings or appointment of priests. See the numerous Classical citations in Recens. Synop., and compare Levit. xvi. 8. Numb. xxvi. 54. Josh. xiii. 6.

A. D. 31.

II. ΚΑΙ ἐν τῇ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεν-
τηκοστῆς, ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό. καὶ
ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης
πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν κα-
θήμενοι. καὶ ὠφθῆσαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὥσπερ
πυρὸς, ἐκάθισέ τε ἐφ' ἓνα ἕκαστον αὐτῶν. καὶ ἐπλήσ-
θησαν ἅπαντες πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἐτέραις
γλώσσαις. καθὼς τὸ Πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι.

II. συμπληροῦσθαι] See Note on Lu. ix. 51. At πεντηκοστῆς the old Commentators are at issue whether ἡμέρας, or ἑορτῆς should be supplied. The recent ones are agreed on the latter. But, in fact, there is no ellipse at all, πεντηκ. being a substantive and an appellative. This will afford a solution to several difficulties which are started by Kuin.

— ἦσαν ἅπαντες] The Commentators are not agreed who are here meant. Some say the Apostles only; others, the disciples at large, mentioned at i. 15. The latter, which is maintained by all the best modern Commentators, and supported by the Fathers and ancient Interpreters, is undoubtedly the true opinion. For (as Kuin, observes) the subject at i. 15. is the assembly of the 120 disciples, whom Peter addressed, and from whom Matthias was taken into the Apostolic body; while the eleven Apostles are only mentioned *en passant*. Now with the predicate, which is destitute of a subject, the subject immediately antecedent, and not that of which mention was made *en passant*, but *professedly*, ought to be taken. This, too, is clear from ἅπαντες, not οὗτοι, being used. Besides, the absence of the rest of the disciples on so solemn a festival is very improbable.

2. ἦχον] 'stridor.' Ὡσπερ φερομ. πνοῆς β. Like the *luctantes centi tempestatesque sonora* of Virgil. This use of φέρεσθαι and its compounds, of the rushing of winds, and associated with πολλόν, βίαιος, and other adjectives of similar signification, is not unfrequent in the Classical writers.

— τὸν οἶκον] What place is meant, Commentators are not agreed. Some think a chamber in the Temple. But this, though supported by several learned Commentators, has never been established on any solid proofs; and there can be little doubt but that the place was the ὑπερῶν mentioned at i. 13., a large upper apartment of a private house.

3. διαμεριζόμεναι] Not *cloven*, which sense would have required διασχίζμεναι; but, *distributed*, Vulg. *dispartite*, *divided*. As to the exact mode in which this took place there has been much said, but little made out. To refer it to lightning, or electricity, or resolve all into Oriental metaphor, and Jewish notions, is alike unwarrantable.

— γλῶσσαι πυρὸς] i. e. pointed flames; the top of a flame of fire being called a tongue. So fire is sometimes in Hebrew said to lick up what it consumes. Thus far the sense is clear. But at γλῶσσαι there is some difficulty, occasioned by a rather harsh ellipse, which some would supply by ἡρώων taken from πνεύματος. Kuin., however, with various objections that the phrase πνεῦμα ἁγ. λαλεῖν is unexampled. He might have

added, what is more to the purpose, that πνεῦμα cannot be taken from πνεύματος afterwards, because that is not in the same sentence; for, notwithstanding what some think, a new one commences at καὶ ἐπλήσθ. Besides, there πν. ἁγ. signifies only the influence of the Spirit, not the Spirit personally. As to the true ellipse the Commentators are generally at fault. Valcke alone has seen that ἐκάθισε does not belong to γλῶσσαι, or to πυρὸς, but that we are to supply ἐκάστη, quod evolvendum ex ἕκαστον, as follows: ἐκάθισε (scil. ἐκάστη τῶν γλωσσῶν) ἐφ' ἓνα ἕκαστον αὐτῶν. We may render: 'And there were seen as it were tongues of fire, distributing themselves, and settling upon them, one on each.' This symbol was meant to typify the gift of tongues, the first fruits of the Spirit.

4. καὶ ἐπλήσθησαν] 'Then were they filled' &c. The words ἤρξαντο ἀποφθέγγεσθαι have as much as any others in the N. T. been *revelés ab Interpretibus*. Various are the hypotheses propounded by recent Commentators. All, however, more or less liable to insuperable objections, being contort and far fetched, and doing violence to the sense of the whole passage, and such as no person of sober understanding and competent learning, who had no knowledge *except of the passage before him* would ever have thought of. Nor is there any phraseology in Pindar himself that comes up to the high-wrought figure thus ascribed to a plain prose narration. Surely so magnificent and august a preparation as the preternatural appearance of the tongues of fire and the ὠφθῆσαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὥσπερ πυρὸς, suggests the idea of something miraculous, and not that they only prayed and preached with unusual flow of language and fervour. Such a magnificent portal certainly requires a correspondent edifice: and the conversion of the 3000 supposes something miraculous to have taken place. On this subject the reader will do well to consult the able Dissertation of Mr. Townsend, Chron. Arr. Vol. ii. p. 15.

The ancient and common interpretation, then, can alone be the true one, which assigns to ἐρεπαῖς γλώσσαις the sense 'languages other than those which they were acquainted with,' or 'such as they were ignorant of.' This is confirmed by the words following καθὼς &c., where the supporters of the hypotheses above mentioned are compelled to interpret καθὼς postquam, quoniam, or nam; all alike perversions of the plain sense. 'Αποφθέγγεσθαι (as the best Commentators have shown) is used of profound, sententious, and also divinely inspired and prophetic language. See examples in Recens. Synop. A more stupendous miracle than this gift cannot easily be found recorded in Scripture.

5 Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι ἄνδρες εὐ-
 6 λαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. γενομένης
 δὲ τῆς φωνῆς ταύτης, συνῆλθε τὸ πλῆθος, καὶ συνεχύθη·
 ὅτι ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν.
 7 ἐξίσταντο δὲ πάντες, καὶ ἐθαύμαζον, λέγοντες πρὸς ἀλ-
 λήλους· Οὐκ ἰδοὺ πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλι-
 8 λαιοί; καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ
 9 ἡμῶν ἐν ᾗ ἐγεννήθημεν,—Πάρθοι καὶ Μηδοὶ καὶ Ἑλαμίται,
 καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, [Ἰουδαίαν] τε καὶ
 10 Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, Φρυγίαν τε καὶ

5. κατοικοῦντες] These were not, as some imagine, *proselytes*, but *foreign Jews*, pious men, who had taken up their sojourn, or residence at Jerusalem, probably to spend their closing years, for the purpose of those greater facilities for religious duties which the place afforded, and because the advent of the Messiah was then expected. See Tittm. de Synon. p. 147. seq. The words ἀπὸ παντὸς &c. are by all admitted to be hyperbolic; of which see many examples in Recens. Synop. This is (as Mr. Scott observes) a general, not an universal proposition.

6. τῆς φωνῆς ταύτης] The Commentators are not agreed to what to refer this φωνή. Some think it has reference to the ἦχος at v. 2. But that is too remote, and the sense yielded is very unsuitable. It is better, with most Commentators, to suppose φωνῆς put for φήμης; a sense often occurring in the LXX. Thus the ταύτης will be for περὶ τούτου. As, however, this is somewhat harsh, I should prefer to take φωνῆς (with the ancient Versions, and Pisc., Menoch., Wake., and Kuin.) of the noise produced by the multitude praying or conversing together, and, no doubt, in great commotion. This view is confirmed by the words following.

— συνεχύθη] ‘was thrown into perplexity.’ This was their first feeling. Their second was extreme amazement and astonishment, for the terms ἐξίσταντο and ἐθαύμαζον are nearly synonymous; though the former is the stronger term, and the latter is rather exegetical of it.

7. Γαλιλαῖοι] Most Commentators suppose the auditors wondered that men, by nation Galileans, without the advantages of literature, or intercourse with foreign nations, should speak foreign languages. To this, however, Kuin. has started some well-founded objections. But his own notion, that *Galileans* then was the name of the sect, as *Christians* was afterwards, is unsupported by any proof, and explains nothing. The sense seems to be: ‘They were amazed at seeing persons nearly all of one country, (Galilee, as was understood) and that a rustic and barbarous one, all speaking foreign languages, and addressing each of them in his own tongue.’

8. ἐν ᾗ ἐγεννήθημεν] This (though the Commentators have failed to perceive it) is a popular phrase, for the adjective ἐγγενεῖ, indigenous, or native. The perplexity of construction which follows is best removed by the mode of punctuation which I have, with Knapp. and Tittm., adopted. Sub. ὅτε. Render, ‘We, I say, who are Parthians.’ At ἀκούομεν there is a repetition

in order to clear the sense long suspended by the interposed portion at vv. 9 & 10.

— Ἰουδαίαν] At this word the best Commentators and Critics have with reason stumbled; for what *Judæa* can here have to do, it is not easy to see. As to the defence set up for the word by some Commentators, it proceeds on the supposition that the language of *Judæa* was a different one from the Galilean; whereas there is great reason to think that the latter differed from the former only as the English of Middlesex differs from that of Somersetshire or Cornwall. *Judæa*, too, would be oddly coupled with *Cappadocia*. And that a Galilean should be heard speaking the dialect of Galilee could not be matter of wonder. Besides, the air of the whole list is that of a list of foreigners. Indeed, there is, I think, great reason to suppose that while ἐξίσταντο πάντες (at v. 7.) is meant of the multitude at large, καὶ ἐθαύμαζον λέγοντες refers only to the pious Jews sojourning at Jerusalem, mentioned at v. 5. This is plain from v. 12, where see Note. Upon the whole, it should seem that Ἰουδαίαν cannot be accounted for in any satisfactory way. As to what the true reading is, we are left to conjecture; for the MSS. (if we may credit the collators) almost all have the common one. Of the various conjectures that have been proposed there is not one but is liable to serious objection, and all are destitute of any countenance from MSS. or Versions. It is strange no one should have seen that the word is from the margin. Of this, indeed, there is no direct evidence except that of Theophylact and the Cod. Reuchl. But that MS. is very ancient and valuable. And it is confirmed by the reading Ἰουδαῖοι, which is attested by the ancient Syriac, the Coptic, and probably the *Old Italic*, since Augustin so quotes. This Ἰουδαῖοι, however, cannot be admitted, and, no doubt, was originally only a marginal remark, indicating that all these persons, though natives of or resident in those foreign countries, were Jews.

Under these circumstances, amputation is the only cure. As, however, some stronger authority is needed to warrant that, I have been content to place the word within brackets. What confirms this method is, that, so far is the word from being wanted, that the text proceeds better without it. For as Parthia, Media, and Elamais make one group, Pontus and Asia another, Phrygia and Pamphylia another, Egypt and Cyrene another, so do Mesopotamia and Cappadocia well combine, since they were, at one point, contiguous.

ὁ Θεός,) ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν A.D. 31.
 σάρκα· καὶ προφητεύουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ
 θυγατέρες ὑμῶν· καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις
 ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυπνι-
 18 ασθήσονται. καὶ γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ
 τὰς δούλας μου, ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ
 19 ἀπὸ τοῦ πνεύματός μου, καὶ προφητεύουσιν. καὶ
 δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ
 20 τῆς γῆς κάτω, αἶμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ. ὁ
 ἥλιος μεταστραφήσεται εἰς σκότος, καὶ ἡ σελήνη
 εἰς αἶμα, πρὶν ἢ ἐλθεῖν τὴν ἡμέραν κυρίου τὴν με-
 21 γάλην καὶ ἐπιφανῇ. ^aκαὶ ἔσται, πᾶς ὅς ἂν ἐπι- a Rom. 10.
 22 καλέσῃται τὸ ὄνομα κυρίου, σωθήσεται. ^bἌνδρες b Infr. 10.
 Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους· Ἰησοῦν τὸν
 Ναζωραῖον, ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδοειγμένον εἰς ὑμᾶς 33.

^{sense} rather than the words, i.e. a portion of my Spirit. What kind of spiritual effects are meant, is clear from the following words, illustrated by what is recorded in the Acts and Epistles of the Spiritual gifts. 'Ἐκχεῶ' is, like the correspondent terms in Greek and Latin, used to suggest the *exuberance* of the gifts imparted. Λέγει ὁ Θεός is added by Luke, to indicate the speaker. Πᾶσαν σάρκα seems to mean some of all orders and ranks, and (in a secondary sense) of all nations. See Whitby.

— *προφητ.*] This must, in the full sense, denote *speaking under Divine inspiration*, whether by prophesying, (the strict sense) or otherwise. See xxi. 9. and Matt. vii. 22. This, of course, includes all the lower degrees of the *προφητεία*, (as in Rom. xii. 6., 1 Cor. xii. 10., xiii. 2.) to denote speaking and teaching the truths of the Gospel, exhorting, &c., though even there *inspiration* is implied. The next clause denotes in general that God would reveal his will to both old and young, in a manner which partook of the *προφ.* just before mentioned, namely, by visions and dreams indicating a close union with God. Ὁράσεις seems to denote the more evident manifestations of the Divine will; and ἐνύπνια, such as suggest matter for pious reflection or holy admonition.

18. καὶ γε] 'quinetiam,' 'nay further.' This signification sometimes occurs in the Classical writers. Μου has nothing correspondent to it in the Hebrew. But the Apostle has added it, to suggest a *second* relation of the persons in question. Thus the sense is: 'Nay, upon the servants of both sexes, such as are my servants, I will pour' &c. How exactly all this was fulfilled, the New Testament history fully attests.

19, 20. From these verses we are only to infer that the events here predicted would take place at the times of the Messiah. But whether they are to be referred to the first advent of our Lord at the destruction of Jerusalem, or his second at the day of judgment, Commentators are not agreed. They are exactly parallel to, and admit of the same mode of explication as Matt. xxiv. 29. Luke xxi. 25., where see Notes. Αἶμα καὶ πῦρ are used like our *fire* and *sword*.

The ἀτμίδα καπνοῦ is *graphic*, and completes the picture of devastation. Ἡμέραν ἐπιφανῇ denotes a day notable for the visitation of God's punishment on the guilty, and therefore *awful*, or *terrible*, as the Hebrew is rendered; though the former sense is assigned to the word *κρυ* in other passages.

21. πᾶς ὅς—σωθήσεται] The best Commentators are agreed, that ἐπικ. τὸ ὄνομα here denotes religious invocation as a true worshipper, namely, of Christ, by embracing his religion. Σωθ. denotes not so much temporal deliverance, (to which many recent Commentators confine it) but spiritual deliverance by being received into the Gospel covenant.

22. The Apostle, after having shown that a Saviour had been promised, who should save to the uttermost his faithful worshippers, proceeds to turn their attention to the grand subject of his discourse, showing that JESUS OF NAZARETH, whom they have crucified, is that personage,—proved to be such by his resurrection to life, and *wherefore* raised from the dead. On this is engrafted a notice of the validity of the evidence in favour of Jesus's Messiahship, and the nature of that evidence. Then it is said, that this Jesus, thus raised and invested with supreme dignity, hath procured this plentiful effusion of the Holy Spirit, as attested by the effects which they now see and hear. Of Him (the Apostle remarks) the words of Ps. cx. 1. are meant; which their own Rabbies referred to the Messiah. Hence (he concludes) they may be assured that this Jesus, whom they have crucified, is the Lord and Christ appointed of God.

But to consider the passage in detail, the Apostle addresses them by the appellation *Israelites*, as the most conciliatory he could select. Ναζωραῖον is subjoined to Ἰησοῦν, because in mentioning his name thus formally, it was proper to add, what had indeed become a usual *appellative*. See Mark xvi. 6. Acts iii. 6. x. 38. and Note on Joh. i. 45. xix. 19.

— ἀνδρα ἀπὸ—ἐνυμνεῖς] The construction (which has been mistaken by some eminent recent Commentators) is: ἀνδρα ἀπὸδ. εἰς ὑμᾶς

A. D. 31. δυνάμεσι καὶ τέρασι καὶ σημείοις, οἷς ἐποίησε δι' αὐτοῦ ὁ Θεὸς ἐν μέσῳ ὑμῶν, καθὼς καὶ αὐτοὶ οἶδατε, τοῦτον τῇ²³ ὠρισμένη βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἑκδοτον λαβόντες, διὰ χειρῶν ἀνόμων προσπῆξαντες ἀνείλετε· ὃν ὁ Θεὸς²⁴ ἀνέστησε, λύσας τὰς ὠδίνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατόν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. ^Δαβιδ γὰρ λέγει²⁵ εἰς αὐτόν· Προρωπώμην τὸν κύριον ἐνώπιόν μου διὰ παντός, ὅτι ἐκ δεξιῶν μου ἐστίν, ἵνα μὴ σαλευθῶ, διὰ τοῦτο εὐφράνθη ἡ καρδιά μου, καὶ ἡγαλλιά-²⁶σατο ἡ γλῶσσά μου· ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι. ὅτι οὐκ ἐγκαταλείψεις²⁷ τὴν ψυχὴν μου εἰς ᾄδου, οὐδὲ δώσεις τὸν ὅσιόν

c Infr. v.
32. et 3. 15.
et 4. 10.
et 10. 40.
et 13. 30, 34.
et 17. 31.
Rom. 4. 24.
et 5. 11.
1 Cor. 6. 14.
et 15. 15.
2 Cor. 4. 14.
Gal. 1. 1.
Eph. 1. 20.
Col. 2. 12.
1 Thes. 1.
10.
Heb. 13. 20.
d Paul. 16.
8.

ἀπὸ Θεοῦ, 'a man approved to you on the part of God [to be a Divine Legate] by signs' &c. Of this sense of *ἀποδ.*, by which it means to *demonstrate*, *evince*, examples are adduced from the Classical writers by Kypke, and Valckn. aptly compares Susann. v. 15. *ἀπέδειχθησαν δύο πρεσβύτεροι ἐκ τοῦ λαοῦ κριταί. Δυνάμεις, τέρασι, καὶ σημείοις* are nearly synonymous, but associated to *strengthen* the sense. They signify every sort of miracle and supernatural work.

23. τῇ ὠρισμένη βουλῇ καὶ προγνώσει.] The best Commentators are agreed, that *ὠρισμ.* βουλῇ means the determinate and immutable counsel of God; and that *προγνώσει* signifies *decree*; a signification common both to Hellenistic and Classical Greek. See Recens. Synop. "Ἐκδοτον δοῦναι or λαβεῖν is a strong term denoting to *give up*, or *receive*, at discretion, to *treat at one's pleasure*. The expression διὰ χειρῶν ἀνόμων as conjoined with τῇ ὠρισμ. βουλῇ—Θεοῦ, is meant to suggest, that God's counsels and decrees did not absolve these men of guilt in putting Jesus to death, since they were still free agents. A proof, this, how reconcilable are the prescience and decrees of God with the free agency of man. Some, indeed, render 'hands of the sinners,' i.e. the Gentiles. But that sense would require τῶν ἀνόμων. Προσπῆξαντες scil. *σταυρῶ* is meant to show that the putting to death was by the most cruel and ignominious mode.

24. λύσας τὰς ὠδίνας τοῦ θαν.] The best Commentators antient and modern are agreed that *ὠδίνας* denotes not pains, but *bonds*; a signification, indeed, scarcely known in the Classical writers, but occurring in the LXX. This interpretation, they say, is supported by the following λύσας, and especially by *κρατεῖσθαι*, and is confirmed by certain passages cited by Wets. But that λύσας may only mean removed, without any allusion to a *bond*, will appear from what I have annotated on the words λύσιν τῶν δειμάτων in Thucyd. ii. 101. Engl. Transl. It is best, therefore, to retain the common version *pains*, and only suppose that in *κρατεῖσθαι* there is an allusion to the notion of *tight bands*, as in Elian. II. A. 12. 5. *τοὺς τῶν ὠδίνων λύσαι δεσμούς.* This might more easily occur, because the same Hebrew word *בָּרַב* differently pointed, denotes either a *tight rope*, or a *pang*.

— οὐκ ἦν δυνατόν] Inasmuch as He had life in himself, Joh. v. 26., and was the "Prince of life." For the *δυν.* is taken in a popular sense to denote, as Scott explains, "impossible, consistently with the dignity of His Person, the nature of His undertaking, the perfecting of His work, the purpose of God, and the predictions of Scripture."

25. εἰς αὐτόν.] 'concerning,' or 'with reference to,' him. Whether this reference be *primary* or *secondary*, Commentators are not agreed. The most eminent Interpreters and Theologians have long been of opinion that this 16th Psalm has in many of its parts a *double sense*, one *Historical*, of David, the other *mystical* and *allegorical* of Christ. Be that as it may, the latter, if *secondary in order*, is *primary in importance*. It should seem that David spoke in the person of the Messiah.

— προρωπώμην] This may be considered as an Aorist expressive of *habit*, 'I have set and do continually set.' Προσπᾶσθαι here signifies 'to be so mindful of as to set always before us.' By the *Lord* is meant his power to save. The words ὅτι ἐκ δεξιῶν μου ἐστίν are intended to show in what light the Lord is considered, namely, as a helper. The Commentators think there is here an allusion to those *παράκλητοι*, who stood as any one's supporters when he was brought to trial. With these may be compared the *παράκληυστοι* καθήμενοι mentioned in Thucyd. vi. 13. "Ἴνα μὴ σαλ., 'that I should not succumb or fall under calamity.'

26. εὐφράνθη ἡ καρδιά μου] This and ἡγαλλ. ἡ γλῶσσά μου are meant to denote *extreme joy* both heartfelt, and expressed. 'Ἐπ' ἐλπ., namely, of being raised. See Rom. viii. 21.

27. εἰς ᾄδου] scil. *δόμον*, or *οἶκον*. See Notes on Matth. xvi. 18. Lu. xviii. 23. and v. 31. Οὐδὲ δώσεις, 'nor wilt thou suffer.' For *διδόναι*, like the Hebr. *יָרַם*, denotes sometimes not a *physical*, but a *moral* giving. Τὸν ὅσιόν σου. This is usually rendered 'thy pious worshipper;' a sense which may very well suit David, but not Christ. The sense must be, 'me who am preeminently the *Holy One*, and thine, as united to Thee in the Godhead.' 'Ἰδεῖν διαφθοράν. By Hebraism, for 'to experience putrefaction,' i.e. to lie as long as to be exposed thereto. See Whitby.

- 28 σου ἰδεῖν διαφθοράν. ἐγνώρισάς μοι ὁδοὺς ζωῆς. ^{A. D. 31.}
 πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου
 29 σου. ἄνδρες ἀδελφοί, ἔχον εἰπεῖν μετὰ παρρησίας πρὸς
 ὑμᾶς περὶ τοῦ πατριάρχου Δαβίδ, ὅτι καὶ ἐτελεύτησε
 καὶ ἐτάφη, καὶ τὸ μνήμα αὐτοῦ ἐστὶν ἐν ἡμῖν ἄχρι τῆς
 30 ἡμέρας ταύτης. ^{1 Reg. 2. 10.} ^{Inf. 13. 36.} ^{2 Sam. 7. 12.} ^{1 Chron. 22. 10.} ^{Ps. 132. 11.} ^{Inf. 13. 34.} προφήτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι

28. ἐγνώρισας—ζωῆς] Render, 'thou makest known (i. e. openest for us) paths of life,' i. e. the means of avoiding permanent death, and attaining unto life. The next clause adverts to the state of glory, and the fulness of joy which should succeed to that "earthly race which was set before him;" after which he should sit down at the right hand of God and be blessed with His immediate presence.

29. The Apostle now proceeds to establish his foregoing argument, resting on the position, that the *Messiah* is meant in the Psalm in question. And this he does by tacitly encountering an objection which might be made, q. d. These are the words of David, and are to be understood of him. In answering which, the Apostle introduces the mention of David in very respectful language, calling him Patriarch. 'I may be permitted (says he) freely to tell you concerning the Patriarch David, that he both died and was buried, and his sepulchre remains unto this day.' And as David died, was buried, and his body experienced corruption, so it followed that in the passage adverted to he must have spoken not of himself.

30. In this and the next two verses the Apostle draws tight the argument; the sense may be thus expressed. 'Now he being a Prophet, (i. e. one endowed with a supernatural knowledge of future events) and in that quality knowing that God had sworn a solemn oath to him that from the fruit of his loins (i. e. from his posterity) Christ should, as to his human nature, descend, in order to sit on his throne; he, foreseeing this event, spoke (in the passage in question) of the resurrection of Christ, when he said that his soul' &c. On this promise see 2 Sam. vii. 11—16. and the other passages adduced in the references. The expression ὅρκον ὤμοσε, as applied to God, denotes only 'His fixed and immutable purpose,' sanctissime promisit.

The words τὸ κατὰ σάρκα—Χριστὸν were without reason rejected by Mill and Beng., and cancelled by Griesb. and Knapp. The authority for this omission is exceedingly small; only that of 3 or 4 MSS.; for the reading of the Cod. Cantab. is, as Griesb. has omitted to notice, (from Wets.) *ex emendatione*. And that the words were in the *Archetype* is plain, by their being found in the venerable *Latin Version* which accompanies the MS. Of the three MSS. which are said not to have the words, the Barb. 1. is of no authority. The other two are the Cod. Alex. and Cod. Ephr., two very ancient MSS., but which bear perpetual marks of the liberties taken with them by some Biblical Critics of an early period. The words are found in *all* the other MSS., (not far short of 200) including the most ancient of MSS., the Cod. Vaticanus, 1209. Thus the external evidence for the omission in question is exceedingly slight. As to the internal, it is infinitely more probable that the words should

have been omitted in two or three MSS. by accident, or perhaps removed designedly by the Pelagians, than that they should have been foisted into *all* the other MSS. The evidence, indeed, of the *Versions* may seem more in favour of the omission. But let us examine. Those *Versions* are the printed Syriac (*Peshito*) the Vulg., Copt., Æthiop., and Arm. Now though the printed Syriac has them not, yet the MSS., I learn, have. And, at all events, the authority of the Syriac in the *Acts* and *Epistles* is very far inferior to that in the Gospels, it being supposed to be of a much more modern date, and not unfrequently altered from the Vulg. The authority of the Vulg. may seem weighty; but it is, in fact, not so in cases where it is unsupported by the ancient *Italick*. And that the words were in *that Version*, is plain from what is brought forward by Sabatier. See Matthæi and Nolan p. 390. As to the *Fathers*, some of them, indeed, adduce the verse without the words in question. But others, as Theophyl., Theodoret, and especially Chrysost., cite the verse *with* those words. And in them the evidence for *insertion* is much stronger than for *omission*, since citing, as they perpetually do, *from memory*, they often omit what is not to their purpose. Heinrichs and Kuin. catch at an argument for their omission, from the words being variously placed in the MSS. But the truth is, that in only some two or three MSS. is there a transposition, evidently from the carelessness of scribes; which, of course, *proves nothing*. As to the argument with which those two Commentators aim at giving the *coup de grace* to the words, namely, that the omission of the words produces a *more difficult* reading, and therefore the more likely to be genuine, it is an argument of straw; for even that Critical Canon, like most others, has its exceptions. Here, surely, it cannot apply; for it would leave a most harsh ellipse of *τίνα*. As to the *argumentum ad verecundiam*, consisting in the authority of names, we may very well oppose to those of Mill, Beng., Schoetg., Griesb., Knapp, Heinrichs, and Kuin. those of Grot., De Dieu, Wolf, Wets., Matth., Tittm., Nolan, and others.

I should not have thought it necessary to consider this question so much at large, were it not for an attempt which has recently been made, by a writer of some ability, in the *Monthly Visitor*, (the organ of Unitarianism) to sink this evidence for the Divinity of Christ, by holding up all defence of it as weak and absurd. The writer concludes by saying that "this spuriousness is a fact with which the author of the *Recens. Synop.* ought to have been acquainted." Whether it be a fact, my readers will judge for themselves. Perhaps even the writer in question will now be ready to admit, that it is not such; and to grant that he has pronounced not only "with considerable confidence," but, perchance, with some degree of presumption; for the direct arguments

Α. Δ. 31. ὁρκῶ ὡμοσεν αὐτῷ ὁ Θεός, ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ
τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν, καθίσαι ἐπὶ τῷ
θρόνῳ αὐτοῦ, ἑπαιδὼν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ
Χριστοῦ, ὅτι οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς ᾄδον, οὐδὲ
ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν. τοῦτον τὸν Ἰησοῦν ἀνέ-
στησεν ὁ Θεός, οὐ πάντες ἡμεῖς ἐσμέν μάρτυρες. τῇ δεξιᾷ
οὖν τοῦ Θεοῦ ὑψωθείς, τὴν τε ἐπαγγελίαν τοῦ ἁγίου
πνεύματος λαβὼν παρὰ τοῦ πατρὸς, ἐξέχεε τοῦτο ὃ ἦν
ὑμεῖς βλέπετε καὶ ἀκούετε. οὐ γὰρ Δαβὶδ ἀνέβη εἰς
τοὺς οὐρανοὺς, λέγει δὲ αὐτός· Εἶπεν ὁ κύριος τῷ
κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς
ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. Ἀσφαλῶς
οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ, ὅτι Κύριον καὶ Χριστὸν
αὐτὸν ὁ Θεὸς ἐποίησε, τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐστα-
ρώσατε.

Ἀκούσαντες δὲ κατενύγησαν τῇ καρδίᾳ, εἰπόν τε πρὸς
τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους· Τί ποιήσωμεν,
ἄνδρες ἀδελφοί; Πέτρος δὲ ἔφη πρὸς αὐτούς· Μετα-
νοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι
Ἰησοῦ Χριστοῦ, εἰς ἄφεσιν ἁμαρτιῶν· καὶ λήψετε τὴν
δωρεάν τοῦ ἁγίου πνεύματος. ὑμῖν γὰρ ἐστὶν ἡ ἐπαγ-

are light as thistle-down, and the *argumentum ad verecundiam* above mentioned comes with an ill grace from those who are so accustomed to scout this bending to the authority of names, this "jurare in verba magistri."

32. *τοῦτον τὸν Ἰ. &c.*] The Apostle leaves it to be inferred from this, that Jesus was the Messiah. The evidence for this resurrection is then touched on, by adverting not only to the positive testimony of the Apostles, disciples, and other eye-witnesses, (as contrasted with a want of evidence on the part of the Jews, that he *did* see corruption and did *not* rise) but to that testimony of his resurrection (and consequent Messiahship) afforded by his exaltation to the right hand of God; by his having obtained (agreeably to promise) the Holy Spirit and the copious effusion of His gifts, producing effects such as they now see and hear, and which, by their miraculous nature, attest the Messiahship of Him who procured them.

34. *οὐ γὰρ Δαβὶδ &c.*] Δαβὶδ is emphatical; and, as Mr. Holden observes, the Apostle's argument is this: That David speaketh concerning the Messiah (as cited v. 25. et seq.) is clear from Ps. cx. l., where he speaks of a Lord who was to be at God's right hand till all his enemies were subdued. For that patriarch is not raised from the dead, and "ascended into the heavens" to God's right hand, therefore he must have spoken this of some other person, namely, of Jesus Christ, "who hath shed forth this which ye now see and hear." The concluding words suggest the certainty of their own ruin, if they continued to reject Jesus Christ.

36. He

conclusion, that this

same Jesus whom they had crucified was the divinely constituted Lord and Christ.

37. *κατενύγησαν τῇ καρδίᾳ*] 'were pierced at the heart.' *Κατανύσσειν* signifies to be pricked through, and is used of the emotions of violent grief or remorse, whether expressed in words, or silent. See Eccles. xii. 12. xx. 21. xlvii. 21. Susan. 11. Ps. iv. 5. Wets. and Kypke adduce several Classical examples, of which, however, one only is quite apposite, namely, Simplicius on Epict. *ὡς τοὺς μὴ πάντως νεκρομένους νύττειν ἐκ τῶν λόγων*. I have in Recens. Synop. added from Liban. *τοῦτοίς κεντούμαι τὴν ψυχὴν*.

38. *μετανοήσατε*] This repentance includes reformation, both by an abandonment of their Jewish prejudices, and by acknowledging Jesus as the Messiah, and embracing his religion in baptism, and thereby engaging to observe all his injunctions.

— *τὴν δωρεάν τοῦ ἁγίου πνεύμ.*] By this seems to be chiefly meant, not the *miraculous gifts* before adverted to, but, as appears from what follows, the ordinary aids and influences of the Spirit given to every man to profit withal.

39. *ὑμῖν—ἡ ἐπαγγ.*] 'to you belongs the promise,' namely, of sending the Spirit. *Ἰδοὺ τοῖς ἐξ ἡμῶν*. These words must, notwithstanding the dissent of some, mean the *Gentiles*, as aliens from the commonwealth of Israel. See x. 45. xi. 15-18. xiv. 27. xv. 3. Eph. ii. 12. sq. These the Apostles then thought would be received into the Messiah's kingdom by becoming proselytes to the Jewish religion. See iii. 25. *Προσκαλ.*, 'shall or may call,' namely, by the preaching of the Gospel.

40 γελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακράν, ^{A.D. 31.}
 40 ὅσους ἂν προσκαλέσεται Κύριος ὁ Θεὸς ἡμῶν. ἐτέροις τε
 41 λόγοις πλείοσι διεμαρτύρετο καὶ παρεκάλει λέγων· Σώθητε
 41 ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης. Οἱ μὲν οὖν,
 42 ἀσμένως ἀποδεξάμενοι τὸν λόγον αὐτοῦ, ἐβαπτίσθησαν
 42 καὶ προσετέθησαν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὥσεί τρισχίλια.
 43 Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων,
 43 καὶ τῇ κοινωνίᾳ, καὶ τῇ κλάσει τοῦ ἄρτου, καὶ ταῖς προ-
 44 σευχαῖς. ἐγένετο δὲ πάσῃ ψυχῇ φόβος, πολλά τε τέρατα
 44 καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγένετο. ^{Infr. 4.} πάντες δὲ οἱ ^{22.}
 πιστεύοντες ἦσαν ἐπὶ τὸ αὐτὸ, καὶ εἶχον ἅπαντα κοινά·

40. διεμαρτύρετο καὶ παρ.] 'did he earnestly charge and exhort.' See 1 Tim. v. 21. 2 Tim. ii. 14.

— σῶθητε] 'save yourselves,' suffer yourselves to be saved, or put into the way of salvation. There is also in σῶθ. a significatio prægians, since it includes the notion of *withdrawing*, consequent on an attempt to save oneself from danger. To the latter sense the words following refer. Σκολιᾶν. The term signifies *perverse* and generally *wicked*, by a metaphor taken from what is crooked as opposed to *straight*. The phrase is borrowed from Deut. xxxii. 5. γενεὰ σκολία καὶ διεστραμμένη.

41. οὖν] A particle of transition. Ἀσμένως. This is omitted in a few ancient MSS. and Fathers, and is supposed spurious by some Biblical critics; but wrongly; for it was evidently either omitted by the scribes through inadvertence, or cancelled by the ancient Critics, because it seems not very necessary, nay comes in somewhat awkwardly. That, however, is only by regarding the οἱ as a *relative*; which yet is not quite necessary, for οἱ is here used with μὲν as the Classical writers use it with δέ, and thus comes from ὁ ἢ τό. We may, then, render: 'And they indeed thereupon gladly receiving his word (or exhortation) were baptized.' This view is confirmed by the Syriac and Arabic translators. Ἀποδέχεσθαι, as used of things, signifies to approve, &c., and is often accompanied with ἀσμένως. Ἐβαπτίσθησαν. In the first age of Christianity, those who acknowledged Jesus to be the Messiah were received, by this solemn rite, into the Christian Church; so that a fuller instruction did not precede, but follow baptism. We need not suppose (because πάντες is not added) that all were baptized; though 3000 must have formed a very considerable part of the multitude. Προσετέθησαν, sese adjunxerunt; Pass. for Middle, as often in this word. The use of ψυχαὶ for persons is common to the Classical as well as Scriptural writers (See examples in Recens. Synop.) as the Heb. נַפְשׁוֹ for ψυχή. Indeed the idiom is found in all languages.

42. Having recorded the amazing increase to the members of the visible Church, the Apostle takes occasion to notice their manner of living, and by προσκαρτ. τῇ διδαχῇ he hints, as an *under sense*, that they continued steadfastly to adhere to that profession which they so suddenly had taken up; though the words properly mean, 'they were intently engaged on the Apostles'

doctrine.' See Rom. xiii. 6. Of κοινωνία the sense is much disputed, (See Recens. Synop.) and nothing certain can be determined. Many suppose τῇ κοιν. καὶ τῇ κλάσει to be put by Hendiadys. But that figure cannot here have place. To take (with some) the καὶ for ἡγουν, would be straining the sense. The term may mean intimate society one with another; but the most eminent modern Commentators take it to denote that communication of each other's goods which is more expressly mentioned at v. 44. Or if the word has an especial reference to the following ones, it may (as many think) allude to those agapæ which used to precede the Lord's supper. Yet I cannot but suspect that those agapæ were not yet in being, and originated at a later period, when the custom of having all things in common, practicable in a small society, was altered into that of formal communion in the agapæ.

The κλάσει τοῦ ἄρτου is by many ancient and modern Commentators understood of the Eucharist; but by others, more properly, of a common meal.

43. πᾶσιν ψυχῇ] 'every person,' namely, of the multitude at large, the ὅλον τὸν λαόν mentioned at v. 46. Φόβος, 'reverential awe.' The next words indicate of whom and why.

44. ἦσαν ἐπὶ τὸ αὐτὸ] On the sense of this expression there is some diversity of opinion. The earlier modern Commentators take it to be 'were collected together [for worship]'; and as 3120 persons could not meet for that purpose in the same house, they suppose that the Society was divided into many lesser bodies, meeting at some common house, or some house in rotation. Most recent Commentators, however, take the expression to denote community of sentiment, i. e. unanimity and concord, referring to iv. 32. and Ps. xxxiv. 4. This, however, is harsh. Besides, i. 15. and v. 1. of this Chapter seem to determine the sense to meetings for religious worship. And as to the objection that all could not meet at one place, it is of no great weight; for if even the same day were kept, yet in the course of it as many successive meetings might be held as would embrace all who were able to attend. After all, however, may not the sense be, 'and all the believers kept much together as a distinct society?'

— εἶχον ἅπαντα κοινά] The earlier Commentators understand by this a perfect community of goods; while many recent ones think

A.D. 31. καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον, καὶ διμερίζον αὐτὰ πᾶσι, καθότι ἂν τις χρεῖαν εἶχε· καὶ καθ' ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντες τε κατ' οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας, αἰνοῦντες τὸν Θεὸν, καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. Ὁ δὲ Κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ.

that the words are to be taken only in a popular sense, nearly as the adage πάντα κοινά, or ἕπαντα κοινά, as indicating great charity and beneficence. The next verse, however, excludes this latter view; yet it does not necessarily imply the former. Some, say several, might sell their property, in order to have more to give immediately to their poorer brethren; but the money accruing from thence might not cease to be at their own disposal. This is plain from iv. 32. v. 4. & xii. 12. That all did not sell their property, is evident from the fact, that there were soon after rich and poor among them. See ix. 36. xi. 29. xx. 35. 1 Cor. xvi. 1. Eph. iv. 28. In fact, this community was, no doubt, very limited; any sale for distribution being far from general, and the distribution itself varying; though the members, we may suppose, for the most part, influenced by the admonitions of our Lord, as enforced by the Apostles, regarded their wealth as held in trust for the advantage of their fellow Christians. They have been thought by some to have, in this, imitated the example of the Essenes. But there is little probability in the supposition; though the tenets of those ascetics may afterwards have had their effects on the opinions and practices of the early Christians. There is little doubt that the community in question (which was voluntary, and limited in operation) was produced by the peculiar circumstances of the infant Church at Jerusalem, composed as it was, in a great measure, of foreign Jews sojourning there, and detained by the natural wish of acquiring a thorough knowledge of the religion which they had adopted; and yet whose funds might, by their detention so much longer than they had expected, have fallen short, and thrown them on the charitable assistance of their richer brethren; who might be induced, by the above and other reasons suggested by Dodd., to not only contribute their ready money, but even occasionally to sell part of their possessions.

45. κτήματα] might denote possessions or property in general; but here it must be understood of the bona immobilia, (lands and houses) as ὑπάρξεις of the mobilia. Διμερίζον may denote distribution by the hands of others as well as their own.

46. προσκαρτ.] The modern Translators render 'continued'; but the antient ones, better, perseverabant. For (though the Commentators observe it not) προσκ. is put for προσκ. ταῖς προσευχαῖς which occurred a little before. Render: 'They attended the Temple service every day,' i. e. (as is implied) at the stated hours of prayer.

— κλῶντες τε κατ' οἶκον ἄρτον] This is by many understood of the agapæ which preceded the Eucharist. But others, with more reason, understand it of common meals taken by com-

panies in certain houses in rotation. At κατ' οἶκον sub. ἕκαστον; an ellipse frequent in adverbial phrases formed of a noun with κατά. Mede and Townsend, however, take it to mean 'in the house, namely, the ἀνάγειον or ὑπηρεσίον appropriated to prayer. The phrases ἐν ἀγαλλιάσει—καρδίας denote, I conceive, the disposition of mind of the partakers; though there is some difference of opinion as to their sense. If the terms have each reference to all classes of persons assembled, I would still explain, as in Recens. Synop., 'the rich rejoicing that they could exercise their liberality towards the poor; and the poor rejoicing in and thankful for the liberality of the rich. And this joy we are to believe was unfeigned, arising out of their mutual love and unanimity. The rich were removed from all pride and ostentation, and the poor from all envy and ill will;' an interpretation confirmed by the use of the word ἀφελ. in Plutarch T. ii. 461. in the sense modestia. Perhaps, however, that term has reference only to the rich, i. e. those at whose houses these meals were taken in rotation, and denotes sincere liberality removed from all pride and ostentation. So Plutarch de Deo Socri. Ἀνδρὸς ἀτυφία καὶ ἀφελεία.

47. αἰνοῦντες—λαόν] This may signify in a general way, 'They were [in their mode of life] much occupied in prayer, and were in favour with the people;' an interpretation confirmed by the old Syriac Version. As, however, αἰνοῦντες is grammatically connected with μετετελάμβανον, it seems better to suppose the sense to be: 'And these common meals they held with prayer to God, and by the use of these and by their general conduct, they were in favour with the people at large,' i. e. all except the Rulers and Priests and their party.

— προσετίθει τοὺς σωζομένους] None surely but a Calvinist would have rendered 'such as should be saved,' as if it were τοὺς σωθησομένους. This must be rejected, as unfounded, and as inconsistent with the use of the Article, and as introducing irrelevantly a most mysterious doctrine (Election), which, whether true or not, could have no place here. For, as Wets. observes, St. Luke speaks as a historian, of a thing which fell under his own view, of a fact relating to the Jews, not to the hidden counsels of God. To effectually exclude such a sense, some zealous Anti-Calvinists have assigned to σωζ., a past sense, 'such as had been saved;' (see Pearce) though, in fact, that equally favours Calvinism. An interpreter, however, of the N. T. is to think of neither Calvinism, nor Arminianism, nor any other system, to turn neither to the right hand nor to the left, but ὁρθοτομεῖν τὸν λόγον τῆς ἀληθείας. This may here be best done by keeping (as Bp. Middleton admonishes) to the Present

- 1 ΙΙΙ. ἘΠΙ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον A. D. 31.
 2 εἰς τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς, τὴν ἐννάτην. καὶ
 3 τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστά-
 4 ζετο· ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ
 5 τὴν λεγομένην Ὠραίαν, τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν
 6 εἰσπορευομένων εἰς τὸ ἱερὸν. ὃς ἰδὼν Πέτρον καὶ Ἰωάννην
 7 μέλλοντας εἰσεῖναι εἰς τὸ ἱερὸν, ἠρώτα ἐλεημοσύνην λαβεῖν.
 8 ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ, εἶπε· Βλέ-
 9 ψον εἰς ἡμᾶς. ὁ δὲ ἐπέειχεν αὐτοῖς, προσδοκῶν τι παρ'
 10 αὐτῶν λαβεῖν. εἶπε δὲ Πέτρος· Ἀργύριον καὶ χρυσίον οὐχ
 11 ὑπάρχει μοι· ὁ δὲ ἔχω, τοῦτό σοι δίδωμι. ἐν τῷ ὀνόματι
 12 Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ἔγειραι καὶ περιπάτει. καὶ
 13 πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρε. παραχρῆμα δὲ
 14 ἑστερεώθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρά· καὶ ἐξελ-
 15 λόμενος ἔστη, καὶ περιπάτει· καὶ εἰσῆλθε σὺν αὐτοῖς εἰς
 16 τὸ ἱερὸν, περιπατῶν καὶ ἀλλόμενος καὶ αἰνῶν τὸν Θεόν. καὶ

tense. Yet a present sense will not here suit the context. And it is strange that the learned Prelate did not see this, and remember that when a Participle present immediately follows a verb in the Imperfect or Aorist, it may, nay, must be expressed in an Imperfect sense. Thus the sense here is that expressed by Montanus, Grot., Wolf, and Dr. Maltby, 'those who were being saved,' put into a state of salvation, "as opposed (says Markl.) to the οἱ ἀπολλόμενοι at 1 Cor. i. 18. and 2 Cor. ii. 15." namely, by abandoning Jewish superstition, and embracing the Christian religion. The very same sense is found supra v. 40. And so οἱ σωζόμενοι at Revel. xxi. 24.

By Κόριος is, I think, not meant, as Commentators imagine, God, but Christ, who is said to bring men to God. Thus supra v. 36. God is said to have made Jesus both Lord and Christ.

III. 1. ἀνέβαινον] Render, 'were going up.' The δὲ just before is transitive, now. Ἐπὶ τὸ αὐτὸ must here mean together, in company, as in Joseph. cited by Krebs. μέχρι Ἀντιοχείας ἐπὶ τὸ αὐτὸ παρήλθον. The use of ἐπὶ with an Accus. in the sense to, is found also in the Classical writers, and especially with nouns of time. Τὴν ἐννάτην are put per epanorthosin, and exegetical of the preceding.

2. ἐκ κοιλίας μητρὸς] for ἐκ γενετῆς. See Joh. ix. 1. Ἐκ γαστρὸς occurs in the Pseudo-Theogn. v. 307. Ἐβαστάζετο, 'was being carried.' Ἐτίθουν, 'they used to lay.' The sick and poor were, both among Jews and Gentiles (as we learn from the researches of antiquaries,) usually laid or placed themselves at the portals of the Temples, to ask charity of the worshippers; and sometimes at the gates or doors of rich men. See Lu. xvi. 20, and Note.

— Ὠραῖαν] So I write, with almost every Editor up to Wets. Those after him write Ὠραῖαν; but wrongly. I conceive; for Ὠρα is a proper name, being one of that class which become such by an adjective with the Article having so defined some one of a class of things, that it is pointed out as single and apart from the rest. In that stage the adjective should be written

with a small initial letter. But when the Article is omitted, it becomes a proper name, and consequently must have a capital. Which gate of the Temple is here meant, the Commentators are not agreed. It seems to have been either the Eastern gate, leading from the court of the women to that of the Israelites, formed of Corinthian brass wrought with consummate skill; or that called Susan.

— αἰτεῖν ἐλ.] 'to ask an alms,' i.e. the stipps or sum given; a signification only found in the later Greek writers.

4. ἀτενίσας εἰς αὐτόν.] 'looking fixedly at him.' See Note on Lu. xxi. 56.

5. ἐπέειχεν α.] Sub. ὀφθαλμοῖς. See Note on Lu. xiv. 7. This, of course, implied attention.

6. ὁ δὲ ἔχω, τοῦτό σοι δίδωμι.] This has the air of a proverbial expression, as may, indeed, be inferred from the passages I have myself adduced in Recens. Synop. Aristoph. in Lysist. 671. ὁπὲρ οὖν ἔχω, δίδωμι σοι. Soph. Elect. 450. σμικρὰ μὲν τάδ', ἀλλ' ὅμως ἄ' ἔχω, ὅδε αὐτόν.

— ἐν τῷ ὀν.] 'by the authority and power.'

7. ἑστερεώθησαν] 'were rendered firm.' Βάσεις. The word properly signifies a step; and some here render it planta pedis; but others, better, feet; a signification not unfrequent in the later Greek writers, from whom many examples are adduced. The σφυρά are the ancles or instep.

8. ἐξάλλόμενος] Not so much for joy, as many Commentators imagine; nor, as Ecumen. thinks, to try whether he could walk; but, it should seem, (as I suggested in Recens. Synop.) from ignorance how to walk, by which his trial would be rather leaping than walking; just as the imperfect glimmer of the first acquired sight of the blind man (at Mark viii. 24.) made him first "see men as trees walking." Ἐξάλλεσθαι well describes the headlong eagerness of the incipient action, and ἔστη, καὶ περιεπ. the other stages of it: 'he first leaped, then stood still, and [then] walked,' i.e. in a regular manner. See Note on Acts xiii. 11.

A. D. 31. εἶδεν αὐτὸν πᾶς ὁ λαὸς περιπατοῦντα καὶ αἰνοῦντα τὸν Θεόν· ἐπεγίνωσκόν τε αὐτὸν ὅτι οὗτος ἦν ὁ πρὸς τὴν ἐλεημο- 10
σύνην καθήμενος ἐπὶ τῇ Ὠραίᾳ πύλῃ τοῦ ἱεροῦ· καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.

Κρατοῦντος δὲ τοῦ ἱαθέντος χλωοῦ τὸν Πέτρον καὶ 11
'Ιωάννην, συνέδραμε πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ
τῇ καλουμένῃ Σολομῶος ἑκθαμβοί. ἰδὼν δὲ Πέτρος ἀπε- 12
κρίνατο πρὸς τὸν λαόν· Ἄνδρες Ἰσραηλῖται, τί θαυμάζετε
ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε, ὡς ἰδίᾳ δυνάμει ἢ εὐσε-
βεΐᾳ πεποιηκόσι τοῦ περιπατεῖν αὐτόν; ὁ Θεὸς Ἀβραάμ 13
καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ Θεὸς τῶν πατέρων ἡμῶν, ἐδόξασε
τὸν παῖδα αὐτοῦ Ἰησοῦν· ὃν ὑμεῖς παρεδώκατε, καὶ ἡρνή-
σασθε αὐτόν κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκείνον
ἀπολύειν. ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἡρνήσασθε, καὶ 14
ἠτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν, τὸν δὲ ἀρχηγόν 15
τῆς ζωῆς ἀπεκτείνετε· ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν, οὐ
ἡμεῖς μάρτυρές ἐσμεν. καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος 16
αὐτοῦ, τοῦτον ὃν θεωρεῖτε καὶ οἴδατε, ἐστερέωσε τὸ ὄνομα
αὐτοῦ· καὶ ἡ πίστις ἡ δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν ὀλοκλη-
ρίαν ταύτην ἀπέναντι πάντων ὑμῶν. καὶ νῦν, ἀδελφοί, οἶδα 17
ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν.

11. κρατοῦντος] Not 'kept hold of,' but, in a figurative sense, 'kept close to,' as in Col. ii. 19. 2 Sam. iii. 6.

12. ἀπεκρ. πρὸς τὸν λ.] 'addressed the people.' Εὐσεβεΐᾳ, πρᾶς sanctitate.

— πεπ. τοῦ περιπ. α.] There is here an anomaly of construction, which some Commentators seek to remove by supposing an ellipsis of πρᾶγμα and ἐνεκα. Others, as Markl. and Heinrichs, by resolving πεπ. into ποιηταῖς οὐσι; comparing Acts xxvii. 1. ὡς δὲ ἐκρίθη τοῦ ἀποκτείνειν ἡμᾶς, & xx. 3. But this principle of resolution, though often employed by Philologists, is seldom with effect, as being so hypothetical, and explaining nothing solidly. The ellipses, too, in question are liable to the same objection. It should seem that the present idiom proceeded originally from the employing of the Infinitive with ὥστε or εἰς τὸ denoting end or aim. This construction was afterwards changed to its equivalent τοῦ with an Infin., which is often found in the LXX. (see Win. Gr. § 38. 2. No. 3.) and was then changed in most cases to the simple Infinitive. The idiom formerly existed in our own language, and is still used by the vulgar, e. gr. "I should like for to know."

13. ὁ Θεὸς—ἡμῶν] The repetition of ὁ Θεός is emphatical; and, as Doddr. observes, the mention of the God of their Patriarchs was introduced to show that they taught no new Religion which should alienate them from the God of Israel. Ἰαῖδα, for ἰδόν. 'Ἐδόξασε, 'has made his Messiahship evident,' namely, by his resurrection and what followed. Παρέδωκατε, namely, to the Romans, when they cried 'Crucify him!'

'Ἠρνήσασθε is well explained, by Kypke, 'renounced and denied him as Messiah.' Κρίναντος, 'when he had determined,' 'was minded.' Of this sense examples are adduced by Krebs and Loesner.

14. τὸν ἅγιον καὶ δίκ.] 'the Holy and Just one.' A cognomen of the Messiah, as in iv. 27. Rev. iii. 7. Joh. x. 36. With ἠτήσασθε—ὑμῖν I would compare Hesiod. 'Ergy. 190. μᾶλλον δὲ κακῶν ῥεκτήρα καὶ ὕβριν ἀνερα τιμήσουσι. This sense of χαρ. to be given up for pardon, is not unfrequent in the later writers.

15. τὸν ἀρχ. τῆς ζωῆς] 'the author of life.' See Joh. i. 4. v. 21. xiv. 6. and the Note. So Hebr. ii. 10. ἀρχ. τῆς σωτηρίας. It is here observed by Valckn. that in these speeches of Peter, though not such pieces of finished composition as those of Demosthenes or the other Greek writers, there is a dignity in the historical and a grandeur in the didactic parts, to which it were impossible to add aught.

16. καὶ ἐπὶ—αὐτοῦ] Render: 'And his name (i. e. the power accompanying the invocation of his name) through faith in his name (i. e. him) hath made strong this man whom ye see and know.' Ὀλοκληρίαν, complete soundness and health, as in Is. i. 6. and sometimes in the later Classical writers.

17. κατ' ἀγνοιαν ἐπρ.] "It is somewhat difficult (says Mr. Townsend) to interpret these words in their literal sense, when we remember the numerous miracles of our Lord, and the abundant proofs the Jews received that he was their promised Messiah." Wolf and others, indeed, adopt a different punctuation, and think the expression ὥσπερ καὶ οἱ ἀρχ. ὑμῶν belongs

- 18 ὁ δὲ Θεὸς ἃ προκατήγγειλε διὰ στόματος πάντων τῶν ^{A. D. 31.}
 προφητῶν αὐτοῦ, παθεῖν τὸν Χριστὸν, ἐπλήρωσεν οὕτω. ^{Luc. 24.}
 19 μετανοήσατε οὖν καὶ ἐπιστρέψατε, εἰς τὸ ἐξαλειφθῆναι
 20 ὑμῶν τὰς ἁμαρτίας* ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως ἀπὸ
 προσώπου τοῦ Κυρίου, καὶ ἀποστείλῃ τὸν *προκεχειρισ-
 21 μένον ὑμῖν Ἰησοῦν Χριστόν· ὃν δεῖ οὐρανὸν μὲν δέξασθαι

not to *ἀγνοῖαν*, but to *ἐπράξατε*. And they assign the following sense: 'I know that through ignorance you were induced to do as your rulers did.' This, however, violates the construction. The difficulty may be best removed by not too rigorously interpreting either *οἶδα ὅτι*, (which has often but a faint sense) or *ἀγνοῖαν*, but taking the whole as expressed *populariter*, q. d. 'I am willing candidly to suppose,' &c. See Scott. *Ἀγνοῖαν* may (as Whitby proposes) be taken of error, or prejudice. At all events, Peter does not say that their *ἀγνοῖα*, whatever it might be, was blameless; for it resulted from pride, prejudice, and worldly mindedness, and among such means of information, was *criminal*. Nor was ignorance ever held as an excuse for crime, unless involuntary, when all the antient moralists granted it was. See my Note on Thucyd. iii. 38 & 40. iv. 98. Thus Paul in 1 Tim. i. 13. urges ignorance in extenuation of his guilt. Criminal, however, as was the ignorance in the present case, the Apostle hints that it admitted of some extenuation; thus throwing open to them the doors of repentance.

18. ὁ δὲ Θεὸς—ἐπλήρωσεν οὕτω] q. d. God hath used that ignorance for good, by permitting that you should commit this crime; and moreover, since thus would be fulfilled the declarations of the Prophets concerning the ills with which the Messiah should be oppressed. The Rabbins themselves acknowledge that all the Prophets prophesied of the Messiah.

19. μετανοήσατε καὶ ἐπιστρέψατε.] This is the application of the discourse, in which ἐπιστρέψατε is not (as many recent Commentators imagine) a mere synonyme of *μεταν.*; but, as the latter denotes a change of mind, so does the former a change of conduct; both necessary to real conversion.

—εἰς τὸ ἐξαλ. ὑμῶν τὰς ἁμ.] *Ἐξαλείφειν* signifies properly to wipe off oil from any thing, and sometimes to wipe off characters chalked on a board or traced on a slate; 3dly, to obliterate any writing, whether on waxed tablets, or written on parchment, either by scratching or crossing out. And, as crossing out accounts in a ledger implies that the sums are discharged, or the payment forgiven, so the word came to mean, in a figurative sense, to forgive offences, as in Is. xliii. 23. (which the Apostle has, no doubt, in mind) ἐγὼ εἰμι ὁ ἐξαλείφων τὰς ἀνομίας σου. also 2 Macc. xii. 42. and Eccles. xlv. 20. This sense very rarely occurs in the Classical writers. One example, from Lysias, has been adduced by Wets.: ὅπως ἐξαλειφθεὶς αὐτῶν τὰ ἁμαρτήματα. On the kindred notion of *expunging* and *consigning to oblivion*, see my Note on Thucyd. iii. 57. To the examples there adduced may be added Æschyl. Ch. 496. & Theb. 15. Joseph. p. 787. 17.

20. ὅπως ἂν ἔλθωσι &c.] The Commentators

are by no means agreed on the exact sense of these words. That will depend upon the force to be ascribed to *ὅπως ἂν*, which most modern Commentators suppose to be *when*, or *after that*, taking it for *ἐπεὶ* *ἂν*; others, *until*, i. e. waiting until. The latter, however, supposes a harsh ellipsis; and as to the former, though examples of *ὅπως ἂν* in *sensu chronico* are not rare, yet we meet them not with *ἂν*. Besides, turn it which way we will, it yields no satisfactory sense. See Scott. It is therefore better, with the Syr. Transl., and many eminent Commentators, to take it in the sense *in order that*, as Lu. ii. 35. Matt. vi. 5. et alibi.

—καιροὶ ἀναψύξεως] times (not 'the times') of refreshment, rest, and bliss. *Ἀναψύξις* properly denotes a taking breath after it has been interrupted; 2. a breathing-time from some labour, a rest from trouble, deliverance from evil, *ἀνεσις*, in which sense it occurs in the LXX. and Philo cited by the Commentators, to which I have in Recens. Synop. added some examples from the Classical writers. See Note on Hebr. iii. 11. The Apostle (as Doddr. observes) seems to have thought that the conversion of the Jews, as a people, would be attended with some extraordinary scene of prosperity and joy, and open a speedy way to Christ's descent from heaven, in order to the restitution of all things. See Mr. Scott's able vindication and illustration of the above sense.

—ἀπὸ προσώπου τ. Κ.] i. e. from God, implying by His Providence. Καὶ ἀποστ., 'and that he may send.' Instead of the common reading *προκεκηρυγμένον* some of the most antient MSS., most of the antient Versions, and all the early Edd., except the Erasman, have *προκεχειρισμένον*, which is confirmed by several of the antient Fathers, has been approved by most Commentators, and has been received by almost every Editor from Beng. and Wets. downwards; and justly; for the common reading seems to have been a *paradiorthosis* of some Critics who did not understand *προκεχειρ.*; or a gloss on *προκεχειρ.*; for Suid. explains *προχειρίζω* by *πᾶσι γνωρισθὲν ποιῶ*. Render: 'him who was of old destined and appointed for you, (i. e. for your relief and salvation) even Jesus Christ.' Some would sink the *προ*, which, indeed, in Classical Greek is merged in the proper signification of the word; but this is not permitted by 1 Pet. i. 20. Χριστοῦ προγεγενημένου πρὸ καταβολῆς κόσμου.

21. ὃν δεῖ οὐρανὸν μὲν δέξαι.] The true sense of these words has been little understood by the Commentators, by their not perceiving that their purpose is to anticipate a possible objection, that if Jesus had been the Messiah, he would have continued on earth, at least after his resurrection, and then founded his kingdom. To which the Apostle indirectly replies that it was necessary

A. D. 31. ἄχρι χρόνων ἀποκαταστάσεως πάντων, ὃν ἐλάλησεν ὁ Θεὸς
 δια στόματος πάντων τῶν ἁγίων αὐτοῦ προφητῶν ἀπ' αἰ-
 ρ. Deut. 18. 15. ὧνος. ^p Μωσῆς μὲν γὰρ πρὸς τοὺς πατέρας εἶπεν· Ὅτι 22
 inf. 7. 37. προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ
 τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ
 πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. ἔσται δὲ, πᾶσα 23
 ψυχὴ ἥτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, ἐξο-
 λοθρευθήσεται ἐκ τοῦ λαοῦ. καὶ πάντες δὲ οἱ προφῆ- 24
 ται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς ὅσοι ἐλάλησαν, καὶ [προ-]
 1 Gen. 12. 3. κατήγγειλαν τὰς ἡμέρας ταύτας. ^q ὑμεῖς ἐστε υἱοὶ τῶν 25
 et 22. 18. προφητῶν, καὶ τῆς διαθήκης ἧς διέθετο ὁ Θεὸς πρὸς τοὺς
 et 23. 4. πατέρας ὑμῶν, λέγων πρὸς Ἀβραάμ· Καὶ ἐν τῷ σπέρ-
 Rom. 15. 8. ματί σου ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς

(δεῖ being for ἵδει, as Œcum. saw) for the present that he should abide in Heaven, there to remain till the time of restoration, i. e. that *heaven* should have him, and not *earth*. The form of expression seems to be a popular one. And δέξ., as the best Commentators have seen, must mean *occupare*, not *accipere*. See Recens. Synop. It was necessary for the various purposes mentioned by our Lord in his discourses to the Apostles just before his crucifixion, Joh. xvi. 17 & 18.

21. ἀποκαταστ.] This word (which properly signifies a restoration of any thing to some former state, and, by implication, *for the better*) is capable of several interpretations, according to the view taken of the foregoing verse, whether as referred to *Christ's advent at the destruction of Jerusalem*, or at his *Millenian reign*, or at the *end of the world*. The 1st is untenable. And the 3d, by which it would denote the consummation of all things at the end of the world, when the inequalities of things in this present state will be adjusted, cannot well be admitted. The 2d seems alone the true view.

22. Μωσῆς—εἶπεν &c.] At these words many Commentators have stumbled. The recent ones are generally of opinion that this passage of Deut. xviii. 15 & 19. does not refer to the Messiah, and that Moses did not so mean it. See Kuin. But, (as I have observed in Recens. Synop.) their reasons fall short of conviction; and as it is so evident that the Apostle *does*, (as also St. Stephen at vii. 37.) regard the passage as having reference to Christ, we are bound to admit it. Schoettg. well observes, that this may be proved from Moses' saying that 'a Prophet must be raised *like unto himself*;' i. e. such as should be the author and minister of a new covenant, as Moses was of the old, the future abolition of which is so clearly shown in the impressive words of Jeremiah. "Since therefore (continues he) the new Dispensation was to be established, it was necessary that the promised Prophet should, like Moses, confer much with God; and this our Messiah, who was emphatically in the bosom of his Father, *did*. In all respects, then, He was like unto Moses." See the able parallel between Moses and Christ in Townsend's Chr. ii. 30. If the above view be correct, it will appear that Moses *could* not mean, as those Commentators would have us

suppose, the prophets of the Old Testament; and it would be yet harsher (not to say irreverent) to suppose *both* intended. The passage in question is not strictly a *quotation*, since it differs not a little from the Hebrew and the LXX., but gives the *substance of the sense* there expressed.

23. ἐξολοθρ.] A word confined to the Sept. and later writers.

24. πάντες] i. e. in a limited sense, a very considerable part. This, as Doddr. remarks, is quite sufficient. Καὶ—δέ, *quinetiam*. Ἐλάλησαν, 'have spoken,' i. e. *prophetically*; for, as Kuin. observes, λαλεῖν is a vox sol. de hac re. Thus Acts xxvi. 22. Heb. i. 1. 2 Pet. i. 21. On the construction of the Genit. belonging to ὅσοι, but coming *before* it, I have in Recens. Synop. adduced two examples from Aristoph. Plut. v. 1052. ἐν τῷ προσώπῳ τῶν ῥωτιδῶν ὅσας ἔχει. and Eurip. Med. v. 476. ὡς ἴσασι, Ἐλήνων ὅσοι Ταυτὸν συνεισέβησαν Ἀργεῶν σκάφος. The αἱ ἡμέραι ταῦται are the *καιροὶ ἀναψύξεως* before mentioned.

25. υἱοὶ τῶν προφ.] i. e. as the best Commentators explain, 'ye are the *disciples* of the prophets, have been taught these things by them.' Prophets and teachers were by the Jews styled *fathers*, and their disciples their *sons*. See Note on Matt. xii. 27. Καὶ τῆς διαθήκης, i. e. 'ye are the heirs by the covenant,' to you these advantages pertain by the covenant, and therefore to you the offer of salvation is *first* made. The expression is formed on a Hebraic idiom of יד. Kuin., indeed, interprets διαθήκης the *promise*; a signification which may be found in the LXX., and perhaps in the N. T., but not necessary to be resorted to *here*. The citation is made with some small variation from the Hebrew and LXX. The Apostle means to affirm the same thing as St. Paul, Gal. iii. 16., that by the Messiah, as the descendant of Abraham, shall all nations be blessed. Indeed, *πατριαὶ τῆς γῆς* might mean the *tribes* of Judæa. And such is the sense of *πατριαὶ* in the Classical writers. See my Note on Thucyd. iii. 65. No. 14. But in the Sept. it sometimes means *nation*. Ἐν before τῷ σπέρμ. is found in all the earliest Editions, as also some Versions and Fathers, and has been received by almost every Editor from Beng. and Wets. downwards.

26 γῆς. ἵμιν πρῶτον ὁ Θεὸς, ἀναστήσας τὸν παῖδα αὐτοῦ
 Ἰησοῦν, ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς, ἐν τῷ ἀπο-
 στρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.

1 IV. ΑΛΛΟΥΝΤΩΝ δὲ αὐτῶν πρὸς τὸν λαόν, ἐπέστη-
 σαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ
 2 σαδδουκαῖοι, διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαόν,
 καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νε-
 3 κρῶν. καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας, καὶ ἔθεντο εἰς τή-
 4 ρησιν εἰς τὴν αὔριον ἣν γὰρ ἐσπέρα ἦδη. πολλοὶ δὲ τῶν
 ἀκουσάντων τὸν λόγον ἐπίστευσαν καὶ ἐγεννήθη ὁ ἀριθμὸς
 5 τῶν ἀνδρῶν ὥσπερ χιλιάδες πέντε. Ἐγένετο δὲ ἐπὶ τὴν
 αὔριον συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ πρεσβυτέρους
 6 καὶ γράμματεῖς εἰς Ἱερουσαλὴμ, καὶ Ἄνναν τὸν ἀρχιερέα
 καὶ Καϊάφαν καὶ Ἰωάννην καὶ Ἀλέξανδρον, καὶ ὅσοι ἦσαν
 7 ἐκ γένους ἀρχιερατικοῦ. καὶ στήσαντες αὐτοὺς ἐν τῷ μέσῳ,
 ἐπινθάνοντο· Ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιή-

26. ὑμῖν πρῶτον] The sense of these words will become clearer by supplying, what seems to be omitted, by an idiom frequent in the Scriptural writers, the particle οὖν, 'Now unto you,' or, 'Unto you, then,' which very aptly introduces the conclusion of the discourse. Ὑμῖν may be taken (as some direct) for a *Dat. commodi*, and πρῶτον signify especially; but the physical sense is preferable, and is required by the preceding verse. Εὐλογοῦντα ὑμᾶς the Interpreters render 'in order to bless you.' But this supposes a harsh idiom; and it is better to take εὐλογ., as in apposition, or for ὡς εὐλογ., 'as a blesser of you,' one who should bless and make you happy.

— ἐν τῷ ἀποστρ. ἕκαστον &c.] There is here thought to be an ambiguity of interpretation, since ἀποστρ. may be taken either in a transitive or in an intransitive sense. The former is adopted by the generality of Translators and Commentators, and may be defended. But as it occasions some harshness of construction, and involves something objectionable in sense, (unless action be taken for intention,) the latter view (which is supported by the most eminent ancient and modern Interpreters) is preferable. And ἐν τῷ may be taken for εἰς τὸν denoting purpose; or, what is better, be taken for ἐπὶ, 'on every one of you turning from his iniquities,' i.e. if every one shall turn. This, as the Commentators remark, is confirmed by the words of v. 19. μετανοήσατε καὶ ἐπιστρέψατε. It is also supported by Is. i. 16. (which the Apostle seems to have had in mind) Παύσαθε ἀπὸ τῶν πονηριῶν ὑμῶν. besides many other similar passages.

IV. 1. ἐπέστησαν αὐτοῖς] 'supervenerunt illis.' The word properly signifies 'to be presented to the view of any one,' in which is inherent some notion of suddenness, which occasionally, as here, and in Lu. xx. 1., and elsewhere, implies an idea of hostility. On ὁ στρατηγὸς τοῦ ἱεροῦ, see Note on Lu. xxi. 4.

2. διαπονούμενοι] Διαπονεῖσθαι signifies 1. to be wearied out; 2. as here, to feel aggrieved, vexed, bear with impatience, a sense found in the LXX., but not in the Classical writers. Διὰ τὸ διδάσκειν α. τὸν λαόν refers to the Priests; and καταγγέλλειν—νεκρῶν to the Sadducees. Ἐν τῷ Ἰησ., by or in, i.e. by the example of Jesus, as exemplified in Jesus.

3. ἔθεντο εἰς τήρη.] Some think that τήρησι may here mean the custody of certain persons to take charge of them. But the common interpretation a prison is best founded, and is established beyond doubt by v. 18. ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. This use is confined to the later writers; for in the passage cited by the Commentators from Thucyd. vi. 86. the sense is keeping in custody, as, indeed, is shown by the use of the Article, and the primitive sense of the word, as of the Latin custodia, which came in process of time to denote *carcer*.

4. ἐγεννήθη—χιλ. πέντε] The Commentators are not agreed whether this number is inclusive of the 3000 before converted, or exclusive of it. But no persons thoroughly conversant in the idiom of the Greek language will fail to perceive that the former is the sense intended. Ἐγεννήθη signifies *was become*, a signification of γίνεσθαι which often occurs in the N. T. and LXX. Ἀνδρῶν, not men, but persons, it being put for ἀνθρώπων, as Lu. xi. 31. James i. 20. Acts vi. 11. et al. This is clear, because it stands for persons believing, τῶν πιστευσάντων taken from the preceding.

5. αὐτῶν] scil. τῶν Ἰουδαίων, to be supplied from the context, or the subject matter. By τοὺς ἀρχ. &c. are denoted the Sanhedrim. Εἰς Ἱερ., 'at,' or as some render, 'in Jerusalem.'

6. Ἐκ γένους ἀρχ.] i.e. as some think, the chiefs of the 24 Sacerdotal classes; or, as others, the kindred of those who had lately served the office of High Priest.

7. ἐν ποίᾳ δυνάμει—ὀνόματι] To determine the sense we must ascertain the scope of the question. Now ἐποιήσατε τοῦτο might refer,

A. D. 31. **σατε τούτο ὑμεῖς ; Τότε Πέτρος πλησθεὶς πνεύματος ἁγίου, 8**
εἶπε πρὸς αὐτοὺς. Ἄρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ
Ἰσραὴλ, εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀν- 9
^{Sup. 2.}
^{24.} **θρώπου ἀσθενούς, ἐν τίνι οὗτος σέσωσται? Ἐγνωστὸν ἔστω 10**
πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι ἐν τῷ ὀνόματι
Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν
ὁ Θεὸς ἡγείρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώ-
^{1 Pml. 118.}
^{22.}
^{Em. 22. 16.}
^{Matt. 21.}
^{42.}
^{Marc. 12.}
^{10.}
^{Luc. 20. 17.}
^{Rom. 9. 25.}
^{1 Pet. 2. 7.}
^{Matt. 1. 21.} **πιον ὑμῶν ὑγιής. Ὁυτός ἐστιν ὁ λίθος ὃς ἐξουθενήθη ἐν 11**
ὑμῶν τῶν οἰκοδομούντων, ὃ γενόμενος εἰς κεφαλὴν γωνίας.
καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία· οὔτε γὰρ ὀνομα 12
ἔστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις,
ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.

Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν καὶ Ἰωάννου, 13
καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοι εἰσι καὶ ἰδιώ-
ται, ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ

as some maintain, to the general conduct of the Apostles in their ministry. But from v. 9. it is plain that it refers to the miraculous cure lately performed. 'Ἐν ποίῳ ὀνόματι further illustrate the sense. The name of a person is often put for the person himself; but as it is certain that the Jews believed very wonderful works, even miracles to be performed by magic arts and incantation, i. e. invoking the names of certain angels or illustrious Patriarchs, the full sense of ὄνομα may here be retained.

8. πλησθεὶς πνεύμ. ἁγ.] 'filled with the influence and inspiration of the Holy Ghost.'

9. εἰ ἡμεῖς σήμερον ἀνακρ.] 'if we are called to examination. Ἀνακρίνεσθαι is a forensic term signifying to examine by interrogation. See Note on Lu. xiii. 14. Εὐεργεσία ἀνθρώπου ἀσθ. is for εὐεργ. εἰς ἀνθρώπον ἀσθενή, on which use of the Genitive of object see Recens. Synop. At ἐν τίνι sub., not τρόπῳ, (as some do) but ὀνόματι. Comp. v. 7 & 10.

11. οὗτός ἐστιν—γωνίας] See Note on Matt. xxi. 42.

—οὐκ ἔστι—ἡ σωτηρία] Many Commentators, from Whitby downwards, have argued from the context that ἡ σωτηρία must mean 'this healing,' and σωθῆναι 'to be restored to health;' a sense which is found elsewhere; but, as Doddridge and others rightly maintain, it cannot be admitted here, though the reasoning they employ is partly inconclusive. The true reason, I apprehend, why that sense of σωθῆναι cannot be admitted is, that it cannot have any sense varying from that of ἡ σωτηρία just before; and ἡ σωτηρία, notwithstanding what the first mentioned Commentators may say, cannot have the sense in question, 'the healing,' because that signification of the word is found nowhere else in the Scriptures, nor, I believe, in the Classical writers. And there is nothing to compel us to adopt it here, but much reason why we should not. The use of the Article does not, because 'the healing [in question]' yields an inapposite sense. And the sense 'such a healing' (assigned by Wakefield and others) cannot be shown to be inherent in the Article. Indeed there is no proof that the

Article is here meant to exert any force, much less to be emphatic. I know of no passage in the N. T., where such a sense can be with certainty proved, but several where the noun is used in its most abstract sense; in which case the force of the Article is merged in that of the noun. So Joh. iv. 22. ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. Rom. xi. 11. ἡ σωτηρία τοῖς ἔθνεσιν [ἐγένετο]. Hebr. vi. 9. τὰ ἐχόμενα τῆς σωτηρίας. Rev. vii. 10. ἡ σωτηρία τῷ Θεῷ. and xix. 1. ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ τιμὴ —τῷ Θεῷ. In short, it is plain that if there were even an emphasis in the Article, the sense would be 'this mode of salvation,' [namely, by the Gospel which we preach] not, 'this healing.' There is something to countenance this in xiii. 26. where, in a similar address to the Jews, Paul says ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἀπεστάλη; in which passage some MSS. and Versions omit the Article. At the same time I am ready to admit that there may be, not indeed that mixture of the physical and moral senses which Kypke and Heinrichs suppose, but an allusion to the former couched under the latter. This is countenanced by the use of ὄνομα just after, on which see Note on v. 7.

12. τὸ δεδομένον] Said to be for ὃ δίδοται. But there is rather an ellipsis of κατὰ, quod attinet ad. Δεῖ here signifies licet, permittitur est, as in Lu. xiii. 14. ἐξ ἡμέρας εἰμὶ ἐν αἰς δεῖ ἐργάζεσθαι, and sometimes in the Classical writers.

13. καταλαβόμενοι] 'having perceived,' or learnt. This sense of καταλαμβάνω occurs in Acts x. 34. xxv. 25. Eph. iii. 18. Ἀγράμματοι, unlettered, ignorant of or but slightly versed in that kind of knowledge which the Jews alone prized, namely, of the Scriptures as explained by their Rabbinical interpreters. As to ἰδιώται, I have in Recens. Synop. fully proved that it means private and plebeian persons, as opposed to those of rank or station. Ἐπεγίνωσκον, 'recognized,' as in Matt. xiv. 35. Σὺν Ἰησοῦ ἦσαν. The sense is, 'that they had been Jesus' companions and inheritors.'

- 14 ἦσαν· τὸν δὲ ἄνθρωπον βλέποντες σὺν αὐτοῖς ἐστῶτα τὸν ^{A. D. 31.}
 15 τεθεραπευμένον, οὐδὲν εἶχον ἀντειπεῖν. κελεύσαντες δὲ αὐ-
 16 τοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν, συνέβαλον πρὸς ἀλλήλους
 λέγοντες· Τί ποιήσομεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν
 γὰρ γνωστὸν σημεῖον γέγονε δι' αὐτῶν, πᾶσι τοῖς κατοι-
 κοῦσιν Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρνήσασθαι.
 17 ἀλλ' ἵνα μὴ ἐπὶ πλεῖον διανεμηθῇ εἰς τὸν λαόν, ἀπειλῇ
 ἀπειλῶμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ
 18 μηδενὶ ἀνθρώπων. καὶ καλέσαντες αὐτοὺς, παρήγγειλαν αὐ-
 τοῖς τὸ καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνό-
 19 ματι τοῦ Ἰησοῦ. ^{u Infr. 3.} ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες ^{22.}
 πρὸς αὐτοὺς εἶπον· Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ Θεοῦ
 20 ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ Θεοῦ κρίνατε. οὐ δυνάμεθα
 21 γὰρ ἡμεῖς ἃ εἶδομεν καὶ ἠκούσαμεν μὴ λαλεῖν. οἱ δὲ προσ-
 απειλῶμενοι ἀπέλυσαν αὐτοὺς, μηδὲν εὐρίσκοντες τὸ πῶς
 22 Θεὸν ἐπὶ τῷ γεγονότι. ἐτῶν γὰρ ἦν πλείωνων τεσσαρά-
 κοντα ὁ ἄνθρωπος, ἐφ' ὃν ἐγεγόνει τὸ σημεῖον τοῦτο τῆς
 23 ἰάσεως. Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ ἀπήγγειλαν

16 συνέβαλον] Sub. βουλευόμενα, expressed in Eurip. Phoen. 700., or γνώμην, expressed in Plutarch ii. 592. (Kypke.)

17. διανεμηθῇ] scil. τὸ σημεῖον; or sub. τὸ πρᾶγμα, i. e. the Christian doctrine. Διαμέ- μασθαι signifies to be distributed among several, and, as used of a report, to be spread abroad. By λαόν is meant the people at large, as opposed to the Priests, Pharisees, and higher classes. Ἐπὶ τῷ ὀνόματι τούτῳ signifies 'in the name of this person,' i. e. Jesus, who is (as Kuin. observes) omitted by contempt.

18. τὸ καθόλου μὴ φθ.]. Construe τὸ μὴ καθ' ὅλου φθ. and παρήγγειλαν τὸ μὴ φθέγγ. may be rendered 'they interdicted to them the speaking.' Διδάσκειν is exegetical of φθέγγ. Καθόλου is for παράπαν. A similar use of καθόλου μὴ occurs in Ezr. xiii. 3 & 22. xvii. 14.

19. εἰ δίκαιον &c.] Of this sentiment see several examples from the Classical writers in Recens. Synop. One must here suffice, where Plato makes Socrates similarly address his judges: πείσομαι τῷ Θεῷ μᾶλλον ἢ ὑμῖν.

20. οὐ δυνάμεθα] The impossibility is a moral one, q. d. 'We cannot consistently with what is right and just; or, 'we cannot bring ourselves to do it.' So Papinian cited by Wets., 'nam quæ facta laudant pietatem, nec facere nos posse credendum est.' This, it may be noticed, is one of those few passages in which the ordinary rule that two negatives strengthen the negation is not observed. See Matth. Gr. Gr. § 601. Buttm. Gr. p. 261. and Win. Gr. p. 159., who account for it on the principle that the negatives belong to two different verbs. But, in a case like the present, that explains nothing. It is better to say that the two negatives belong, strictly

speaking, to two different clauses, and are sus- pended on finite verbs, or Infinitives, either ex- pressed or understood, as in οὐδεὶς (sub. ἐστι) ὅστις οὐ ποιήσει. In a case where an Infini- tive occurs, the Infin. depends upon ὥστε, or εἰς τὸ understood. The antient Syriac trans- lator accurately expresses the two clauses by ren- dering, 'We have not power, that we should not speak what we have seen and heard.' The ἡμεῖς just before is very emphatic, q. d. 'As for ourselves,' &c.

21. μηδὲν εὐρίσκοντες τὸ πῶς &c.] There is here an anomaly in construction, in discussing which the Commentators differ. Some think there is an ellipse of αἰτίων, which is expressed in Lu. xxiii. 14. Others avoid the ellip. by taking μηδὲν for μὴ, and πῶς for ὅπως, regard- ing the τὸ as only indicating the following sen- tence, and consequently pleonastic. But it is better to admit an ellip., though not of αἰτίων, but the usual grammatical one of πρᾶγμα in the sense method (as we say, 'finding nothing would do'). Thus the words following τὸ πῶς, &c, may be considered as exegetical and further evolving the sense. But the πῶς is not (as some suppose) in apposition with μηδὲν, but depends upon κατὰ or εἰς understood. Nor does the τὸ belong to the πῶς, but to the whole sentence following; and τὸ πῶς—αὐτοὺς form gram- matically a separate clause. Διὰ τὸν λαόν be- long (there being a transposition) to ἀπέλυσαν αὐτούς.

23. τοὺς ἰδίους] The sense seems to be, 'their associates,' i. e. the other Apostles and the disciples at large; as Acts xxiv. 23. Joh. xv. 19. and sometimes in the Classical writ- ers.

A.D. 31. ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον. οἱ 24
 δὲ ἀκούσαντες, ὁμοθυμαδὸν ἦραν φωνὴν πρὸς τὸν Θεόν, καὶ
 εἶπον· Δέσποτα, σὺ ὁ Θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν
 * Psal. 2. 1. γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς· ἡ δὲ 25
 στόματος Δαβὶδ τοῦ παιδὸς σου εἶπών· Ἵνα τί ἐφρούαζαν
 ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά; παρέστησαν οἱ βασιλεῖς 26
 τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτό, κατὰ
 τοῦ Κυρίου, καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ. συνήχθησαν 27
 γὰρ ἐπ' ἀληθείας ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν, ὃν
 ἐχρῖσας, Ἡρώδης τε καὶ Πόντιος Πιλάτος, σὺν ἔθνεσι καὶ 28
 λαοῖς Ἰσραὴλ, ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή σου
 προώρισε γενέσθαι. καὶ τὰ νῦν, Κύριε, ἐπίδε ἐπὶ τὰς ἀπει- 29
 λὰς αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παρρησίας πάσης
 λαλεῖν τὸν λόγον σου, ἐν τῇ τὴν χεῖρά σου ἐκτείνειν σε 30
 εἰς ἴασις, καὶ σημεῖα καὶ τέρατα γίνεσθαι, διὰ τοῦ ὀνόμα-

24-30. On this passage, Bp. Jebb (Sacr. Lit. p. 132. seqq.) remarks, "that this noble supplicatory hymn, poured forth at once by the whole Christian people, under the immediate influence of the Holy Spirit, is worthy of that inspiration from whence it flowed. No one part of it can be deemed inferior to another; the same sacred view of poetry animates the whole; and yet, amidst all this poetic fervour, we may discover much technical nicety of construction." To this I entirely assent, except as to regarding it as Poetry, and discerning poetic fervour, much less technical nicety of construction. The learned Prelate well remarks that vv. 27 & 28. (which is made the *second stanza*) form a prophetic quotation of *Ἵνα τί—αὐτοῦ*. The learned Prelate very rightly refers the *γὰρ* to a clause left to be understood, q. d. This prophecy is now fulfilled, for of a truth, &c. Thus the verses are not, as some imagine, *parenthetical*.

— Σὺ ὁ Θεὸς &c.] A sublime periphrasis for the Lord of the universe, with which Wets. compares Joseph. Ant. iv. 3, 2. *Δέσποτα τῶν ἀπ' οὐρανοῦ τε καὶ γῆς καὶ θαλάσσης*. See also the prayer of Hezekiah, Isa. xxxvii. 16-20. Here *eis* is to be supplied. In *ἐφρούαζαν* the metaphor is taken from the snorting, and other sounds of impatience and rage, emitted by horses. I would render, 'Why have the heathen raged.' Of *καὶ ἐμελέτ. κενά* the sense is 'and have formed vain plans.' So a proverb cited by Wets. *κενὰ κενοὶ λογιζονται*.

26. *παρέστησαν*] Not, as Kuin. imagines, for *ἀνθεστήκεσαν*. The sense (as the parallelism requires) is, 'they stood side by side for mutual help,' i. e. they banded together. Of this many examples may be seen in Steph. Thes. 4599. sq.

27. *συνήχθησαν γὰρ* &c.] Here, as Bp. Jebb observes, the heathen, the peoples, the kings of the earth, and the rulers, that is, all the rebellious personages of the second Psalm, are brought forward, as fulfilling whatsoever it was pre-appointed they should do. The equivalent terms in the prophecy and the declaration of its ful-

filment correspond—the Rulers, to Herod—the kings of the earth, to Pontius Pilate—the heathen, to the heathen—the peoples, to the peoples of Israel—the Lord (Jehovah), to the holy child Jesus—the Lord's anointed, to "Whom thou hast anointed." From this last parallel the learned Prelate elaborately shows that the holy child Jesus is identified with Jehovah of the second Psalm, and skilfully removes the objections which might occur on a superficial view of the passage, by referring to Psalm xlv. "Thy throne, O God, endureth for ever," and showing that the passages under consideration, and all such like, afford mutual light and support. And be most truly observes that let but the doctrine of the *Θεοδότης* be kept in view, and all objections must vanish.

I have not ventured to follow several eminent Editors in introducing into the text (from many MSS., Versions, and Fathers) the words *ἐν τῇ πόλει ταύτῃ*, not so much because, as Bp. Jebb remarks, they have no equivalent in the prophecy, as because it is very difficult to account for their omission, but *easy* for their *addition*, they having every appearance of a marginal gloss.

The plural *λαοῖς* is put for the singular *λαῶ*, for more exact correspondence.

28. *ποιῆσαι ὅσα* &c.] The sense is: 'For the purpose of doing—what? why no other than what thy overruling power and predisposing wisdom predetermined to be done.'

29. The verse is thus ably paraphrased by Bp. Jebb: 'And, as thy wise counsel pre-determined that, through the confederacy of Jews and Gentiles, of kings and rulers, Christ should suffer; so let the same wise counsel be now made conspicuous, in the undaunted preaching of Christ crucified.' At *τὰ νῦν* sub. *κατὰ* and *δύνα*, also *πράγματα*. *Ἐπίδε*, i. e. so look upon their threats as to ward off their execution.

30. *ἐν τῇ τὴν χεῖρά σου ἐκτ.*] 'while thou art stretching forth thine hand (i. e. exerting thy power) for healing, and while signs and wonders are performing;' for *ἐν τῇ* must be repeated.

31 τος τοῦ ἁγίου παιδός σου Ἰησοῦ. καὶ δεηθέντων αὐτῶν ^{A. D. 31.}
ἐσαλεύθη ὁ τόπος ἐν ᾧ ἦσαν συνηγμένοι· καὶ ἐπλήσθησαν
ἅπαντες πνεύματος ἁγίου, καὶ ἐλάλουν τὸν λόγον τοῦ Θεοῦ
μετὰ παρρησίας.

32 ¹ ΤΟΥ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία καὶ ⁴⁴ ^{Sopr. 2.}
ἡ ψυχὴ μία· καὶ οὐδὲ εἰς τὶ τῶν ὑπαρχόντων αὐτῷ ἔλεγεν

33 ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς ἅπαντα κοινά. καὶ μεγάλη δυ-
νάμει ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως
τοῦ κυρίου Ἰησοῦ· χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς.

34 οὐδὲ γὰρ ἐνδέης τις ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες
χωρίων ἢ οἰκῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν
35 πιπρασκομένων, καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστό-
λων· διεδίδото δὲ ἐκάστω καθότι ἂν τις χρεῖαν εἶχεν.

36 Ἰωσῆς δὲ, ὁ ἐπικληθεὶς Βαρνάβας ἀπὸ τῶν ἀποστόλων,
(ὃ ἐστὶ μεθερμηνεύμενον, υἱὸς παρακλήσεως) Λευίτης, Κύ-
37 πριος τῷ γένει, ὑπάρχοντος αὐτῷ ἀγροῦ, πωλήσας ἤνεγκε
τὸ χρῆμα, καὶ ἔθηκε παρὰ τοὺς πόδας τῶν ἀποστόλων.

1 V. Ἀνὴρ δὲ τις, Ἀνανίας ὀνόματι, σὺν Σαπφείρῃ τῇ γυ-
2 ναικὶ αὐτοῦ, ἐπώλησε κτῆμα, καὶ ἐνοσφίσατο ἀπὸ τῆς τι-

31. πνεύματος ἁγίου] The interpretation of some recent Commentators 'filled with sacred ardour' is a mere Unitarian gloss. Yet we need not, and if the propriety of the Article be considered, we must not, take πν. in its personal sense, with Doddr. and Benson; but suppose, with Bp. Middleton, that it denotes the influence of the Holy Spirit, as communicating special and eminent gifts. It may be added that a sensible illapse is implied.

32. ἦν ἡ καρδία—μία] A proverbial description of close amity, as in Plutarch: Δύο φίλοι, ψυχῇ μία. See other examples in Recens. Synop. Οὐκ ἔλεγεν ἴδιον, 'did not call them his own,' or allege that as a reason why his poor brethren were not to be assisted therewith. This shows that they were really considered as their own; and consequently that the expression κοινά in the words following must be taken with limitation, i. e. that they were common, not by possession, but by use. See Note supra ii. 45.

33. μεγάλη δύναμις.] Wolf, Heintz. and Kuin. think the expression is to be understood only of the power of the Apostles' eloquence, &c. But although I would not exclude the force of that inartificial, but impressive, eloquence, which, followed in conviction, and supported by the visible effects of Divine favour, would give their words an effect rarely to be found in the most polished oratory; yet I must maintain, that there is comprehended in the expression, what would, above every thing else, enable them to speak with such effect, namely, the miracles which they were occasionally enabled to work.

— χάρις τε—αὐτοῖς.] Many Commentators understand χάρις of the favour of God. But the more eminent have been always of opinion, that it has reference to the Jewish people, q. d. 'the favour of the people rested upon them.' This

is strongly confirmed by the context and by a similar phrase at v. 5.

34. ὅσοι—ὑπῆρχον.] Not, 'as many as had,' but, 'such as had,' i. e. some of those who had; for ὅσοι is here and often put indefinitely. See also v. 4. Κτήτορες, proprietors. Τίθεται παρὰ is not merely (as Kuin. imagines) a phrase signifying to commit to the care of, but also implies the reverence with which the deposit was made. See Heliodor. cited by the Commentators. Τὰς τιμὰς, 'the values,' with reference to the number of the farms, &c. sold. This sense of τιμῇ is confined to the middle and later Grecism.

36. Λευίτης.] Suffice it here to say, that though the Levites had, as a tribe, no inheritance, yet they were allowed individually to hold landed property. Τὸ χρῆμα, the price, the money; a sense almost confined to the plural, though two examples of the singular are adduced, to which I have, in Recens. Synop., added another.

V. After the undissembled liberality of Barnabas is recorded an example of the contrary in the case of Ananias and Sapphira, and its termination in sudden death. The nature of this crime has been by some misconceived, and by others unreasonably magnified; but, at the most moderate estimate, it must be regarded, even on principles of natural religion, as a crime of no ordinary magnitude, and such as might well merit the punishment with which it was visited, and which was more especially necessary in the then state of things, to prevent the Christian religion from being discredited by the impositions of worldly-minded professors.

1. ἐνοσφίσατο ἀπὸ τῆς τι.] Sub. μέρος, 'appropriated part to his own use.' Such is the force of the middle verb. Νοσφίζεσθαι signifies to set apart to one's own use, to embezzle.

Λ. Δ. 31. μῆς, συνειδυίας καὶ τῆς γυναικὸς αὐτοῦ, καὶ ἐνέγκας μέρος
τὶ παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. εἶπε δὲ Πέ- 3
τρος Ἀνανία, διατί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου,
ψεύσασθαι σε τὸ Πνεῦμα τὸ ἅγιον, καὶ νοσφίσασθαι ἀπὸ
τῆς τιμῆς τοῦ χωρίου; οὐχὶ μένον, σοὶ ἔμενε, καὶ πραθὲν, 4
ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου
τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ.
ἀκούων δὲ Ἀνανίας τοὺς λόγους τούτους, πεσὼν ἐξέψυξε. 5
καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα.
ἀναστάντες δὲ οἱ νεώτεροι συνέστειλαν αὐτὸν, καὶ ἐξενέγ- 6

2. συνειδυίας] Sub. τοῦτο. The ellipse is supplied in Thucyd. Vol. II. 92. 7. Bek. *ἐννείδωσι τοῖς ἑτέροις τὸ ἐπιβουλευμα*. The older Commentators esteem the crime *sacrilege*, which was punishable with death: but Mede well distinguishes between the *species facti*, and the *circumstantie facti*, namely, *hypocrisy*, *desire of vain glory*, &c. This last was perhaps the preponderating motive which tempted them to the offence.

3. ἐπλήρωσε—τὴν καρδίαν σου] The best Commentators account this as a Hebrew phrase, denoting to *incite*, *impel*. See Eccles. viii. 11. As to the force of the whole phrase, most recent Commentators, comparing it with that at v. 4. *ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο*, take it to mean no more than 'why was thy heart filled with that diabolical plan?' But this is unjustifiably sinking the personality of Satan, and his power as well as will to suggest evil thoughts to the minds of men. The two expressions above mentioned are by no means inconsistent; for while the assaults of Satan *incite* men to sin, their own natural corruption is sufficient of itself to suggest evil thoughts. Nor will there be any thing difficult in the interrogation *διατί* &c., if we consider that the full force of *ἐπλήρωσε τὴν καρδίαν*, which is *πληροφορεῖσθαι*, implies (as we know Satan's power is limited) such a yielding to the temptation as, while it argues the free agency of man, makes him at the same time strictly accountable. *Πεύσασθαι* signifies to attempt to deceive by a lie; the attempt being, as often, put for the performance. This offence towards the Apostles involved the same crime towards the Holy Spirit, by whose inspiration they acted.

4. οὐχὶ μένον] Sub. τὸ κτήμα. By μένον is meant 'remained unsold.' The participle. *Σοι*, 'at thy disposal.' A datus commodi. At *τι ὅτι* sub. γέγονε. *Τιθένοι ἐν τῇ καρδίᾳ*, or *εἰς τὴν καρδίαν* signifies to deliberately plan and determine on any thing. So the Classical *ἐν θυμῷ βάλλεσθαι*.

—οὐκ ἐψεύσω—Θεῷ] From a comparison of this verse with the preceding one [where Ananias is said to have lied against the Holy Ghost] as well as several other passages [Joh. iii. 6. compared with 1 Joh. v. 4. Matt. ix. 38. compared with Acts xiii. 4. 2 Tim. iii. 16. with 2 Pet. i. 21. Joh. vi. 45. with 1 Cor. ii. 13. 1 Cor. iii. 16. seqq. with 1 Cor. vi. 19.] Theologians have in all ages inferred that the Holy Ghost is God. Wets., indeed, has remarked that ὁ Θεός with the Article

is always confined to God the Father. I have, however, already shown that no such distinction is observed: ὁ Θεός and Θεός being used indiscriminately, except where grammatical rules interfere. See the excellent note of Whitty.

The οὐκ—ἀλλὰ is by most recent Commentators rendered *non tam—quam*; which, however, is not very necessary, and the principle itself is impugned by Winer Gr. Gr. p. 158. Perhaps, however, οὐκ may here be taken for οὐ μόνον, as in Thucyd. iii. 45. where see my Note, and also iv. 92. where see Duker. As to the syntax of ἐψεύσω, Bp. Middl. thinks it strange that it should here be used with the Dative, while in the preceding verse it is used with the Accus. He seems to think there is no other instance of the syntax with the Dative. Yet there may be such. But the learned Prelate is wrong in regarding the Dat. as put for the Accus. It is, I conceive, put for the Genit. with *κατὰ*, which yields a much stronger sense, and hence was used in a connexion which required something stronger. Examples of *ψεύδεσθαι κατὰ τινος* and *καταψεύδ. τινος* may be seen in Steph. Thes. and Weststein's Note on 1 Cor. xv. 15.

5. ἐξέψυξε] Supply πνεῦμα. On the atrociousness of Ananias's offence see Wets. ap. Recens. Synop., and on the justice of his punishment, Limborch, Biscoe, and Dodd. *ibidem*. The Rationalists, indeed, defend the Apostle from the charge of excessive severity—by maintaining (alas for the credulous incredulity of scepticism!) that Ananias and Sapphira died not by a Divine judgment, but of fright!! As if it were likely that so very rare an occurrence should have happened to two persons at once. And that the Apostle did not threaten nor even allude to Ananias's death, is nothing to the purpose, and admits of being satisfactorily accounted for. See Recens. Synop.

6. οἱ νεώτεροι] Called at v. 10. *οἱ νεάνισκοι*, and supposed by Hamm., Mosheim, Heinrichs, and Kuin. to have been Church officers (like our *Sacristans*) appointed to perform various duties, such as sweeping and cleaning the Church, preparing for the Lord's Supper and the agapæ. This is, they think, confirmed by *νεάνισκοι* denoting in Alexandrian Greek servants, and is countenanced by the use of the Article. Mosheim, however, adduces no proofs of the existence of such officers, at so very early a period; though one might have expected some allusions at least to them in the words of the

- 7 *καὶ οἱ ἄλλοι ἐθαύσαν.* Ἐγένετο δὲ ὡς ὥρων τριῶν διάστημα, A. D. 31.
 8 *καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονός εἰσηλθεν.* ἀπε-
 κρίθη δὲ αὐτῇ ὁ Πέτρος· Εἶπέ μοι, εἰ τοσούτου τὸ
 9 *χωρίον ἀπέδοσθε;* ἡ δὲ εἶπε· Ναί, τοσούτου. ὁ δὲ
 Πέτρος εἶπε πρὸς αὐτήν· Τί ὅτι συνεφωνήθη ὑμῖν πει-
 10 *ράσαι τὸ πνεῦμα κυρίου;* ἰδού, οἱ πόδες τῶν θαυμάτων
 τὸν ἄνδρά σου, ἐπὶ τῇ θύρᾳ, καὶ ἐξοίσουσί σε. ἔπεσε
 δὲ παραχρῆμα παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐξέψυξεν·
 εἰσελθόντες δὲ οἱ νεανίσκοι εὗρον αὐτὴν νεκράν, καὶ ἐξ-
 11 *ενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς.* καὶ ἐγένετο
 φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν, καὶ ἐπὶ πάντας
 τοὺς ἀκούοντας ταῦτα.
 12 *Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα*
καὶ τέρατα ἐν τῷ λαῷ πολλά. καὶ ἦσαν ὁμοθυμαδὸν

Apostolical Fathers. There is, then, no sufficient reason to forsake the common interpretation, which supposes *oi νεαν.* to mean 'the younger part of the men present.' And thus the Article has great propriety. It seems to have been usual for the *younger men* of the Christian Church to perform, perhaps in rotation, the more laborious offices in the congregation; which were at so early a period not yet appropriated to *particular persons*, and consequently those persons were not likely to have any distinctive name of office. *Συνέστειλαν*, for *περίεστειλαν*, 'wound him up,' namely, either in a winding sheet laid up in the place, or perhaps, in the present emergency, only in a cloak. This sense of *συντέλλειν* is very rare, and the Commentators adduce only one example, to which I have added another in Recens. Synop. Burial on the same day was (and still is) usual in the East; and I have in Recens. Synop. proved that the custom was not unknown among the Greeks of the earliest ages, probably introduced by the Cadmo-Phœnician colony.

7. *ὡς ὥρων τριῶν διάστ.*] Probably at the next Prayer-time.

8. *ἀπεκρίθη δὲ αὐτῇ*] 'addressed her.' *Ἀποδόσθαι*, to sell. The Latin *vendo* is properly *venum do*; and our *sell* is from the Ang. Sax. *syllan*, to let go, deliver up. But there is not, as Kuin. imagines, in the use of the *ἀπό* any reference to the money to be received as the price, since *ἀπό* signifies *away*. *Ἀποδίδωμι* of itself only denotes to give up or *away*; just as does *syllan*. The idea *sell* is too complex to be fully expressed by any single word. *Πολέω* signifies literally to *turn over to another*, (from *πολέω*, to turn) and thus to *sell*. The Hebrew term properly denotes to *deliver up*; as in many passages. See Gesenius. Thus the *capere*, of the Latin, and the *coup-yan*, *caap-an*, and *koop-en*, of the Northern languages signify to *take to oneself*, to *buy*; and the German *ver-kaufen*, the contrary, namely, to *give up to another*, to *sell*.

— *τοσούτου*] Bornemann maintains that this should be rendered, not *tanti*, but *tantillo*. The sense, however, is 'for such a sum as your husband says.'

9. *πειράσαι τὸ πνεῦμα κ.*] i. e. to try whether

the Spirit of God would detect your hypocrisy and fraud.

— *οἱ πόδες τῶν θαυμ.*] The Commentators regard this as a Hebraism for *οἱ θαύματα*; the Hebrews often expressing a *man* by some member of his body instrumental to the action in question. I have, however, shown at large in Recens. Synop., by references to Eurip. Hipp. 657. Orest. 1205. Suppl. 90. and Herc. Fur., that this idiom was found among the Greek Classical writers, but that it is confined to the *Poets*. *Καὶ ἐξοίσουσί σε*. This does not contain a *threat*, much less (as Porphyry represents) an *imprecation*, but a *prediction*. It should therefore be rendered (with Newc. and Wakef.) 'will carry thee out.' The same Holy Spirit which revealed to Peter the *fraud*, made known the *punishment* which would follow it.

12. *διὰ χειρῶν τῶν ἀπ.*] i. e. by the Apostles. A common Hebraism.

12—14. *καὶ ἦσαν ὁμοθυμαδὸν &c.*] There are few passages which present greater difficulties than this. There is an appearance of contradiction or, at least, discrepancy between some things here said; and such a seeming incoherence of the clauses respectively, that various expedients have been devised to adjust the passage; the *mildest* of which is by amending the order of the words. There is, too, such a connexion between *Διὰ δὲ χειρῶν—πολλά* and *ὥστε κατὰ τὰς πλατείας*, that most Editors and Commentators would place the words *καὶ ἦσαν ὁμοθυμαδὸν—καὶ γυναικῶν* in a parenthesis. But, as Zeigler and Beck have shown, this is contrary to the laws of parenthesis. See Recens. Synop. And as the *antients* did not receive this parenthesis, there is the less reason to admit it. The sense, also, thus arising, is too feeble. Many recent Commentators seek to remove the difficulty by cancelling the whole passage. That, however, is cutting the knot, and the expedient has not the least countenance from MSS. or Versions. Now as it is better to *heal* than to *amputate*, we may view more favourably the attempts of *others* to make all right by a *transposition of the clauses*. Bp. Sherlock, A. Clarke, and Townsend transpose them thus:

γ. 14. And believers were the more added

- A. D. 31. ἅπαντες ἐν τῇ στοᾷ Σολομῶτος· τῶν δὲ λοιπῶν οὐδεὶς 13
 ἐτόλμα κολλᾶσθαι αὐτοῖς. ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός·
 —μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ κυρίῳ, πλήθος 14
 ἀνδρῶν τε καὶ γυναικῶν—ὥστε κατὰ τὰς πλατείας ἐκ- 15
 φέρειν τοὺς ἀσθενεῖς, καὶ τιθέναι ἐπὶ κλινῶν καὶ κραββάτων,
 ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιά ἐπισκιάσῃ τινὶ αὐτῶν.
 συνήρχετο δὲ καὶ τὸ πλῆθος τῶν πέριξ πόλεων εἰς Ἱη- 16
 ρουσαλήμ, φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευ-
 μάτων ἀκαθάρτων· οἵτινες ἐθεραπεύοντο ἅπαντες.
 Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ 17

to the Lord, multitudes both of men and women.

12. And they were all with one accord in Solomon's porch.

13. And of the rest durst no man join himself to them; but the people magnified them.

12. And by the hands of the Apostles were many signs and wonders wrought among the people.

15. Inasmuch that they brought forth, &c. &c.

But though transposition of words, when near together, is, as Porson has remarked, the safest of all modes of [conjectural] emendation; a transposition of clauses remote from each other, and involving an inversion of the order in which they stand, cannot but be regarded as the most licentious and desperate kind of conjectural emendation; and when wholly unsupported by any evidence external or internal, it must not be resorted to even in the meanest *Classical* writer, much less in the Scriptures. And as the above method would involve a transposition of the most violent kind, it must not be thought of. If, indeed, the passage had been so written at first, who can believe that it could have been transposed as we find it in all the MSS. and Versions! Wakefield adopts a transposition which is somewhat milder; but it requires *conjectural alteration besides*, to help it out. As to the *Æthiopic* Version, on which Mr. Wakefield has here, as often, chosen to alter the text, the credit of the witness is, like his colour, not of the whitest hue. Inasmuch that his evidence is never to be taken, unless when confirmed by that of a fairer testimony. For my own part, I would rather regard the present passage as an example of *Synchysis*, and indeed not near so remarkable as several which might be adduced from *Thucydides*. I see nothing inexplicable in the passage as it stands. Ἄπαντες denotes the whole body of the Christians; and the passage is of a similar kind to those at i. 11. ii. 1 & 44. See also xii. 20. The sense in all of them is: 'they used to meet together for worship.' And here ἐν τῇ στοᾷ Σολ. is added because, now that the believers were become so numerous, they could not any longer hold general assemblies for divine worship in the ὑπερῶν, which they had been accustomed to occupy. The τῶν λοιπῶν denotes, I conceive, the rest of the worshippers at the temple. These, it seems (who, no doubt, were mostly Pharisees), did not venture to approach (for interruption or interference), but stood in awe of them, and kept aloof, because (as is just before said) ἐγένετο φόβος ἐπὶ πάντας τοὺς

ἀκούοντας ταῦτα. This interpretation of κολλᾶσθαι is confirmed by the Peshito Syriac Version, and Ecumenius; and is placed beyond doubt by x. 28. ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαῖον κολλᾶσθαι ἢ προσέρχεσθαι &c.

At v. 13. Ἄλλ' ἐμεγάλυνεν &c. may be rendered, 'However, the people at large held them in great admiration.' The words μᾶλλον ἐγγυναικῶν are quasi-parenthetica, and I have here pointed with Knapp. They may be rendered: 'Nay, there was rather an addition to the number of believers in the Lord,' or, 'And believers in the Lord were more and more added, multitudes both of men and women.' The ὥστε &c. of the following verse seems to refer to the people at large, though it would not be inapplicable to the believers just before mentioned.

15. ἐπὶ κλινῶν καὶ κρ.] Since the latter term denotes a small and mean couch for a single person; the former, a larger and better sort, like our sofa; this may show that persons of all classes alike resorted to the Apostles for aid.

—ἵνα ἐρχομένου—αὐτῶν.] It is not said who did this, whether Jews, or Christian believers, but it was probably both; and the approval of the action, which was a superstitious one (as implying that the power of healing was inherent in the Apostles, and not, as it really was, adventitious, and procured at their instance), is not to be inferred, even if it were true (which, however, is disputed by most Commentators) that the persons in question were healed; for that would be procured by their faith, without the intervention of the Apostles. However, from what is said in the next verse, compared with xix. 12., it seems (as Kuin. admits) highly probable that many, if not all the persons in question, were healed, at least where the faith was strong enough to merit that mercy. And in such a case the superstition would be forgiven, and the good intention accepted.

16. συνήρχετο τὸ πλῆθος τῶν πέριξ πόλεων.] The common version cannot be tolerated, since it silences the Article, and supposes a harsh ellipsis of ἀπό. Render: 'The bulk of the population (or, as Wakef., 'the numerous inhabitants of') the surrounding cities flocked to Jerusalem.' At πέριξ there is an ellipse of κειμένων or the like, common to all languages: though sometimes the complete expression occurs. Ὀχλ. See Note on the kindred phraseology at Lu. vi. 18. It is plain that the *dæmoniacy* are distinguished from the sick.

17. ἀναστὰς.] This is regarded by De Dieu and Kuin. as a Hebrew pleonasm; while Casaub.

- 18 οὕσα αἵρεσις τῶν σαδδουκαίων, ἐπλήσθησαν ζήλου, καὶ A. D. 31.
ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους, καὶ
19 ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. ἄγγελος δὲ κυρίου
διὰ τῆς νυκτὸς ἤνοιξε τὰς θύρας τῆς φυλακῆς, ἔξαγαγὼν
20 τε αὐτοὺς εἶπε· Πορεύεσθε καὶ σταθέντες λαλεῖτε ἐν
τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης.
21 ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερόν, καὶ
ἐδίδασκον. παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ,
συνέκαλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερονσίαν τῶν
υἱῶν Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον, ἀχθῆναι
22 αὐτούς. οἱ δὲ ὑπηρέται παραγενόμενοι οὐχ εὗρον αὐτοὺς
ἐν τῇ φυλακῇ· ἀναστρέψαντες δὲ ἀπήγγειλαν λέγοντες·
23 Ὅτι τὸ μὲν δεσμωτήριον εὗρομεν κεκλεισμένον ἐν πάσῃ
ἀσφαλείᾳ, καὶ τοὺς φύλακας [ἔξω] ἐστῶτας πρὸ τῶν θυρῶν·
24 ἀνοίξαντες δὲ, ἔσω οὐδένα εὗρομεν. ὡς δὲ ἤκουσαν τοὺς
λόγους τούτους ὁ τε ἱερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ

and Heum. take it for *διεγερθεῖς*, i. e. *κινηθεῖς* scil. *ἐπὶ τοῖς γινομένοις*. The latter view is preferable; but the term only suggests a notion, and that a faint one, of indignation. In the words following it is implied, though not expressly said, that the High Priest was a Sadducee. And that some of the High Priests (as well as most persons of high rank) were such, we learn from Josephus. Σὺν αὐτῷ seems to be for *μετ' αὐτοῦ*, denoting to be of any one's party. See iv. 13. and Note. Some, however, take it to denote those who were his colleagues in his official duties, of council with him. But as those could not be many, the πάντες seems to exclude that view. Αἵρεσις denotes properly a *taking up any thing*, as a choice, or an opinion; 2. the opinion so taken up, 3. as here, the party maintaining it, in which sense it often occurs in the later Classical writers of the various philosophical sects. Ζήλος here denotes a combined feeling of *envy, malice, and wrath*, on the cause of which see iv. 2. and Note. Ζήλος is not derived from ζέω and λίαν; as Mr. Valpy supposes. It is manifest that λος is a mere termination, of which there are numerous examples. The η, as in βήλος, βέβηλος, and many other words, is formed by crasis from the vowel of the root and the ε of the termination; for the real termination is —ελος, as in ἕλος, μέλος, πύλος, &c., which seem to have been at first exclusively adjectival.

18. ἐπέβαλον τὰς χεῖρας αὐτῶν] 'apprehended them,' i. e. caused them to be apprehended. 'Ἐν τηρήσει δημοσίᾳ for εἰς τηρεσιν δημ., as supra iv. 18. where see Note. Wakef. wrongly renders, 'a common prison,' not aware that the absence of the Article is no proof that τηρήσει is not taken for κατ' ἐξοχὴν, such nouns being often, as Middlet. has shown, vi. 1., anarthrous. Though the learned Prelate does not say in what cases or why they are so. It should seem that they are so when the substances designated are things of frequent use and having often to be mentioned. In such a case the

Article is omitted, because it may be readily understood; as in our own language perpetually.

19. ἄγγελος δὲ Κυρίου] Not the angel &c., but an angel.

20. σταθέντες λαλ.] Bera and Kuin. regard σταθ. as a Hebrew pleonasm, and Grot. thinks it has reference to constancy. But it appears to be a forensic term used of those who are set up to speak, either as orators and advocates, or as prisoners or persons pleading in defence of their own cause. See Acts xvii. 22. xxv. 18.

— τῆς ζωῆς ταύτης] 'of this doctrine or religion which leads to salvation.' So Joh. vi. 68. ῥήματα ζωῆς αἰωνίου. See vii. 38. There may, however, as Kuin. thinks, be an *hypallage*, as in Acts xiii. 26. Compare Rom. vii. 24. And this is supported by the Syriac Version.

21. ὑπὸ τὸν ὄρθρον] 'about day-break.' So Thucyd. has ὑπὸ τὴν ἑω. On ὄρθ. see my Note on Thucyd. iii. 112. Τὴν γερονσίαν is supposed to have been added to explain to foreigners the true meaning of τὸ συνέδριον. That word, however, was so commonly in use with the Greeks, that it could need no explanation. It should rather seem that γερονσίαν is added because the term was not unfrequently applied to the Sanhedrim, and so it occurs in Philo and Josephus, though it is also used by Dionys. Hal. to express the Latin *Senatus*; both appellations derived in a similar way with our *aldermen*.

23. ἐν πάσῃ ἀσφ.] for σὺν πάσῃ ἀσφ.; adverbial phrase for adverb ἀσφαλεσιότως. Ἐξω is omitted in many MSS., Versions, and early Edd., and is cancelled by almost every Editor from Wets. downwards. But we may better account for its omission than for its insertion, since, as Kuin. truly observes, "soleat a scriptoribus Græcis et Latinis multis verbis alia addi, quibus vis superiorum vv. magis declararetur." Such words are often omitted by careless scribes, or cancelled by half-learned Critics.

24. ὁ ἱερεὺς] Taken κατ' ἐξοχὴν for the High Priest, as in Heb. v. 6. and sometimes in the Sept. and Josephus. By the οἱ ἀρχ. are

A. D. 31. καὶ οἱ ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν, τί ἂν γένοιτο
 τοῦτο. παραγενόμενος δὲ τις ἀπήγγειλεν αὐτοῖς λέγων²⁵
 "Ὅτι ἰδοὺ, οἱ ἄνδρες οὓς ἔθεσθε ἐν τῇ φυλακῇ εἰσὶν ἐν τῷ
 ἱερῷ, ἐστῶτες καὶ διδάσκοντες τὸν λαόν. Τότε ἀπελθὼν²⁶
 ὁ στρατηγὸς σὺν τοῖς ὑπρέταις, ἤγαγεν αὐτοὺς, οὐ μετὰ
 βίας, (ἐφοβούντο γὰρ τὸν λαόν) ἵνα μὴ λιθασθῶσιν. ἀγα-²⁷
 γόντες δὲ αὐτοὺς ἔστησαν ἐν τῷ συνεδρίῳ· καὶ ἐπηρώτησεν
 αὐτοὺς ὁ ἀρχιερεὺς λέγων· Οὐ παραγγελία παρηγγεί-²⁸
 λαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ; καὶ ἰδοὺ,
 πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν, καὶ βού-
 λεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου.
 ἀποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι εἶπον· Πειθα-²⁹
 ρεῖν δεῖ Θεῷ μᾶλλον ἢ ἀνθρώποις. ὁ Θεὸς τῶν πατέρων³⁰
 ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες
 ἐπὶ ξύλου· τούτον ὁ Θεὸς ἀρχηγὸν καὶ σωτῆρα ἔψωσε³¹

^a Supr. 4.
18.

^b Supr. 2.
24. et 3. 15.

^c Heb. 2. 10.
Luc. 24. 47.

meant the 24 chiefs of the sacerdotal classes. See Note on Matth. ii. 4. On *στρατηγὸς τοῦ ἱεροῦ* see Note on iv. 1. *Τι ἂν γένοιτο τ.* On the sense of these words Commentators are not agreed. Many render 'quonam hoc evasurum esset;' others, 'quomodo hoc factum fuerit.' But no proof has been adduced that such a sense is contained in the words: which are, I conceive, best rendered by Grot., Wets., and Valckn., 'quid hoc esset rei,' and are a popular form of expression, importing, 'did not know what to think of it,' which is expressive of wonder at some circumstances connected with any thing, as, for instance, the means, manner, or event of any thing. So x. 17. *διηπόρει τί ἂν εἴη τὸ ὄραμα.*

26. *ἵνα μὴ λιθ.*] According to the punctuation and construction adopted by all the Editors and Commentators, *ἵνα μὴ λιθ.* is suspended on *ἐφοβούντο*. But that involves an unprecedented harshness of syntax; *φοβεῖσθαι* being often construed with *μὴ*, but never with *ἵνα μὴ*. And though some MSS. omit the *ἵνα*, that is but cutting the knot, which may be untied by simply placing *ἐφοβ. γὰρ τὸν λαόν* in a parenthesis.

28. *παρηγγείλαμεν*] See Note on iv. 17. Pearce, Rosenm., and Kuin. take *ἐπὶ τῷ ὀνόματι* to mean 'respecting this person.' But *ἐπὶ* has never that sense in the N. T., nor, I believe, in the Classical writers. It is plain from many similar passages of the N. T. that *ἐπὶ* must here denote 'resting on the authority of,' or 'by,' in which latter sense *ἐν* is more frequent, and sometimes no preposition is found, as Matt. vii. 22. Mark ix. 38. The recent Commentators generally take *ὀνόματι* as here put *per periphrasin* for person. But though this may, in a popular view, be admitted, it is better to suppose *ὀνόματι* to signify authority &c., as often elsewhere; and *τούτῳ* to be put, by a common hypallage, for *τούτου*. This is required by a kindred passage at Acts iv. 7. *ἐν ποίῳ ὀνόματι ἐποιήσατε τούτο*; Thus also in Matt. vii. 22. *τῷ σῷ ὀνόματι προφητεύεις* is put for the more usual *τῷ ὀνόματι σου*. *Τούτῳ* may, as Pric. and Schoettg. think, be said con-

temptim; an idiom so common in all languages and all writers that examples might have been spared. The teaching *ἐπὶ τῷ ὀνόματι τούτῳ* implied, in the Messiahship of the person in question, his unjust condemnation, and the accountability of the chief priests for his being put to death.

— *πεπληρώκατε*] Of this figurative sense of *πληρῶν* examples are adduced by Wets. The force of *ἐπαγαγεῖν* is well illustrated by Elsn. and Kuin. Indeed *ἐπάγειν ἐπὶ τινα* is a phrase denoting to bring any thing (always something evil) upon a person; and it is used in Demosth. and often in the later writers.

29. *εἶπον*] i. e. through the medium of Peter; as is suggested by the use of *ἀποκριθεὶς*, not *ἀποκριθέντες*. Thus Kuin. observes, that "in the Gospels, too, that is ascribed to many which properly belongs only to one." See Matt. xv. 15. and Note. This, however, is not confined to the Scriptures, but occurs in the Classical writers. Thus in Thucyd. iii. 52. we have *ἐπελθόντες ἔλεγον τοιῷδε*, though it is plain that the speech was delivered by one person.

— *Πειθαρχεῖν*] Used of implicit obedience to the orders of those who are in the exercise of authority of any kind. On the sentiment, with which the Commentators compare several from the Classical writers see Note on iv. 19. The reason implied in the preference of obedience is the same as is suggested in a kindred passage of Soph. Antig. 74. *Ἐπεὶ πλείων χρόνος Ὅν δὲ μ' ἀρέσκειν τοῖς κάτω* (scil. τοῖς Θεοῖς) *τῶν ἐνθάδε*. *Ἐκεῖ γὰρ αἰεὶ κέλονται*.

30. *διεχειρίσασθε*] *Διαχειρίζειν* or *διαχειρίζεσθαι* in the middle form, used in a deponent sense, signifies to take a business in hand so as to despatch it. And then it is used in the sense to kill, by a metaphor common in our own language. This use is only found in the later writers. The earlier ones use *διαχρήσασθαι*. *ἔβλου*. Not a tree, but a post, gibbet, cross, as x. 39. Gal. iii. 13. The word properly signifies a sawn or hewn beam.

31. *ἀρχηγὸν καὶ σωτῆρα*] These words are in apposition with *τούτον*, and may, with Kuin.,

- τῇ δεξιᾷ αὐτοῦ, δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν
 32 ἁμαρτιῶν. ^{A. D. 31.} καὶ ἡμεῖς ἐσμέν αὐτοῦ μάρτυρες τῶν ῥημάτων ^{4 Joh. 15.}
 τούτων, καὶ τὸ Πνεῦμα δὲ τὸ ἅγιον, ὃ ἔδωκεν ὁ Θεὸς ^{26, 27.}
 τοῖς πειθαρχοῦσιν αὐτῷ.
 33 Οἱ δὲ ἀκούσαντες διεπρίοντο, καὶ ἐβουλευόντο ἀνελεῖν
 34 αὐτούς. ἀναστὰς δέ τις ἐν τῷ συνεδρίῳ φαρισαῖος, ὀνόματι
 Γαμαλιήλ, νομοδιδάσκαλος, τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν
 ἔξω βραχύ τι τοὺς ἀποστόλους ποιῆσαι; εἰπέ τε πρὸς
 35 αὐτούς· Ἄνδρες Ἰσραηλῖται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς
 36 ἀνθρώποις τούτοις τί μέλλετε πράσσειν. πρὸ γὰρ τούτων
 τῶν ἡμερῶν ἀνέστη Θεοδᾶς, λέγων εἶναι τινα ἑαυτὸν, ᾧ
 προσεκολληθῇ ἀριθμὸς ἀνδρῶν ὥσπερ τετρακοσίῳ· ὃς ἀνη-

be regarded as put for *eis* ἀρχ., or *eis* τὸ εἶναι. But it is rather for *ὡς* ἀρχ.; for though apposition is generally employed to supply something for the completion of a definition, it often contains (as Matthiae Gr. Gr. § 433. observes) not so much an explanation, or fuller determination of the former, as the design of it. To the examples of Matthiae may be added one yet more apposite from Thucyd. i. 138. δόντος βασιλέως αὐτῷ Μαγνησίαν μὲν ἄρτον—Δαμψακον δὲ οἶνον—Μυοῦντα δὲ ὄψον.

—δοῦναι ἔκκ.] 'to be the means of producing repentance [by his doctrine,] and effecting remission of sins by his all-atoning merits and blood.'

32. τῶν ῥημάτων] Many of the best Commentators take ῥημ. for πραγμάτων, by Hebraism, as referred to the things mentioned at vv. 30 & 31. Others take ῥημ. to denote the ῥήματα τῆς ζωῆς at v. 20.; which is preferable, especially as the doctrines implied the things. Καὶ—δέ, 'quin imo, nay too.' At τοῖς πειθαρχοῦσιν there is not (as Kuin. imagines) an ellipse of ἡμῶν, the ἡμῶν being suppressed through modesty.

33. διεπρίοντο] Διαπρ. signifies properly to be sawn through. Here almost all the best Commentators, ancient and modern, are agreed that the sense is, 'were filled with fury, and as it were, gnashed their teeth;' a metaphor taken from gnashing the teeth as one *drusus* a saw. It was wrong in Doddr. and Wakef. to translate, 'grinded or gnashed their teeth at them.' For from the more fully worded expression at vii. 54. διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ ἔβρουχον τοὺς δόντας ἐπ' αὐτόν, it is plain that there can only be a metaphor. After all, our common version 'were cut to the heart' may be tolerated, if it be understood to represent the combined effects of being *stung to the heart* with the just reproaches cast at them, and being filled with rage and fury at their accusers. So Plautus Bacch. cited by Steph. Thes. in v. "Heu cor meum *funditur*. Istius hominis ubi quoque fit mentio." Εβουλευόντο, 'were deliberating,' or, 'were determining.'

34. Γαμαλιήλ] A frequent name among the Jews, though the Commentators are pretty much agreed that this was the celebrated Gamaliel, son of Simon and grandson of Hillel, Paul's master.

—τίμιος παντὶ τῷ λαῷ] 'held in honour

by the people.' Of this sense examples are adduced by Wets.

—ἐκέλευσεν—ἀποστόλους] It is strange that Wakef. should render: 'bade the Apostles to stay without a little while.' Such cannot be the sense. There is no fault in our common version, except that the idiomatical ἐκέλευσε, which only means *counselled, exhorted*, is translated without any regard to, perhaps in forgetfulness of, that idiom; which is the more excusable, since it did not occur to one so conversant with the Classics as was Wakefield, though it is frequently found in Thucyd. and other of the best writers. Ἐξω ποιῆσαι, 'to remove,' is used according to that idiom by which ποιεῖν is employed with various adverbs of place, as ἔσω, ἔξω, ἐντός, πόρῳ, by an ellipse of some verb of motion in the infinitive. See Elsn. and Kypke.

35. προσέχετε—πράσσειν] The best Commentators are agreed that the construction is, προσέχετε ἑαυτοῖς τί μέλλετε πράσσειν ἐπὶ τοῖς ἀνθρ. τ. Examples of this use of ἐπὶ τιμὶ after πράσσειν, are adduced by Wets. Ἐπὶ here signifies in the case of, concerning, as Joh. xii. 16. Rev. x. 11.

36. Θεοδᾶς] On the difficulty connected with this Theudas (which it does not belong to the plan of this work to discuss) see an ample consideration and probable solution in Recens. Synop. Τινα, for μέγαν, by an idiom common to both ancient and modern languages. Notwithstanding the custom of Editors, it should seem that τις in this sense is wrongly made an enclitic. It ought to retain its accent, being too insignificant to either lose or incline its accent. For προσεκολληθῇ some few good MSS. and Versions have προσεκλίθῃ, which is preferred by Mor., Hemsterh., Valckn., Schleus., and Kuin., as being too rare a word to have come from the scribes, and therefore changed into one more common. But the scribes rarely changed at all. The changes in the MSS. of the N.T. are chiefly from the ancient Critics, who frequently alter common words to more elegant ones, but very rarely the reverse. And when we consider that προσκολλησθαι is of frequent occurrence both in the O. and N.T. (even in this Book,) and that προσκλίνεσθαι occurs not once, there can be little doubt but that προσεκλίθῃ proceeded from the Alexandrian Critics, especially as it only occurs in six MSS. That the framers of

A. D. 31. **ρέθη, καὶ πάντες ὅσοι ἐκείθοντο αὐτῷ διελύθησαν καὶ ἐγένοντο εἰς οὐδέν. μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος, ὃς ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ· κακείνος ἀπώλετο, καὶ πάντες ὅσοι ἐκείθοντο αὐτῷ διεσκορπίσθησαν. καὶ τὰ νῦν λέγω ὑμῖν· ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων, καὶ ἐάσατε αὐτούς· ὅτι ἐὰν ἢ ἐξ ἀνθρώπων ἢ βουλὴ αὕτη ἢ τὸ ἔργον τοῦτο, καταλυθήσεται· εἰ δὲ ἐκ Θεοῦ ἐστίν, οὐ δύνασθε καταλῦσαι αὐτό· μήποτε καὶ θεομάχοι εὐρεθῇτε. Ἐπέισθησαν δὲ αὐτῷ· καὶ προσκαλεσάμενοι τοὺς ἀποστόλους, δείραντες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς. Ὅτι μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου, ὅτι ὑπὲρ τοῦ ὀνόματος αὐτοῦ κατηξιώθησαν ἀτιμασθῆναι· πᾶσαν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν Χριστόν.**

r Matt. 3.
10, 11, 12.
Rom. 5, 3.
Phil. 1, 28.
Jac. 1, 2.
1 Pet. 4, 13.

VI. ἘΝ δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν μαθητῶν, ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ

the *Genious* read *προσεκλήθη* is by no means certain; for they may, as often, have translated *liberally*.

36. *ἐκλύθησαν*] *Διαλύσθαι* is often used of the *disbanding* of an army, or the dispersion of a multitude. *Ἐκείθοντο εἰς οὐδέν* is an Hellenistic phrase for *ἦσαν εἰς οὐδέν*.

37. *τῆς ἀπογραφῆς*] See Note on Lu. ii. 1. *Ἀπέστησε*, 'drew away into insurrection'; a signification frequent in the Classical writers from Herodot. downwards, but never, I believe, there used with *ὀπίσω αὐτοῦ* after it.

38. *τὰ νῦν*] Sub. *ὄντα* and *πράγματα*. *Ἀπόστητε ἀπὸ τῶν ἀνθρώπων* is a euphemism for 'put them not to death, nor maltreat them.' This signification of the word does not, I believe, occur in the Classical writers. With the present passage Pric. compares a very similar one in Diog. Laert. *Μὴ ἀποκτείνετε τὸν ἀνθρώπον, ἀλλ', ἐμοὶ πεσόντες, ἀφerte*.

39. *ὅτι ἐὰν ἢ*] On the sentiment see several kindred ones in Recens. Synop.

39. *εἰ δὲ ἐκ Θεοῦ ἐστίν*] The Commentators have failed to perceive that this use of the Indic. here instead of the Subjunctive after *εἰ* assumes the thing in question as certain. The full sense is, 'If it be, as it is;' for there is a blending of two clauses.

— *μήποτε καὶ θεομάχοι εὐρεθῇτε*] It is not clear whether these words connect with *ἐάσατε* &c., as Pric., Hamm., Valckn., and Markl. maintain, or whether there be (as Camer., Bera, Grot., and Kuin. suppose) an ellipse of *ὁράτε*. The latter is confirmed by the *plena locutio* at Lu. xxi. 34. Yet the former is the more natural construction.

41. *χαίροντες*] This is to be construed with *ὅτι ὑπὲρ* &c. In *κατηξιώθησαν ἀτιμασθῆναι* Casaub. notices the elegant use of the figure

Qiyomoron, which arises when two ideas, repugnant to each other are so joined as not to be really repugnant, but only to seem so. Of the examples are adduced by Wets.

It must be remarked, that though flagellation was employed both among the Jews and Romans for even small delinquencies, yet it was considered a most ignominious punishment.

42. *κατ' οἶκον*] This, as it is opposed to *τῷ ἱερῷ*, plainly signifies *in private houses*; *κατ' οἶκον* being put in a generic sense for *κατ' οἶκον* from house to house; for *κατὰ* here, perhaps exerts a distributive force; though it is perceptible in Acts xx. 20. *δημοσίᾳ καὶ κατ' οἶκους*.

VI. 1. *τῶν Ἑλληνιστῶν*] On the persons meant by these *Hellenists*, or *Grecians*, the Commentators are not agreed. Some eminent moderns think they were Greek *Proselytes to Judaism*, and now converted to Christianity. But that view liable to many objections, which are stated in Recens. Synop. It is better, with the greater part and the best of the Commentators, to suppose that they were *foreign Jews* whose residence was chiefly in Grecian cities and who consequently ordinarily used the Greek language. See Recens. Synop. and Campbell's Dissertation on this subject. It must, however, be acknowledged that the question hardly admits of being thoroughly settled, and all we can pretend to know for certain is, that they were, *some sense, Jews*. The *Ἑβραῖοι* were the Jews of Palestine, who spoke what was then called the Hebrew, namely, the Syro-Chaldee.

— *παρεθεωροῦντο*] The word signifies, 1. *look aside of*, 2. *overlook*, neglect. *Παρορα* is the term used by the best Classical writer and *παρεθεωρῶ* occurs, with one or two exceptions, entirely in the later ones. The fault

2 αἱ χῆραι αὐτῶν. προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος A. D. 34.
 τῶν μαθητῶν, εἶπον· Οὐκ ἄρεστόν ἐστιν ἡμᾶς καταλείβε-
 3 ας τὸν λόγον τοῦ Θεοῦ, διακονεῖν τραπέζαις. ἐπι-
 σκέψασθε οὖν, ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους
 ἐπὶ πλήρει πνεύματος ἁγίου καὶ σοφίας, οὓς * κατα-
 4 στήσομεν ἐπὶ τῆς χρείας ταύτης. ἡμεῖς δὲ τῇ προσευχῇ
 5 καὶ τῇ διακονίᾳ τοῦ λόγου προσκατερήσομεν. ^{f Infr. B. 4.} καὶ ἤρρεσεν ^{et 21. B.}
 ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους· καὶ ἐξελέξαντο
 Στέφανον, ἄνδρα πλήρη πίστεως καὶ πνεύματος ἁγίου, καὶ
 Φίλιππον, καὶ Πρόχορον, καὶ Νικάνορα, καὶ Τίμωνα, καὶ
 6 Παρμενᾶν, καὶ Νικόλαον προσήλυτον Ἀντιοχέα, οὓς ἕστησαν
 ἐνώπιον τῶν ἀπόστολων· καὶ προσευξάμενοι ἐπέθηκαν

the neglect in question rested, of course, with the guardians of the poor, who, it is commonly supposed, were persons appointed by the Apostles in rotation, or as it might be convenient to superintend the distribution of the funds for the poor. Most Commentators, however, have for a long time embraced the opinion of Mosheim in his *Comm. de rebus Christianorum ante Constant.* p. 118 & 138, that they were certain persons always the same, and all Hebrews, who had hitherto been appointed by the Apostles, but were now to be elected by the people, and that to them were to be added seven persons of the Hellenists. Mosheim and Kuin. think that the whole body of the Jerusalemite Christians was divided into seven parties or families, for which there were as many places of public worship; and that hence also seven persons were elected for the purpose of taking care of the poor and of strangers, so that each family should chuse one, and over each of the families one of those seven should be placed. St. Luke does not, indeed, give a particular account of this office, but only touches on the chief heads of early Ecclesiastical history, leaving his readers a most ample field for enlargement, reflection, and conjecture on what is by him so succinctly narrated.

2. οὐκ ἄρεστόν ἐστιν] 'It is not meet or proper;' for by ἀρεστόν the LXX. express the Hebr. כַּוָּן and כִּוְּן of the O. T. Τὸν λόγον τοῦ Θεοῦ, 'the preaching of the doctrines of the Gospel.' Διακονεῖν τραπέζαις. The best Interpreters antient and modern are agreed that this phrase denotes, in general, the collection and distribution of the funds to be expended on the support of the poor.

3. ἐπισκέψασθε] The word properly denotes to look at, survey, but here, from the adjunct, to look at for choice, to look out; a signification so rare, that not a single example has been adduced, *Μαρτυρουμένους*, scil. εὖ, 'men of good repute.'

— πλήρει πνεύματος ἁγ. καὶ σοφ.] The sense of πνεύμ. ἁγ. is exceedingly lowered by many recent foreign Commentators, who take it to denote a holy ardour; though, on the other hand, it is pressed too far by many old Commentators, who explain it of the faculty of working miracles. The maxim in medio tutissimus ibi will here, as often, hold good; for the expression must denote the being possessed of those higher gifts of the Holy Spirit, some of them

supernatural, which were, in the Apostolic age, vouchsafed to many Christians, and of which St. Paul treats in his Epistles; including, of course, the lower gifts, or rather graces of the Holy Spirit, so suitable to the situation of the persons in question. By σοφία seems to be denoted not so much divine wisdom, or knowledge of the Scriptures, as human and worldly knowledge, which was equally necessary for the proper discharge of the office, namely, sound judgment, prudence, and knowledge of business. Καταστήσομεν, for the common reading καταστήσωμεν, is found in many good MSS., some Fathers and Versions, and nearly all the early Edd.; and is received by almost every Editor from Wets. downwards. Χρείας denotes business of importance; of which sense several examples are adduced by the Commentators.

4. προσκατε.] See Note on i. 14. By προσευχῇ may be denoted not only prayer, but religious meditation and study as preparatory to the discharge of the ministerial duties just afterwards mentioned.

5. ἤρρεσεν—πλήθους] This is altogether a Hellenistic phrase, nowhere found in the Classical writers, but formed on the model of the Hebrew הִרְרָה. So Deut. 1. 23. 2 Sam. iii. 36. The Greeks would have said ἤρρεσεν παντὶ τῷ πλήθει. (De Dieu & Valck.)

— προσήλυτον] On the absence of the Article before this word see Stewart ap. Win. Gr. Gr. p. 60. s. m. He is, however, mistaken in what he says. Προσήλ. being closely connected with Ἀντ., does not require the Article, and may very well signify a proselyte of Antioch. Besides, προσήλ. does not signify office, station, or employment, and therefore does not require the Article. Had the Article been put, the punctuation would have been τὸν προσήλ., Ἀντ., and it would have designated Nicolas as well known from the circumstance; which seems not to have been the case.

6. ἐπέθηκαν αὐτοῖς τὰς χεῖρας] Selden and Wolf rightly deduce the origin of laying on hands from the age of Moses, adverting both to the seven Seniores, on whom Moses laid his hands (Num. xxvii. 18.) and to Moses laying his hands on Joshua. Hence the custom was preserved in the Jewish Church, and thence introduced into the Christian. As laying on hands had always been used in praying for the

Α. Δ. 31. αὐτοῖς τὰς χεῖρας. καὶ ὁ λόγος τοῦ Θεοῦ ἤξανε, καὶ 7
ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα,
πολύς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.

ΣΤΕΦΑΝΟΣ δὲ πλήρης †πίστεως καὶ δυνάμεως ἐποίει 8
τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. ἀνέστησαν δὲ 9
τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων,
καὶ Κυρηναίων καὶ Ἀλεξανδρέων, καὶ τῶν ἀπὸ Κιλικίας καὶ
Ἀσίας, συζητοῦντες τῷ Στεφάνῳ· καὶ οὐκ ἴσχυον ἀντι- 10
στῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει. τότε 11
ὑπέβαλον ἄνδρας λέγοντας. Ὅτι ἀκηκόαμεν αὐτοῦ λα-
λοῦντος ῥήματα βλάσφημα εἰς Μωσὴν καὶ τὸν Θεόν·
συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς 12
γραμματεῖς. καὶ ἐπιστάντες συνήρπασαν αὐτὸν, καὶ ἤγαγον
εἰς τὸ συνέδριον, ἔστησάν τε μάρτυρας ψευδεῖς λέγοντας· 13

good of any person present, in order to show
δεικτικῶς for whom the benefit was entreated;
so it was also from the earliest ages a rite of
institution to offices, which it conferred by
symbol.

7. πολὺς τε ὄχλος τῶν ἱερέων ὑπ. τ. π.]
This statement appeared so improbable; that
some have either taken refuge in conjecture, or
adopted the reading of a few MSS., Ἰουδαίων.
But the former is unauthorized, and indeed in-
effectual; and the latter is a mere error of the
scribes, arising from ignorance of some abbrevia-
tion: besides that is so inapposite that scarcely
any authority could justify it. Many eminent
Commentators, including Kuin., take ὄχλος to
mean the multitude of the inferior priests as op-
posed to the leaders of the 24 classes. But that
would require the Article, and then only increase
the difficulty, which may best be removed by tak-
ing πολὺς ὄχλος in a restricted and popular sense
of a considerable number. This is confirmed by
Chrysost., who interprets it by πολλοί. That a
comparatively considerable number of the whole
(which amounted to about 5000) should believe,
is not strange, considering the miracles they had
witnessed, both from Jesus and from the Apostles.
By ὑπάρχουσιν τῇ πίστει is meant 'embraced
the faith [of Jesus, i. e. the Gospel].' The ex-
pression is remarkable and occurs no where else.

8. πίστει] Several MSS. and Versions and
some Fathers have χάριτος, which is preferred
by most Commentators and received by Griesb.,
Knapp, and Tittm.; but, I conceive, wrongly;
for we may better account for the change of
πίστεως into χάριτος than the reverse. Be-
sides, the MSS. are chiefly such as abound in
alterations; not to mention that the number of
those MSS. is comparatively small, and the
testimony of the Versions not quite valid. And
although χάρις is not unsuitable, yet πίστει is
more to the purpose. Vater has judiciously
adopted the old reading.

9. Λιβερτῖνοι] Who are meant by these,
is a question which will perhaps never be de-
cided. The most probable opinion is that
adopted by Wahl, that they were Jews, who had
been taken captive by the Romans in war and
carried to Rome: and having there been manu-

mitted, were accustomed to visit Jerusalem in
such numbers as to erect a synagogue for their
particular use; as was the case with Jews from
other cities mentioned in the context. Others
think them to have been the posterity of Jews,
who had been carried into Egypt and Libya by
the Ptolemies or Pompey, and afterwards made
free citizens of the places where they dwelt.
Others suppose them to have been Jews who
inhabited a city or tract called Libertum, some-
where in Africa Proconsularis; but there is no
notice of the existence of any such city or region.
See more in Recens. Synop., Townsend's Chr.
Arr. ii. 54. & 412. a., and Rose's Parkh. in v.
By the Cyrenæans and Alexandrians, who seem
to have had a synagogue to themselves, we are,
of course, to understand Jews from Cyrene
and Alexandria, in the latter of which places they
were so numerous as to fill two of the four wards,
and had a governor for themselves.

10. σοφία καὶ τῷ πνεύματι] By the former
is meant not merely human, but divine wisdom,
as supplied by the Holy Spirit; for πνεῦμα sig-
nifies the influence of the Spirit, under whose
inspiration he spoke.

11. ὑπέβαλον] Ὑποβ. signifies 1. to put
under; 2. to introduce a supposititious child to
any mother; 3. to suborn, privily introduce any
accuser. Examples, from the later writers, are
adduced by the Commentators.

— λαλ. ῥήματα βλάσφημα &c.] This con-
stituted a capital offence; for under the old
Jewish Theocracy it involved the crimen læsæ
majestatis as well as blasphemy. The blasphemy
against God has been well shown by Bp. Horsley
in his Answer to Priestly, p. 232, to be asserting
the Deity of Christ—which he died attesting.

12. ἐπιστάντες] See Note on iv. 1. This
must be referred to the people, elders, and scribes,
not to the suborners; for the subject is changed,
as often in Scripture and the best writers, espe-
cially Thucyd. In such a case, the Commen-
tators take the καὶ for the relative; a bungling
expedient, which explains nothing. We may
render, 'and they having come upon him' &c.

13. μάρτυρας ψευδεῖς] Namely, by inter-
mingling falsehood with truth in their deposi-
tions, especially by perverting Stephen's words

Ὁ ἄνθρωπος οὗτος οὐ πάντως ῥήματα βλάσφημα λαλῶν A. D. 31.
 14 κατὰ τοῦ τόπου τοῦ ἁγίου τούτου καὶ τοῦ νόμου· ἀκη-
 κώμεν γὰρ αὐτοῦ λέγοντος· Ὅτι Ἰησοῦς ὁ Ναζωραῖος
 οὗτος καταλύσει τὸν τόπον τούτον, καὶ ἀλλάξει τὰ ἔθη
 15 ἃ παρέδωκεν ἡμῖν Μωϋσῆς. καὶ ἀτενίσαντες εἰς αὐτὸν
 ἅπαντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ, εἶδον τὸ πρόσωπον
 αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.

1 VII. Εἶπε δὲ ὁ ἀρχιερεὺς, εἰ ἄρα ταῦτα οὕτως ἔχει;

to a sense not intended by him, or exaggerating what he did say. How they did this, and on the language really held by him, see Kuin. in Recens. Synop. *Τόπου τοῦ ἁγίου*, i.e. the Temple.

14. ἀλλάξει] This implies the notion of *abrogate*, i.e. by the introducing of some other law.

15. εἶδον—ἀγγέλου] Some few Commentators think that Stephen's face was made to shine supernaturally, by a visible glory like that of Moses (Ex. xxxiv. 29.). But the far greater number, and those the most eminent, are agreed in interpreting it as a popular form of expression, indicating august majesty and divine grace, such as might inspire reverence and awe. And they appeal to Esth. v. 2. 2 Sam. xiv. 17. xix. 27. Gen. xxxiii. 10. This latter interpretation seems preferable, since there is nothing said by St. Luke to lead us to suppose that this was a *supernatural glory*, like that of Moses; and as to the passage of Exod., the air and manner of it differs materially from that of the present. At the same time, I admit that the august majesty and angelic innocence which shone forth in the countenance of this great protomartyr, can only be ascribed to the power of the Holy Spirit; and therefore the case of Moses may, not improperly, be compared with it.

VII. Now follows the Apology of St. Stephen before the Sanhedrim, which has been much misunderstood and wrongly estimated, from not adverting to the *inartificial cast* of the composition; and particularly from not considering that the speech was abruptly broken off, and therefore cannot be *expected* to have any completeness. Various views have been adopted, which are copiously detailed in Recens. Synop. The following sketch of the scope of the speech, the course of the argument carried on or intended &c., formed from Schoettg. and Kuin., must suffice. "Stephen was accused of uttering blasphemous speeches against God, the Temple, and the Mosaic Law, because he had said that all these were to be abrogated by Jesus of Nazareth; thereby intending (as was represented) to introduce a new religion, and change and annul that of their fathers. This crimination he means to refute, by showing that he neither speaks nor teaches blasphemy, nor any thing that is at variance with true religion, but rather what is most agreeable thereto; and that his expressions are not to be so construed as if he rejected all worship, it merely being their purpose to show that worship may be pleasing in the sight of God even without any visible Temple, or the external pomp of Levitical ceremonies, on whose will it depends whether He will ordain it to be

celebrated in one or other of those modes. The *major*, therefore, of his adversaries is restricted; he shows that the proof is weak; and he would have satisfactorily evinced the *minor* to be *false*, had he not been prevented by the fury of the Jews. The arguments which he employs are deduced from *authority*, and from *ancient history*. In reviewing their sacred history he glances at such circumstances as support his cause, showing that though the rites prescribed by Moses had God for their author, yet the Jews were not approved to God solely by ritual observances; that their Temple *might* be destroyed, and *would* be destroyed (as it had before been) unless they should repent and reform. (See Jerem. vii. 12. seqq.) He doubtless meant, withal, to take occasion to show, that Jesus was to be regarded by the Sanhedrim as the Messiah, and that his doctrine was to be embraced; for in mentioning Moses he has brought forward that passage of Deut. xviii. 15. which Peter also, iii. 22. has explained of the Messiah. He was, however, prevented from bringing his discourse to a conclusion; for, just as he was on the point of *applying* this narration of the fortunes of the Israelitish nation to his own case, he was suddenly dragged away to punishment. Otherwise he would probably have shown how ill-founded was the confidence in which the Jews relied on circumcision, and the other ritual observances of the Temple service; since 1stly, Abraham, before he had been circumcised, was approved by God, and received evident tokens of the Divine favour; whereas many of the *circumcised* had not approved themselves in the sight of God: 2dly, since God had, long before the building of the Temple, conferred many and signal blessings on the Israelitish nation; nay, did not even permit David to build the Temple, nor, in any way, take measures for its erection; and the temple of Solomon had been destroyed. Hence Stephen would have argued, that he had *not* spoken contumeliously of Moses and the Almighty, when he maintained that the Divine favour did not depend upon circumcision and the Temple worship; and that the Temple *might* be destroyed, *may* *would* be destroyed, as it had formerly been, for the wickedness and impiety of the people, unless they should repent, and not, after the evil example of their forefathers, who had rejected Moses, persist in rejecting Jesus, the Messiah announced by Moses."

1. εἰ—οὕτως ἔχει] All the Editors point as if *εἰ ἄρα*—*ἔχει* are given as the words of the High Priest. But thus the *εἰ* must either be regarded as *pleonastic*, or taken in the sense *num.* of which, in *directa oratione*, there is no example. If, however, the words here be taken

- A. D. 31. ὁ δὲ ἔφη· Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. ὁ Θεὸς ²
 τῆς δόξης ὤφθη τῷ πατρὶ ἡμῶν Ἀβραάμ ὄντι ἐν τῇ
 Gen. 12. Μεσοποταμίᾳ, πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρρὰν, ³
 εἶπε πρὸς αὐτόν· Ἐξέλθε ἐκ τῆς γῆς σου καὶ ἐκ
 τῆς συγγενείας σου, καὶ δεῦρο εἰς γῆν ἣν ἂν
 σοι δείξω. τότε ἐξελθὼν ἐκ γῆς Χαλδαίων, κατῴκησεν ⁴
 ἐν Χαρρὰν· κἀκείθεν μετὰ τὸ ἀποθανεῖν τὸν πατέρα
 αὐτοῦ, μετώκισεν αὐτὸν εἰς τὴν γῆν ταύτην εἰς ἣν ὑμεῖς
 νῦν κατοικεῖτε· καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, ⁵
 οὐδὲ βῆμα ποδός· καὶ ἐπηγγείλατο αὐτῷ δοῦναι εἰς κα-
 τάσχεσιν αὐτήν, καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτόν,
 Gen. 15. οὐκ ὄντος αὐτῷ τέκνου. ⁶ ἠγάλησε δὲ οὕτως ὁ Θεός· ⁶
 ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἀλ-

in indirect oratione, all difficulty will vanish; for thus the *εἰ* may signify *whether*, as in Mark viii. 23. *ἐπρωῖτα αὐτὸν εἰ τι βλέπει*, and often. The sentence is suspended on a participle, *ἐπρωῖτων* or the like. And indeed such an ellipse is not unfrequent after verbs of speaking in the Indicative when followed by *εἰ*. Nay, sometimes verbs *not* of speaking, e. gr. Mark xi. 13. *ἦλθεν, εἰ ἄρα εὐρήσει τι ἐν αὐτῇ*. The *ἄρα* has here the conjectural use, implying uncertainty, on which see Hooge. de l'art. Upon the whole, however, the construction may be said to be formed from a blending of the *oratio directa* with the *indirecta*.

2. *ἄνδρες—πατέρες*] By *ἄνδρες ἀδελφοί* he means the multitude in general; and by *πατέρες*, the members of the Sanhedrim. The *ἄνδρες* is merely pleonastic. See Note on i. 11.

— ὁ Θεὸς τῆς δόξης] 'splendore et majestate insignis,' worthy of glory and honour. See Ps. xxiv. 8. xxix. 1.

— *πρὶν ἢ κατ.* &c.] To remove a seeming discrepancy between this passage and those of Genesis, the best Commentators are agreed in thinking that Stephen here followed the Jewish tradition, adopted by Philo, that God appeared twice to Abraham, 1st, when living in Chaldea, 2dly, when resident at Charran.

3. *δεῦρο*] Sub. *ἐλθε*, which is expressed in Aristoph. Thesm. 324. Such ellipses in hortatory particles are frequent.

4. *κἀκείθεν—μετώκισεν*] Again there is a trifling discrepancy between this account and that in Genesis, the most probable solution of which seems to be that which proceeds on the supposition, that here also Stephen followed the tradition of the Jews.

5. *οὐκ ἔδωκεν*] The best Commentators are agreed that *ἔδωκεν* is to be taken in a *pluperfect* sense, and that the *οὐ* is for *οὐπω*. *Οὐδὲ βῆμα ποδός* is to be taken as we say popularly, 'not a foot of land,' for, none at all. See Deut. ii. 5. Gen. viii. 1. and the examples of Wets. from the Classical writers. *Εἰς κατάσχεσιν*. Sub. *αὐτῆς*, for *ὥστε κατέχειν αὐτήν*. *Κατάσχεσις* signifies *occupancy*, and, by the adjunct, *possession* and *property*.

6, 7. The passage is from Gen. xv. 13 and 14.

and, as the Commentators remark, is cited from memory. There are several variations from the Sept., though none but such as are quite unimportant, except that, 1. *καὶ ταπεινῶσιν αὐτοὺς* are added after *κακ*. Yet the words are not in the Hebrew, and seem to have come from the margin as a gloss, probably from *Jedih* v. 11.; or perhaps are a different version of *τῷ*. 2. The words *εἶπεν ὁ Θεός* are found neither in the Hebrew nor LXX. But they form no part of the quotation, being a parenthetical clause not unfrequent in Scripture. As to the words *ὡδε μετὰ ἀποσκευῆς πολλῆς* being found neither in the Hebrew nor the LXX., but only in the N. T., there is no proof of *discrepancy*, because Stephen evidently did not mean to adduce those words, but stops at *ἐξελεύσονται*. The only discrepancy is in the words *καὶ λατρεύσουσι μοι ἐν τῷ τόπῳ τούτῳ*, which are neither in the Hebrew nor the Sept. But Stephen does not adduce the words as *immediately following the preceding*. And Surenh. has proved that it was a custom with the Jewish Doctors, (and therefore probably adopted by the writers of the N. T.) when they cited any passages of the O. T., to sometimes add words *elsewhere* employed on the same subject, and occasionally with a slight variation, for *adaptation*. And, not to say, with Krebs, that the words are found in substance at v. 16, they seem to have been suggested by the *ὡδε* of the LXX., (which, however, has nothing corresponding in the Hebrew) and the phraseology was, no doubt, taken from a kindred passage at Exod. iii. 12. *ἐν τῷ ἐξαγαγεῖν σε τὸν λαόν μου ἐξ Αἰγύπτου, καὶ λατρεύσετε τῷ Θεῷ ἐν τῷ ὄρει τούτῳ*. Thus there is no actual discrepancy; and the two other variations from the LXX. are very small, and are either justified by the Hebrew, or may have had place in the Version of the LXX. as it was originally formed, for so many and so marvellous are the variations which have been found by the recent collation of the MSS., that we can scarcely venture to say that any variation of the above kind was not in the Sept.; nay, almost to warrant the supposition, that after the first Version, another, or at least another Edition with alterations, was sent forth by the Alexandrian Jews.

- λοτρία, καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν, ἔτη ^{A. D. 31.}
 7 τετρακόσια. καὶ τὸ ἔθνος, ᾧ ἂν δουλεύσωσι, κρινῶ
 ἐγὼ, εἶπεν ὁ Θεός* καὶ μετὰ ταῦτα ἐξελεύσονται καὶ
 8 λατρεύουσίν μοι ἐν τῷ τόπῳ τούτῳ. καὶ ἔδωκεν <sup>1 Gen. 17. 9.
et 21. 2.
et 25. 24.
et 29. 32.
et 30. 5.
et 33. 23.</sup>
 αὐτῷ διαθήκην περιτομῆς. καὶ οὕτως ἐγέννησε τὸν Ἰσαὰκ,
 καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ καὶ ὁ Ἰσαὰκ
 9 τὸν Ἰακώβ, καὶ ὁ Ἰακώβ τοὺς δώδεκα πατριάρχας. ^k καὶ <sup>1 Gen. 37.
28.</sup>
 οἱ πατριάρχαι ζηλώσαντες τὸν Ἰωσήφ ἀπέδοντο εἰς Αἴγυπτον.
 10 καὶ ἦν ὁ Θεὸς μετ' αὐτοῦ, καὶ ἐξείλετο αὐτὸν ἐκ <sup>1 Gen. 41.
37.</sup>
 πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σο-
 φίαν ἐναντίον Φαραὼ βασιλέως Αἰγύπτου καὶ κατέστησεν
 αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐτοῦ.
 11 ἦλθε δὲ λιμὸς ἐφ' ὅλην τὴν γῆν Αἰγύπτου καὶ Χαναάν, καὶ

Πάροιικον well expresses the Hebr. נֶכֶד, because, as the latter is a participial noun, so is the former properly an adjective, as appears from Herodot. vii. 235. Thus, in the Hebr. נֶכֶד נֶכֶד, we may suppose a participial noun and the verb substantive as put for the finite verb, from which the participial noun is derived. If this criticism be well founded, it will follow that the version of our Translators in this passage of the N. T. is preferable to that adopted in the corresponding one of the O. T.

— τετρακόσια] The Chronological difficulty is not so much in the thirty years difference between this estimate and that of Josephus (because τετρακ. may be taken as a round number, and even Josephus himself sometimes calls it 400) as how to reconcile this with the fact, that the Israelites were in Egypt at the most but 243 years. Nor can this difficulty be satisfactorily removed by the parenthesis which Markl. would introduce; and the construction of the Hebrew will not permit it. The difficulty may best be removed by bearing in mind, that the subject of the verbs נֶכֶד and נֶכֶד, as also of δουλώσουσι and κακώσουσι, is to be sought in the noun γῆ γῆ, and thus it will be the inhabitants of that land. And if the truth of chronology limits the abode of the Israelites in Egypt to 243 years, and assigns 400 as the time which elapsed between Abraham's leaving Chaldea and the period when they were established in Canaan, I see not how we can suppose otherwise than that the verbs above mentioned, though having a common subject in γῆ, yet have a two-fold reference, in the former verb to the Egyptians, in the latter to the inhabitants of the countries wherein they sojourned in affliction from the time they left to the time they were settled in Canaan. Thus we may render, 'And they (i. e. the Egyptians) shall enslave them, and they (i. e. the Edomites, Canaanites, &c.) shall afflict them.' It is true that the Commentators, with our common Version, take נֶכֶד as a verb neuter; and this is maintained by Rosenm. in his Schol. nov. Ed. Yet he is obliged to suppose, with great harshness, the suffix כ as put for the separate form כִּי. But that (I would suggest to him) is surely courting a difficulty, since the verb may be taken in an active sense, as it was by the LXX., and

is done by Montanus, nay, also by one "nostrum meliori utroque," Geseñius, who in his Lex. gives several examples, and resolves the suffix כ into כב; though ellipsis rather than resolution seems to be the principle here to be resorted to.

— κρινῶ] 'I will punish;' a signification arising from the adjunct. See Pearce.

8. διαθήκην περιτομῆς] i. e. the covenant sealed by circumcision. The recent Commentators, for the most part, take it to mean 'a precept or rite of circumcision.' But the authority for that signification is but slender, and the necessity for it here not very urgent; for the objections raised by Kuin. to the common version, do not apply to the above. This use of the Genit. is frequent. That the absence of the Article does not compel us to render 'a covenant,' as Wakef. has done, is certain from the rule of Apollonius, adduced by Bp. Middl. Gr. Art. iii. § 6. namely, "that of two nouns, the latter in regimen with the former, and both definite in sense, the Article is prefixed to both the governing and the governed, or else is omitted before both." An omission (observes Bp. Middlet.) will therefore frequently be observable where the governing noun might seem to require the definite form.

— καὶ οὕτως] 'and so,' i. e. in virtue of that covenant. Πατριάρχας. So called as being the primogenitors and heads of the πατρίαι or tribes.

9. ἀπέδοντο εἰς Αἴγ.] Here there is (Markl. observes) an ellipse of κομισθήσομενον, of which the Commentators adduce many examples. As, however, they do not adduce a single example of the complete phrase, we may rather suppose that ἀπέδ. is what the Grammarians call a vox prægn.

10. χάριν καὶ σοφίαν] The best Commentators are agreed in regarding this as a Hendiadys, for χάριν σοφίας, 'favour by his wisdom.' But that is contrary to the nature of an Hendiadys. It would be better to simply suppose a hysteron proteron. Yet that will be unnecessary, if we take ἐναντίον as belonging to both χάριν and σοφίαν, with adaptation to each, q. d. 'gave him favour in the sight of Pharaoh, and wisdom in his presence,' i. e. so as to be manifest to him. Οἶκον αὐτοῦ, 'his court.'

A. D. 31. θλίψις μεγάλη καὶ οὐχ εὕρισκον χορτάσματα οἱ πατέρες
 m Gen. 42. ἡμῶν. ^m ἀκούσας δὲ Ἰακώβ ὄντα σίτα ἐν Αἰγύπτῳ, ἔξα- 12
 1. Gen. 45. πέστειλε τοὺς πατέρας ἡμῶν πρῶτον. ⁿ καὶ ἐν τῷ δευτέρῳ 13
 2. ἀνεγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερόν ἐγένετο
 o Gen. 46. τῷ Φαραῷ τὸ γένος τοῦ Ἰωσήφ. ^o ἀποστείλας δὲ 14
 27. Deut. 10. Ἰωσήφ μετεκαλέσατο τὸν πατέρα αὐτοῦ Ἰακώβ, καὶ πᾶσαν
 28. τὴν συγγένειαν αὐτοῦ, ἐν ψυχαῖς ἐβδομήκοντα πέντε. ^p κατ- 15
 29. Gen. 46. ἔβη δὲ Ἰακώβ εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς καὶ
 30. oi πατέρες ἡμῶν. ^q καὶ μετετέθησαν εἰς Συχέμ, καὶ ἐτέθη 16
 31. Gen. 50. 13. san ἐν τῷ μνήματι ὃ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου παρὰ
 Gen. 23. 16. τῶν υἱῶν Ἑμμόρ τοῦ Συχέμ. ^r Καθὼς δὲ ἤγγιζεν ὁ χρόνος 17
 32. Jos. 24. 32. τῆς ἐπαγγελίας, ἧς ὤμοσεν ὁ Θεὸς τῷ Ἀβραὰμ, ἠΐξησεν ὁ
 33. 1 Exod. 1. λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ, ἄχρις οὗ ἀνέστη βασιλεὺς 18
 7, 8. ἕτερος ὃς οὐκ ᾔδει τὸν Ἰωσήφ. οὗτος κατασοφισάμενος τὸ 19
 γένος ἡμῶν, ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἔκθετα

11. χορτάσματα] The word is properly used of food for cattle; and (like χορτάω in the N. T. and the later Greek writers frequently) is very rarely applied to food for men; (see Valckn.) when it is, it is only to the coarser sorts, and such as are used from necessity, as is the case with the phrase γεμίσαι τὴν κοιλίαν in Lu. xv. 16.

12. σίτα] The plural is used to denote generality of kind, as we say corn, or grain. Πρῶτον, for πρότερον.

13. ἐν τῷ δευτέρῳ] scil. τῷ χρόνῳ, at the second time of their going. Ἀνεγνωρίσθη, 'made himself known.' This use of the Passive (like the Hebrew conjunction Hithpael) answers to the reflected verbs of the modern languages.

14. ἐν ψυχαῖς ἐβδ.] The best Commentators would supply συνισταμένην. But that is too arbitrary an ellipse. In fact, there is none at all; for in the passage of Deut. x. 22., on which the present is formed, the ἐν is for σύν, or rather ἔστιν for with, accompanied by. So Numb. xx. 20. כָּבַדָּם. The best mode of removing the seeming discrepancy in the number is that of Hamm., Wets., and others, who think that the LXX. numbered among the posterity of Jacob the five sons of Manasseh and Ephraim born in Egypt, and that these were omitted by Moses because they were born after Jacob's departure, but by the LXX. at Gen. xlii. 20. are expressly added from Paral. vii. 14.

16. As to the discrepancy between the present account and that in Gen. xlix. 30, the best Critics are agreed that Ἀβραὰμ is spurious, and that μετετέθησαν and ἐτέθησαν are to be referred to the words οἱ πατέρες ἡμῶν only, not to Ἰακώβ also; and that at ὠνήσατο we must supply, from the preceding, Ἰακώβ; which is far better than taking ὠνήσατο impersonally, by an ellipse of τὸς. The reading of some MSS. ὁ πατὴρ ἡμῶν attests at least that, at an early period, Ἀβραὰμ was not here. May it not, however, be possible that the original reading was ὁ πατὴρ ἡμῶν, meaning Jacob; and that

afterwards Ἀβραὰμ was introduced from the margin, where it was merely meant to indicate the reference, and afterwards, as has often happened, expelled the original reading?

17. καθὼς] 'when'; a very rare sense, but occurring in 2 Macc. i. 31. and formed on that of ὡς, when. It may best be rendered, as soon as (formerly written assoun as). Ὁ χρόνος τῆς ἐπ., 'the time for the fulfilment of the promise.' On this force of the Genit., see Maith. Gr. Gr.

18. οὐκ ᾔδει τὸν Ἰ.] The best Commentators are agreed that the sense is, 'had no regard for Joseph or his merits,' was ill affected to him and his memory; as 1 Thess. iv. 4. v. 12. Matt. xxv. 13. The whole verse is almost verbatim from Exod. i. 8.

19. κατασοφισάμενος] The word properly signifies to subdue by artifice, to circumvent; but here the sense is, 'plotting our destruction by crafty devices; a sentiment farther evolved in a kindred passage of Judith v. 11., which St. Stephen, no doubt, had in view: καὶ ἐπ' ἀνέστη αὐτοῖς ὁ βασιλεὺς Αἰγύπτου, καὶ κατεσοφίσαντο αὐτοὺς ἐν πόνῳ καὶ ἐν πλίνθῳ, καὶ ἐταπείνωσαν αὐτούς, καὶ ἔθεντο αὐτοὺς εἰς δούλους. So Ezechiel, the Tragedian, applies to this conduct of Pharaoh the term δόλος; and his policy is called by Philo the using ἐπινοίας ἀνοσιούργους. In τοῦ ποιεῖν the Genit. expresses scope and purpose. Ποιεῖν ἔκθετα is for ἐκτιθεῖναι, a term appropriate to the abandonment of infants. It is strange that Hamm., Pearce, and Wakef. should understand this of the Egyptians causing or ordering the exposure, not of the Israelites themselves. The words will not bear that sense, and the context rejects it; for here we have an illustration of the crafty policy of Pharaoh, which was to reduce the Israelites to a state of such extreme misery that the population might in every way be kept down. This whole passage is formed on Exod. i. 10 & 11. κατασοφισάμεθα αὐτούς, μήποτε πληθυνθῇ (scil. τὸ γένος) &c. ἵνα κακώσωσιν αὐτούς ἐν τοῖς ἐργοῖς.

- 20 τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζωογονεῖσθαι. * Ἐν ᾧ καιρῷ ^{A. D. 31. Exod. 2.}
 ἐγεννήθη Μωσῆς, καὶ ἦν ἀστείος τῷ Θεῷ. ὃς ἀνετράφη ^{Hebr. 11.}
 21 μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ. ἔκτεθέντα δὲ ^{Exod. 2.}
 αὐτὸν, ἀνείλετο αὐτὸν ἡ θυγάτηρ Φαραὼ, καὶ ἀνεθρέψατο
 22 αὐτὸν ἑαυτῇ εἰς υἱόν. καὶ ἐπαυδέυθη Μωσῆς πάσῃ σοφίᾳ
 23 Αἰγυπτίων ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις. Ὡς δὲ
 ἐπληροῦτο αὐτῷ τεσσαρακονταετὴς χρόνος, ἀνέβη ἐπὶ τὴν
 καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφούς αὐτοῦ τοὺς υἱούς
 24 Ἰσραὴλ. ^{Exod. 2.} καὶ ἰδὼν τινα ἀδικοῦμενον, ἡμύνατο καὶ ἐποίησεν ^{11.}
 25 ἐκδίκησιν τῷ καταπονουμένῳ πατάξας τὸν Αἰγύπτιον. ἐνό-
 μιζε δὲ συνιέναι τοὺς ἀδελφούς αὐτοῦ, ὅτι ὁ Θεὸς διὰ χειρὸς
 26 αὐτοῖς δίδωσιν αὐτοῖς σωτηρίαν· οἱ δὲ οὐ συνήκαν. ^{Exod. 2.} τῇ δὲ ἐπι- ^{13.}
 ούσῃ ἡμέρᾳ ὤφθη αὐτοῖς μαχομένοις, καὶ συνήλασεν αὐτοὺς εἰς
 εἰρήνην, εἰπὼν· Ἄνδρες, ἀδελφοί ἐστε ὑμεῖς· ἵνατί ἀδικεῖτε
 27 ἀλλήλους; ὁ δὲ ἀδικῶν τὸν πλησίον, ἀπώσατο αὐτὸν, εἰπὼν·
 28 Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμᾶς; μὴ ἀνελεῖν
 29 με σὺ θέλεις, ὃν τρόπον ἀνείλες χθὲς τὸν Αἰγύπτιον; ἔφυγε
 δὲ Μωσῆς ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν γῇ

20. ἀστείος τῷ Θεῷ] 'Αστείος is from the dat. sing. of *ἄστυ*, and properly signifies (like the Latin *urbanus*) *polite* as opposed to *ἀγροῖκος*. And as the inhabitants of cities are supposed to excel those of the country not only in politeness, but also in comeliness, so *ἀστείος* came to mean *handsome*; or, as Aristotle maintains, *smart* or *pretty*. Τῷ Θεῷ is by the Commentators referred to a Hebraism, by which, to express the excellence of any person or thing, the names of God, or even of the angels, are subjoined in the Genit. or Dat. to the Positive, which thus attains a Superlative sense. The Greeks effect this by an adjective derived from some name of God. 'Ος is to be resolved into 'and he.'

21. ἐκτεθέντα δὲ αὐτὸν] These are generally regarded as Accusatives absolute; though recent Commentators prefer supposing a pleonasm of αὐτὸν, which, however, within so short a distance, can hardly be admitted. Perhaps it may better be referred to an idiom treated on by Matthiæ Gr. Gr. § 426. 3, by which, to a substantive expressing the leading idea of a proposition, and put at its beginning, is supplied *quod attinet ad*, where the old Philologists supposed an ellipse of *κατὰ*, but the recent ones suppose a breaking off of the construction. 'Ἀνέλκεσθαι properly signifies to take up, and is often used of raising up drowning men from the sea, and taking up corpses for burial; but sometimes, as here, of taking up exposed children. By the very nature of the sense there is an adjunct notion of taking care of. 'Ἐαυτῇ εἰς υἱόν, i. e. εἰς υἱὸν ἑαυτῇ.

22. ἐπαυδέυθη &c.] In adverting to this circumstance, Stephen, as before, seems to follow the tradition of the Jews; for nothing to this effect is found in Scripture. On the vast extent of the wisdom of the Egyptians, see Recens. Synop.

—δυνατὸν—ἔργοις] This may seem incon-

sistent with the impediment, which Moses is known to have had in his speech. Inasmuch that at Exod. iv. 16. it is said that Aaron was to be his spokesman to the people. But, as the best Commentators are agreed, *δυνατός* and *ἐν λόγοις* may be applicable to *persuasive* and therefore *powerful*, though not *elegant*, oratory. And that Moses had this faculty, we learn from Joseph. Ant. iii. 1. 4. and may infer it from Scripture. I would here compare Thucyd. i. 139. λέγειν τε καὶ πράσσειν δυνατώτατος, where see Note. Ἔργοις is well explained by Chrysost. πράγμασι; business; for so I would read, for the vulg. γράμμασι.

23. τεσσ. χρόνος] This fact, too, is founded solely on Jewish tradition, of which vestiges are found in the Rabbinical writings. On ἀνέβη &c. see Note on Lu. xxiv. 38.

24. ἡμύνατο] assisted. Ἐποίησεν ἐκδίκ. A Hellenistic phrase for ἐξεδίκησεν. Πατάξας, i. e. not unto death, as we find from what follows. That Moses intended to slay the Egyptian, cannot be proved.

25. συνιέναι—σωτηρίαν] 'to perceive that God is [or was] giving them deliverance.' Αὐτοῖς scil. ἀδελφοῖς, 'some of his brethren,' i. e. as we find by what follows, two. Μαχομένοις. We might understand it, with many Interpreters, of *strife*, but that the words of Exodus compel us to take it of *fighting*.

26. συνήλασεν—εἰρήνην] Συνελάυνει signifies properly to compel a person to go any where by hedging him in, and leaving him no other course. It is, however, in the later writers used of *compulsion generally*; and sometimes, as here, the moral compulsion of earnest persuasion is meant.

27. τίς σε κατέστησεν—ἡμᾶς] This has the air of a proverbial expression, and may be compared with what the Sodomites said to Lot, Gen. xix. 9. Compare also Lu. xii. 14.

^{A.D. 31.} ^{Exod. 3.} Μαδιάμ, οὐ ἐγέννησεν υἱούς δύο. ³⁰ Καὶ πληρωθέντων ἐτῶν ³⁰ τεσσαράκοντα, ᾤφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος κυρίου ἐν φλογὶ πυρὸς βάτον. ὁ δὲ Μωσῆς ἰδὼν ³¹ ἐθαύμασε τὸ ὄραμα· προσερχομένον δὲ αὐτοῦ κατανοῆσαι, ἐγένετο φωνὴ κυρίου πρὸς αὐτόν· Ἐγὼ ὁ Θεὸς τῶν πα- ³² τέρων σου, ὁ Θεὸς Ἀβραάμ καὶ ὁ Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς Ἰακώβ. ἔντρομος δὲ γενόμενος Μωσῆς οὐκ ἐτόλμα κατα- ³³ νοῆσαι. εἶπε δὲ αὐτῷ ὁ κύριος· Λύσον τὸ ὑπόδημα τῶν ³³ ποδῶν σου· ὁ γὰρ τόπος ἐν ᾧ ἕστηκας γῆ ἁγία ἐστίν. ἰδὼν ³⁴ εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτῶν ἤκουσα· καὶ κατέβην ἐξελεῖσθαι αὐτούς· καὶ νῦν δεῦρο, ἀποστελῶ σε εἰς Αἴγυπτον. τοῦτον τὸν ³⁵ Μωϋσῆν ὃν ἠρνήσαντο εἰπόντες· Τίς σὲ κατέστησεν ἄρχοντα καὶ δικαστήν; τοῦτον ὁ Θεὸς ἄρχοντα καὶ λυτρωτὴν ἀπέ- ³⁶ στειλεν ἐν χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῃ. ³⁶ οὗτος ἐξήγαγεν αὐτούς, ποιήσας τέρατα καὶ σημεῖα ἐν γῇ ³⁶ ἡ Αἰγύπτου, καὶ ἐν ἐρυθρᾷ θαλάσῃ, καὶ ἐν τῇ ἐρήμῳ ἔτη ³⁷ τεσσαράκοντα. ³⁷ Οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν τοῖς υἱοῖς ³⁷ Ἰσραὴλ· Προφῆτην ὑμῖν ἀναστήσει κύριος ὁ Θεὸς ὑμῶν ἐκ ³⁸ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε. ³⁸ οὗτός ἐστιν

^a Exod. 7.
et 8. et 9.
et 10. et 11.
et 14. et 16.
1.

^a Deut. 18.
15, 18.
supr. 3. 22.

^b Exod. 19.
3. 20.

30. Σινᾶ] Moses says *Horeb*. But the mountain had a double summit, (like Parnassus) forming two peaks, one *Horeb*, the other *Sinai*. So Milton: "Sing heavenly muse, that on the sacred top Of *Horeb*, or of *Sinai*, didst inspire" &c.

— ἐν φλογὶ πυρὸς β.] Literally, in a flame of a bush of fire, i.e. on fire, unless the Genit. *πυρὸς* be for an adjective. It is scarcely necessary to advert to the unhallowed speculations of some recent foreign Commentators on the nature of this circumstance, which they seek to lower to the level of a natural phenomenon, and endeavour to account for in various ways; but in vain; for the *preternatural* (and what *else* could have answered the purpose) cannot, after all, be got rid of. It were well if the persons in question would here learn a lesson from the *heathen mages*, the theme of their too indiscriminate admiration. Thus Pind. *Pyth.* x. 76. ἐμολ δὲ θανμασία, θεῶν τελεσάντων, οὐδὲν ποτε φαίνεται ἔμειν ἀπίστον.

31. κατανοῆσαι] Sub. ὥστε, for *eis* τὸ. Κατανοεῖν properly signifies 'to master any thing in thought,' to 'understand;' but here, by a usual interchange of the notions of internal and external sense, to *examine*, of which examples are adduced by the Commentators.

32. ἐντρομος] Of the same formation with *ἐμφοβος*, words conjoined in *Hebr.* xii. 21. The tremor is not, however, with most Commentators, to be ascribed so much to *fear* as to *awe*.

33. λύσον τὸ ὑπόδ. &c.] In order to secure a due cleanliness in the performances of any of the offices of religion, it was, from the earliest ages, directed that the worshipper should take off his sandals before he entered a temple. And the

custom still continues in the East, whence it, no doubt, originated. From thence it seems to have passed to Egypt, where it was observed, and borrowed by Pythagoras, who, among his other maxims, enjoins *θεῖν ἀνυπόδετον καὶ πρὸς ἱερὰ προσιέναι*.

34. ἰδὼν εἶδον] 'planissimè cognovi.' This idiom, by which to a verb is subjoined a participle, either of the same verb or one of cognate signification, though by most Commentators esteemed a *Hebraism*, is yet pure Greek, though it occurs so rarely as scarcely to alter the case. The idiom is, no doubt, of Oriental origin, and the few examples found in the Classical writers are among the vestiges of the Oriental origin of the Greek language. Thus they are chiefly adduced from the most *antient* writers, and in the antique dialects.

— κατέβην ἐξελεῖσθαι] From this *Kuin.* takes occasion to observe, that the antients supposed the Deity to act much after the manner of men. Yet expressions like the present *κατ' ἀνθρωποπαθείαν* were rather resorted to from necessity, originated in *human ignorance*, and were used in condescension to *human weakness*.

35. τοῦτον—τοῦτον] The construction is here *κατ' ἀναταπόδοτον*, the *τοῦτον* being repeated after the parenthesis for the sake both of clearness and strength. *Λυτρωτὴν*. The word properly means one who redeems another from captivity by paying the *λύτρον* or ransom.

36. Αἰγύπτου] *Αἰγύπτῳ* is found in many MSS. and early Edd., and is preferred by several Editors and Commentators.

37. ὡς ἐμέ] Sub. *ἀνέστησε* taken from *ἀναστήσει* preceding. See iii. 22. 'Ἀκούσεσθε, ye must obey.

ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλούντος αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ τῶν πατέρων
 39 ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν. ὃ οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ' ἀπόσαντο,
 40 καὶ ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, εἰπόντες τῷ Ἀαρὼν· Ποίησον ἡμῖν θεοὺς οἱ προπορεύονται ἡμῶν· ὁ γὰρ Μωσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου—
 41 οὐκ οἶδαμεν τί γέγονεν αὐτῷ. καὶ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις, καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν. ^d Ἐστρεψε ^{d Jer. 19. 13}
 42 δὲ ὁ Θεὸς, καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ· καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν· ^{Amos 5. 25}
 Μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ; καὶ ἀνελά-

38. ὁ γενόμενος—μετὰ] 'who had communicated with,' namely, by acting as mediating interpreter between God and the ἐκκλησία, i.e. the assembly of Israelites congregated on Mount Sinai, at the promulgation of the Law. On the ἀγγέλ., see Note on v. 53.

—ζῶντα] ζῶντα, has several significations not inapposite. The most probable is either *valid, efficacious, of certain fulfilment*; or, taking ζῶντα for ζωοποιούντα, as Joh. vi. 51. and Hebr. x. 20. (and so in Dent. xxxii. 47. the Law is said to be ζῶν) 'most salutary;' or, again, conjoining both significations, 'most efficacious and salutary.'

39. ἐστράφησαν—Αἴγυπτον] This is by some Commentators taken to mean, 'they were intent on returning, their mind dwelt on returning thither.' See Exod. xvi. 3. xvii. 3. Others interpret, 'their affections reverted back to Egypt, its sensuality and idolatry.' See Ezek. xx. 8. This latter interpretation is confirmed by what follows; but the first mentioned may be included.

40. Θεοὺς] i.e. images of God. Οἱ προπορεύοντες. It was customary with the Oriental nations of antiquity for the images of the Gods to be borne before the people in journeys, or military expeditions, since they fancied they thus enjoyed their more effectual protection. See Numb. x. 33. compared with Deut. xxi. 8. 1 Sam. iv. 3. (Heinr. & Kuin.)

—ὁ γὰρ Μωσῆς &c.] A common *anacoluthon*, to be filled up in translating by a *quod attinet ad*. It is frequent in the Oriental writers, and indeed in all writers in the popular dialect both of the East and West.

41. ἐμοσχοποίησαν] They had seen in Egypt Divinities worshipped under certain forms, and they were led to chuse that of a *golden calf*, or ox, for a symbol of the true God, (though transgressing the Divine command, Exod. xx. 4.) because the Egyptians worshipped Osiris, a former monarch of Egypt, and the inventor or introducer of agriculture, &c., under the form of a bull, (Apis) as the symbol of agricultural labour. (Kuin.)

—ἀνήγαγον θυσίαν] Ἀνάγειν signifies to bring up, and, from the adjunct, to lay upon;

and is often used, especially in the later writers, of laying the victim on the altar. So the Hebr. *עָלָה*. *Εὐφραίνοντο ἐν*. The sense is 'celebrated sacrificial feasting to the honour of.' See Exod. xxxii. 6.

42. ἐστρεψε δὲ ὁ Θεός] The Commentators variously explain this; but the true interpretation is doubtless that of Beza, Pisc., Casaub., Grot., Hamm., Wets., Kuin., and others, *aversus est*, active for passive; or *se avertit*, act. for reflexive. Παρέδωκεν, 'gave them up, suffered them to serve,' &c. So Chrys. and Theophyl. *είασε*. Στρατιὰ τοῦ οὐρανοῦ, *עֲרֵב רַבָּא*, the planets and stars. 'Ἐν βίβλῳ τῶν προφ.', i.e. the twelve minor (or shorter) Prophets, usually, it seems, bound in one volume.

—μὴ σφάγια &c.] An interrogative sentence ushered in by μὴ (answering to the Hebr. *וְלֹא*) has generally the force of a strong negation. But as it appears from Scripture, that the Israelites did offer sacrifices to God in the desert, some other mode of explanation must be adopted. See Recens. Synop. I am still of opinion that the following, which I there propounded, is the most simple and the true one, by assigning this sense: 'Did ye indeed offer to me sacrifices for forty years in the wilderness: [yes;] and yet [καὶ καίτοι] so little real was your piety, that [in conjunction with my worship] ye raised the tabernacle of Moloch.'

It is not unrequent for a question thus put to be supposed to be answered in the affirmative. Chrys.

On the subject *which* of the Gods or Kings the Israelites worshipped under the name of Moloch (which signifies a *Sovereign Lord*) see Recens. Synop. Some suppose *Saturn*; others, the *Sun*, (the *King of heaven*) which is the more probable opinion. All the nations of antiquity applied terms indicative of *royalty* to their Gods. Thus, besides Moloch, *Bel* or *Baal*. Moloch was an image of immense size and hollow, brass gilt; (like several of the *Birman* idols) with the face of a calf or bull, and the hands outstretched, very much like the Mexican idols described by Humboldt. This, however, only answers to the description of the idol in *after times*. At the period in question the idol was,

A. D. 31. **βετε τὴν σκηνὴν τοῦ Μολόχ, καὶ τὸ ἄστρον τοῦ Θεοῦ ὑμῶν Ῥεμφάν, τοὺς τύπους οὓς ἐποίησατε προσκυνεῖν αὐτοῖς· καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος.** ^c Ἡ σκηνὴ τοῦ μαρτυρίου ἦν ἐν τοῖς πατράσιν ⁴¹ ἡμῶν ἐν τῇ ἐρήμῃ, καθὼς διετάξατο ὁ λαλῶν τῷ Μωσῇ, ^d ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἐώρακει· ^e ἦν καὶ εἰση- ⁴² γαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ, ἐν τῇ κατασχέσει τῶν ἐθνῶν, ὃν ἐξωσεν ὁ Θεὸς ἀπὸ προσώπου τῶν πατέρων ἡμῶν ἕως τῶν ἡμερῶν Δαβίδ· ^f ὃς εὗρε χάριν ⁴³ ἐνώπιον τοῦ Θεοῦ, καὶ ᾐτήσατο εὐρεῖν σκῆνωμα τῷ Θεῷ Ἰακώβ. ^g Σολομὼν δὲ ᾠκοδόμησεν αὐτῷ οἶκον. Ἄλλ' οὐχ ἄ

no doubt, of small size, to admit of being easily hidden from the view of Moses and Aaron; and the *σκηνή* will thus denote a sort of *case* to inclose and convey it in, formed (it may be supposed) in imitation of a real *tabernacle*, and very much like those gilt shrines, or small models of the temple of Diana at Ephesus mentioned at Acts xix. 24, where see Note. ^a *Ἀνελάβετε* refers to the bearing it on the shoulders, as in religious processions, or when raised and placed aloft at the celebration of religious worship.

43. *τὸ ἄστρον τοῦ Θεοῦ ὑμῶν*] i. e. the image of him whom ye account as a God and worship under the image of a star.

— *Ῥεμφάν*] Much difference of opinion here exists among Commentators. Mr. Townsend has diligently detailed the various hypotheses formed by the learned to reconcile the apparent discrepancy between the Hebrew, the LXX., and St. Luke. As to the two last, it is plain that the same name is meant by both. The chief diversity is in the *μ*, which should seem not to have place. The *Ῥεφάν* of many MSS. of the N. T. or the *Ῥαιφάν* of the LXX. seems to be the true spelling. Unless it be thought that the *μ* stands for another *φ*, of which there is some vestige in the MSS. Be that as it may, all the most learned inquirers are agreed that by *Ῥεφάν* or *Ῥαιφάν* was meant *Saturn*, of whom it was *one* of the names. And they are almost alike agreed in considering the *Chim* of the Hebrew as only *another* name of the same idol-deity. Moloch is also, with probability, supposed to be *another* of the same personage, the compound idol (says Mr. Townsend) originally designed to represent the great Father, or *Noah*, who was afterwards made the emblem of the *Sun*, the God of Zabaiism. What is meant by the *star* is best explained by Faber ap. Townsend.

43. *καὶ*] ‘and so,’ i. e. because of your idolatry and sinfulness, and that of your forefathers. *Μετοικιῶ*. The word generally imports no more than to emigrate; but must here be understood of compulsory removal. *Ἐπέκεινα* is a compound expression, by an ellipse of *μέρη*, put for a preposition. In the Classical writers it is usually preceded by the *Article* in any case, which, however, is sometimes omitted, especially in the later writers. For *Babylon* we have in the Hebrew and LXX. *Damascus*, the best solution of which difficulty is given by Pearce ap. Rec. Synop.

44. Having dwelt on the ingratitude, impiety,

and idolatry of the Israelites, Stephen adverts to the place of true Divine worship, the *τὴν σκηνὴν τοῦ μαρτυρίου*, by which the LXX. expressed the tabernacle destined to religious assemblies, from which God issued his oracles.

— *καθὼς διετάξατο* &c.] The construction is elliptical, and the sense, when complete, is this: ‘[so built] as He who had conversed with Moses (i. e. Jehovah) had commanded him to build it after the model shown to him.’ See Exod. 25, compared with Hebr. viii. 5.

45. *διαδεξάμενοι*] scil. *σκῆνην*, ‘having received it as handed down from their ancestors.’ *Μετὰ Ἰησοῦ*, ‘with Joshua.’ The words are to be construed immediately after *οἱ πατέρες*. *Ἐν τῇ κατασχέσει*. The best Interpreters are agreed that *ἐν κατασχέσει* is for *εἰς κατασχέσιν*, as Num. xxxii. 5. *δοθήτω ἡμῖν ἡ γῆ ἐν κατασχέσει*, and Deut. xxxii. 51., ‘into a land possessed by Gentiles.’ So supra v. 5. *δοῦναι εἰς κατασχέσιν αὐτὴν (τὴν γῆν)*. And so the LXX. render for *πικρ*. Some, however, take *ἐν τῇ κατασχέσει τῶν ἐθνῶν* for *ἐν τῷ κατασχέσει τὰ ἔθνη*. But this requires a harsh ellipse after *εἰσάγαγον*. I have, with Owen, Gratz, and Kuin., removed the comma after *ἡμῶν*, because *ἕως τῶν ἡμ.* Δ. cannot without great harshness be referred to *εἰσάγαγον*; whereas, when referred to *ἐξώσεν* &c., the construction is natural, and the sense yielded excellent; for, as Pearce observes, those nations were not completely driven out till the days of David. Newc. well represents the sense of *ἐξώσεν* by ‘continued to drive out.’ *Ἀπὸ τοῦ προσώπου* is a Hebraism corresponding to *פָּנֵי* in the Hebrew Bible, and found in an ancient Punic inscription mentioned by Procopius.

46. *εὗρε*] ‘obtained.’ The phraseology is Hebraic. *Ἀιτήσατο*, ‘asked for himself.’ *Εὐρεῖν* Newc. renders *provide*. De Dieu and Kuin. meet the difficulty by a device of construction which is very harsh, and, indeed, unnecessary; for it may be effectually removed by a reference to Ps. cxxxii. 5, on which the expression here is founded, and where *בְּנוֹתַי מִיְּמִנִי* may be rendered by supplying what is necessary to the sense from the preceding member, of which this is an exegetical parallelism, ‘Until I have found out a [place for, i. e. wherein I may build a] habitation’ &c. For all the former member as far as *ἕως* is to be repeated in the latter clause.

- 48 ὁ ὕψιστος ἐν χειροποιήτοις [ναοῖς] κατοικεῖ, καθὼς ὁ προ-^{A. D. 31.}
 49 φήτης λέγει· Ὁ οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑπό-^{Ess. 66. 1.}
 διον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετε μοι,
 λέγει κύριος; ἢ τίς τόπος τῆς καταπαύσεώς μου;
 50 οὐχὶ ἡ χεὶρ μου ἐποίησε ταῦτα πάντα;
 51 ^kΣκληροτράχηλοι καὶ ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς^{k Jer. 6. 10.}
 ὠσίν! ὑμεῖς αἰεὶ τῷ Πνεύματι τῷ ἁγίῳ ἀντιπίπτετε^{et h. 25, 26.} ὡς οἱ^{Ezech. 44.}
 52 πατέρες ὑμῶν καὶ ὑμεῖς. τίνα τῶν προφητῶν οὐκ ἐδίωξαν
 οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγεῖλانتας
 περὶ τῆς ἐλεύσεως τοῦ δικαίου, οὗ νῦν ὑμεῖς πρόδοται καὶ

48. ναοῖς] This is omitted in 7 MSS. and several Versions, and is cancelled by Griesb.; but, without sufficient reason, it being defended by Acts xvii. 24. Mark xiv. 58. Hebr. ix. 11 & 24.; though, I grant, it might be introduced from the first of those passages. Nor is it very probable that the words should have been omitted from the *homoteleuton*. Internal evidence is against it, but the external evidence for it is very strong; and as the ellipse is too harsh for the popular style, it should be retained, though in brackets. Κατοικεῖ suggests the adjunct notion of 'is not to be contained by.' See (Ecumen.

49, 50. The variations here from the LXX. are in a manner none, if λέγει Κύριος be taken as interposed from what comes after. In the concluding words, indeed, for οὐχὶ—πάντα, we have there πάντα γὰρ ἐποίησεν ἡ χεὶρ μου, which is countenanced by the Hebrew, where, if the present copies be correct, the sentence is expressed not interrogatively, but declaratively. I suspect, however, that the text is slightly corrupt, and needs the emendation which it may receive from the N. T. The corruption, if I mistake not, rests on ἔκτισας, which contains something not much to the purpose; for to take the τ in the sense *for*, is somewhat strained. Some MSS. omit the τ; but that is only cutting the knot. I cannot but suspect that the Prophet wrote *κτῆ nonne?* which occurs in Gen. iv. 7. and elsewhere. How easily τ and π and ρω and κτῆ might be confounded it is scarcely necessary to say.

I cannot but observe that in the words immediately following, our common version 'and all these things have been' cannot be justified, as containing no suitable sense, nor such as the Hebrew words compel us to adopt. Still less can I approve Bp. Lowth's version, 'and all these things are mine.' He is pleased, indeed, to suppose τ (which he thinks absolutely necessary to the sense) lost out of the text, and to be supplied from the LXX. and Syr. This, however, is rash. The Syriac generally follows closely the LXX. and the Sept. Version is not by any means formed with such accuracy as to enable us to be sure what was in the Hebrew when it was made. Not to say that τ would not be good Hebrew. I suspect the ἐμα of the Sept. to have been introduced from a guess of the sense by the aid of the context. So far from the addition being indispensable, I see nothing wanting, if the passage be (as it ought to be) thus translated: 'All these things did not my hand create? and they all of them were,' i. e. brought

into being.' So Revel. iv. 11. (which seems to have been in the mind of St. John) ὅτι σου ἐκτίσας τὰ πάντα, καὶ διὰ τὸ θέλημα σου ἦσαν καὶ ἐκτίσθησαν.

51. There is here an abruptness of transition, which has led some Commentators to maintain that something was now said which has not been recorded by St. Luke. This, however, proceeds upon a most objectionable principle. The best Interpreters are agreed that this change of style and manner, and the transition from calm narration to sharp rebuke, was occasioned by some interruption on the part of the auditors. Yet that might not be, as they imagine, by open tumult and clamours for the death of the prisoner, but rather (as Doddr. and Kuin. suppose) by low but deep murmurings, or hisses, and threatening gestures; which will account for and justify (if what is spoken under the influence of the Holy Spirit can need justification) the severity of this concluding portion of the speech.

— σκληροτράχηλοι] In most languages obstinacy and perversity are expressed by terms derived from the notion of stiffness, or hardness. See Recens. Synop. Ἀπερίτμητοι τῇ καρδίᾳ. The τῇ καρδίᾳ is added to show that the word is to be taken figuratively. For as circumcision was a symbol of moral purity, so περιτομή is, in the Old and New Testament, often applied to the mind and heart. See Jer. iv. 4. Thus by ἀπερίτ. τῇ καρδίᾳ are meant those whose vices are yet uncorrected. See Levit. xxvi. 41. Ezek. xlv. 7 & 9.; and by ἀπερίτμ. τοῖς ὠσίν those who turn a deaf ear to all calls to moral purity, "whose ear (in the words of Jerem. vi. 10.) is uncircumcised, and they cannot hearken."

— αἰεὶ ἀντιπίπτετε] 'ye perpetually resist and oppose the Holy Spirit,' i. e. the testimony of those who speak by the Holy Spirit, which is regarded as tantamount to resisting the Holy Spirit himself. See Matth. x. 40. and the parallel passages. Their forefathers had alike rejected the prophets sent from God, and inspired by the Holy Spirit. Ἀντιπίπτειν is properly used of one body falling foul of another, and figuratively signifies to resist. At καὶ there is an ellipse of οὐτω.

52. τοῦ δικαίου] 'the Messiah;' the term being (as Middl. observes) evidently used κατ' ἐξοχὴν to denote Christ. See iii. 14 & 22. and Note on Lu. xxiii. 47. In proof of the fact, that the name was used by the Jews to denote the expected Messiah, Bp. Middl. has adduced the strongest evidence in a long extract from § 65. of the Dissert. Gener. subjoined to Kennicott's

A. D. 31. φονεῖς γεγέννησθε· οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς 53
 1 Exod. 19. ἀγγέλων, καὶ οὐκ ἐφυλάξατε.....

Ἀκούοντες δὲ ταῦτα διεκρίνοντο ταῖς καρδίαις αὐτῶν, καὶ 54
 ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτόν. Ὑπαρχων δὲ πλήρης 55
 πνεύματος ἁγίου, ἀτενίσας εἰς τὸν οὐρανὸν, εἶδε δόξαν Θεοῦ,
 καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ Θεοῦ, καὶ εἶπεν· Ἰδοὺ, 56
 θεωρῶ τοὺς οὐρανοὺς ἀνεφγμένους, καὶ τὸν υἱὸν τοῦ ἀνθρώ-
 που ἐκ δεξιῶν ἐστῶτα τοῦ Θεοῦ. κρᾶζαντες δὲ φωνῇ με- 57
 γάλῃ, συνέσχον τὰ ὦτα αὐτῶν, καὶ ὤρμησαν ὁμοθυμαδὸν ἐπ'
 αὐτόν. 58 καὶ ἐκβαλόντες ἔξω τῆς πόλεως, ἐλιθοβολοῦν. καὶ 58

Hebrew Bible, to which he has added some valuable additional proofs and illustrations. Προδύται καὶ φονεῖς γεγέν. The former by delivering him into the hands of Pilate, the latter by requiring him to be put to death on false charges.

53. εἰς διαταγὰς ἀγγέλων] Many eminent Commentators take this to mean 'hosts of angels being present at the promulgation,' i. e. of the Law, or 'in the presence of hosts of angels.' And they adduce sufficient to countenance, but not establish this interpretation, which is liable to various objections, especially that there is no proof of διαταγαί ever meaning troops or squadrons. The preference, therefore, seems due to the interpretation of Beza, Hamm., Schoettg., Pearce, Kraus, Heinr., Koppe, Kuin., and others, who assign this as the sense of the clause: 'Ye who have received the law by the promulgation of angels [as ministering instruments]. Διαταγή is thus used by a metonymy of cause for effect, and εἰς is for ἐν, i. e. διὰ, of which use see examples in Schleus. and Wahl. It is, then, the same as if it were written ἐλάβετε τὸν νόμον διαταγέντα δι' ἀγγέλων. The plural is put for the singular by accommodation to the plural ἀγγέλων, which is said by the Commentators to be used agreeably to the Jewish opinion, that the Law was promulgated by angels, as secondary authors. See Joseph. Ant. xv. 5, 3, and the citations of Wets. and Schoettg. from the Rabbinical writers. This also is confirmed by Gal. iii. 19, where the Law is said to have been διαταγὰς δι' ἀγγέλων, and Heb. ii. 1. λαλήθει δι' ἀγγέλων.

At ἐφυλάξατε the discourse seems to have been quite broken off, otherwise there would have been adduced the inference "So then it is you and not I who are destroying the temple and changing the law."

55. πνεύματος ἁγίου] This must denote the influence of the Holy Spirit animating and supporting him under the trial he had to encounter.

— εἶδε δόξαν Θεοῦ] Grot., Wolf, and others understand by this δόξα a cloud emitting lighting, as a symbol of the Divine presence; and they think that the heaven was made so transparent, or the visual faculties of Stephen so miraculously strengthened, that the throne of Christ's glory became visible. This view, however, is, I apprehend, liable to insuperable objections, which are stated in Recens. Synop. Mr. Townsend has indeed, advocated this hypothesis; which he supports with his usual ability,

but less than his usual success. I can, however, by no means approve of the view taken by many recent Interpreters, who regard the words as more than a strongly figurative mode of expression, importing full persuasion of what he did not see, as if he actually saw it. The words will not, without violence, admit of this construction; and what follows, 'Ἰδοὺ θεωρῶ quite forbid it, being a positive assertion of something really seen. We may understand it of the Scheckinah, or symbol of the Divine presence; but I would rather, with some ancient and modern Commentators, suppose a visionary representation, God miraculously operating on Stephen's imagination, as on Ezekiel's, when he sat in his house at Babylon among the Elders of Judah, and saw Jerusalem, and seemed to himself transported thither. See Ezek. viii. 1-4.

The best Commentators are agreed that Jesse was represented as sitting at the right hand of God, to suggest to Stephen the present help and support he might expect from the Divine power.

57. συνέσχον τὰ ὦτα] Συνέσχειν τὰ ὦτα signifies properly, not to stop the ears, (Lat. *occludere aures*), but to close up the ears by drawing them together, called in the Classical writers ἐπιλαβεῖν, καταλαβεῖν, or ἐπιέχειν τὰ ὦτα. This they did, not so much to avoid hearing the fancied blasphemy, as it was a symbolical action expressive of detestation and abhorrence; as is plain from the passages of the Classical and Rabbinical writers adduced (from Pric. and Wets.) in Recens. Synop. So Plutarch p. 1095. τὰ ὦτα καταλήψῃ ταῖς χερσὶ, δυσχεραίνων καὶ βέλυντόμενος. That κρᾶζαντες must be considered in the same light, and not viewed as merely meant to drown the voice of Stephen, is plain from a passage of Irenæus cited by Wets. and perhaps imitated from the present: εἰ τι τοιοῦτον ἀκήκουεν ἐκεῖνος ὁ μακάριος καὶ ἀποστολικὸς πρεσβύτερος, ἀνακράξαι καὶ ἐμφράξαι τὰ ὦτα αὐτοῦ.

58. ἐκβαλόντες] 'having hurried him out of the city.' (Compare a kindred passage at Lu. iv. 29.)

— ἐλιθοβολοῦν] Because we have a little further on καὶ ἐλιθοβολοῦν τὸν Στ., Markl. complains of an unnecessary repetition of the same thing. The difficulty (at which even Valckn. stumbled) may be removed by either, with Heinr., considering the first ἐλιθοβ. as denoting preparation for action, q. d. they set about stoning him; or, with Klotz, Pearce, Rosenm., and Kuin., taking the thing as ex-

οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας ^{A. D. 31.}
 59 νεανίου καλουμένου Σαῦλου, ² καὶ ἐλιθοβόλουν τὸν Στέφανον, ² καὶ ^{Mat. 23.}
 ἐπικαλούμενον καὶ λέγοντα· Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμα ¹ ^{Luc. 6. 28.}
 60 μου! θεὸς δὲ τὰ γόνατα, ἔκραξε φωνῇ μεγάλῃ· Κύριε,
 μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην! καὶ τοῦτο εἰπὼν
 1 ἐκοιμήθη. VIII. ² Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναίρεσει ^{20.}
 αὐτοῦ. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας
 ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις· πάντες τε διε-
 σπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας,
 2 πλὴν τῶν ἀποστόλων. (συνεκόμισαν δὲ τὸν Στέφανον ἄν-

pressed more *Historicorum* [or rather, I would say, *populariter*] and then (after an insertion respecting the keeping of the clothes by Saul) particularly; narrating by whom he was stoned, and describing some circumstances which attended the stoning.

— ἀπέθεντο.] A necessary preparation as the stones destined for such an office were exceedingly large. This laying aside garments in order to be lighter for any office was usual with the long vested inhabitants of Greece as well as of the East, and is alluded to by Aristoph. *Vesp.* 408. Ἄλλα βαιμάτια βαλόντες, βεῖτε, καὶ βοᾶτε καὶ ἀγγέλλετε.

Though the whole proceeding was illegal and tumultuous, yet (as Beza and Grot. observe) they conformed to the letter of the law, which directed that in cases of stoning the witnesses should cast the first stone, doubtless to denote their responsibility for what was done.

— νεανίου.] This term is used of men even in the flower of their age, and sometimes of those who have attained its maturity. Kuin. observes (from Phavorinus) that it described any age from 23 to 40.

59. ἐπικαλούμενον &c.] Bentley and Valckn. propose to add Θεόν. The ΘΝ, they think, might easily have been absorbed by the preceding ΟΝ. But that it should have happened in every known MS. is very improbable, not to say that the Article is wanted. If, indeed, we were compelled to suppose invocation to God, I see not how any thing short of the express insertion of the word could be tolerated. That, however, is not the case; and why the Commentators should have been so anxious to make Stephen offer up invocation to God, I know not; since, as Markl. truly observes, "it were contrary to Stephen's intention, which was to die a martyr to the Divinity of Jesus Christ. So that it is only Him he invokes." There is no reason why Κύριον Ἰησοῦν should not be supplied from the following words of the invocation Κύριε Ἰησοῦ. Subauditions from the context are even in the Classics sometimes taken from the words which follow. Or ἐπικαλούμενον may be taken in an absolute sense, (an idiom frequent in the best writers) and thus ἐπικ. and λέγ. may be rendered 'making invocation to the following effect.' It is quite plain that Jesus is the object of the invocation; which Kuin. fully admits, confirming this view from Rev. xxii. 20, where in the words ἔρχου, Κύριε Ἰησοῦ, it is certain that Jesus is addressed in prayer, as he is here, in terms which necessarily imply Divine power

and nothing short of Deity, even in language borrowed from his own holy example. See Lu. xiii. 34. How ill the Socinians digest this may be imagined; but one would scarcely suppose that even they could resort to the desperate expedient of supplying τὸν δῆλον *ad libitum*. That, however, shows their conviction that τὸν Θεόν cannot be supplied.

The best Commentators are agreed that δέξαι τὸ πνεῦμά μου must mean 'receive my soul to the mansions of the blessed.' See Lu. xvi. 9. and Joh. xiv. 9. and Notes, and consult Schoettg. ap. Recens. Synop.

60. μὴ στήσῃς α. τὴν ἁμ. τ.] Ἰστημι, as ἔρῃ, signifies, by an ellipse of ἐν ζυγῷ or σταθμῷ, (sometimes supplied) to weigh, and also (as the custom of remote antiquity was to weigh out, not number, money) to pay. And as God was by the Hebrews represented as weighing the actions of men, by placing the good and the evil ones in a pair of scales respectively, (see Dan. v. 27. Ps. xc. 8.) so Elsn. and Kuin. take the phrase to mean, 'Do not examine their sin in the balance, and consequently visit it with punishment. But we may more simply consider the sense as 'Do not put to the balance this their sin,' i. e. do not put it into the scale which contains their sins, do not impute it to them, lay it not to their charge.

— ἐκοιμήθη.] This is both an euphemism, and meant to suggest the composure with which this Protomartyr met so violent a death.

VIII. 1. Σαῦλος—αὐτοῦ.] These words are closely connected with the preceding, from which they ought not to have been disjoined by the division of Chapters. Συνεὺδ. signifies to approve of any thing with another. Tittm. de Syn. 191. shows that it is not so strong a term as συνήδεσθαι (which occurs in Rom. vii. 22. συν. τῷ νόμῳ) though the Commentators in general seem to suppose so.

— πάντες.] This must be received with some limitation for a very considerable number; for there is little doubt but that many of the lower rank were suffered to remain in Jerusalem.

— πλὴν τῶν ἀποστόλων.] They remained in order to support the courage of those who staid, and the faith of those who had fled, being protected by the providence of God in order to build the Church at Jerusalem, to promote its unity, and to govern it by their wisdom. The secondary causes of their escape during the persecution are (as Mr. Townsend observes) unknown.

2. συνεκόμισαν] Συγκ. signifies properly to bring together; but is specially used as a funeral

A. D. 31. ὄρες εὐλαβεῖς, καὶ ἐποίησαντο κοπετὸν μέγαν ἐπ' αὐτῷ.)
 1 Infr. 22. 2. 36. 10, 11. Σαῦλος δὲ ἐλυμαίνεται τὴν ἐκκλησίαν κατὰ τοὺς οἴκους 3
 εἰσπορευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς
 φυλακὴν. οἱ μὲν οὖν διασπαρέντες διήλθον, εὐαγγελι- 4
 ζόμενοι τὸν λόγον.

ΦΙΛΙΠΠΟΣ δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρείας, 5
 ἐκήρυσσεν αὐτοῖς τὸν Χριστόν. προσεῖχόν τε οἱ ὄχλοι 6
 τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδόν, ἐν τῇ
 ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει. πολλῶν 7
 γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα, βοῶντα μεγάλῃ
 φωνῇ, ἐξήρχετο· πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ
 ἐθεραπεύθησαν. καὶ ἐγένετο χαρὰ μεγάλη ἐν τῇ πόλει 8
 ἐκείνῃ. Ἀνὴρ δὲ τις ὀνόματι Σίμων προυπῆρχεν ἐν τῇ 9

term, like the Latin *componere*, and sometimes denotes not only the laying out of the body, but other preparations for its interment. This sense is rare in the Classical writers; but it occurs in Soph. Aj. 1068.

2. εὐλαβεῖς.] It is not quite agreed among Commentators whether these persons were Christians, or not. Most think they were religious Jews, or Hellenist proselytes, and perhaps secret friends to Christianity. But as in Lu. ii. 45. we have *ἀνὴρ δίκαιος καὶ εὐλαβής*, there is no reason why those who celebrated the funeral rites, should not have been religious men, both Christians and well disposed Jews. To suppose, with Pric. and Doddr., that they were Christians only, involves an unnecessary improbability.

— ἐποίησαντο κοπ. &c.] These words (formed perhaps on Gen. i. 10.) show, by example, the great honours shown him. On the point of Antiquities see Recens. Synop. and my Note on Thucyd. ii. 34. No. 12. Transl.

3. ἐλυμαίνεται τὴν ἐκκλ.] *Λυμαίνεισθαι* signifies properly to ravage and destroy, as a wild beast; but is often used of *men*, and signifies to waste or spoil, as said of *things*, or to destroy and persecute, as said of *persons*. Thus the sense here is equivalent to that in Gal. i. 13. where Paul says of himself *ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἐπόρθουν αὐτήν*.

— κατὰ τοὺς οἴκους εἰσπ.] The sense is, 'entering into houses,' 'going from house to house.' See v. 42 & xx. 20. In the words following the sense is imperfectly developed, to complete which and rectify the construction an *οὐδ* is required after *γυναῖκας*, the comma being cancelled after *εἰσπορευόμενος*. Σύρων, hawling, apprehending; a use of the word of which the Commentators adduce many examples.

4. διήλθον] The Commentators suppose an ellipse of *τὴν χώραν* or *τὰς χώρας*. This, however, is too arbitrary, and it is better to repeat *κατὰ τὰς χώρας*, or at least *τὰς χώρας* from the preceding. At *τὸν λόγον* sub. *τοῦ Θεοῦ* or *Κυρίου*.

5. εἰς πόλιν τῆς Σαμ.] The Commentators are not agreed whether by *Σαμ.* is meant the country, or its metropolis of the same name. The latter is the opinion of almost all the best Com-

mentators; and with reason; since the former interpretation seems excluded by v. 14; for we say that the country had received the Gospel, when it had been only preached at *one* city, would seem absurd. The Article *τὴν* is not necessary, (See Middlet.) since in such a case it is usually omitted, being implied. That some of the most ancient MSS. have the Article will at least show the antiquity of this interpretation; and although the name of the city had been recently altered to *Sebaste* in honour of Augustus, still retained popularly its original appellation.

— ἐκήρυσσεν—Χριστόν] This does not necessarily mean more than the *preaching* the Gospel, and offering admonition or exhortation privately. See Hamm. on the distinction between *κηρύσσειν* and *εὐαγγελίζεσθαι*. Their authority to do this may very well be rested in their having (as they seem to have had) the extraordinary and miraculous gifts of the Holy Spirit. Though indeed this question, so warmly debated by Whitby, as to their Clerical warrant, is frivolous; since the distinction between the Clergy and Laity was, no doubt, not yet made, because it was not yet become necessary.

6. προσεῖχόν] The best Commentators are in general agreed that this is for *ἐπίστανον*, 'had faith in the Gospel.' Comp. v. 14. Examples from Joseph., Philo, and the LXX. are adduced by the Commentators. The sense of *ὁμοθυμαδόν* (which must be construed with *προσεῖχον*) need not be pressed on. *Ἐν τῇ ἀκ. αὐτοῖν*, literally, 'on their hearing' &c.

7. πολλῶν—ἐξήρχετο] The construction (somewhat obscure by transposition, of which see examples in Glass Phil. Sacr. p. 664.) is thus laid down by Kuin.: *πνεύματα γὰρ ἀκάθαρτα (ἐκ) πολλῶν τῶν ἐχόντων (αὐτὰ), βοῶντα μεγάλῃ φωνῇ, ἐξήρχετο*. Here again we may observe that *dæmoniacks* and those merely troubled with bodily disorders are carefully distinguished. *Ἐξήρχετο* is an example of the use of the neuter for the passive, the sense being 'were expelled.'

9. Σίμων] Commentators are generally agreed that this is Simon the Cypriot mentioned by Joseph. Ant. xx. 5, 2. as a pretender to magic. *Προυπῆρχεν*. This is by some Commentators taken by itself, in the sense, 'had been staying;' but by others is joined with *μαγεύων*; and

πόλει μαγεύων καὶ ἐξιστῶν τὸ ἔθνος τῆς Σαμαρείας, λέγων A. D. 31.
 10 εἶναι τινα ἐαυτὸν μέγαν ᾧ προσεῖχον πάντες ἀπὸ
 μικροῦ ἕως μεγάλου, λέγοντες· Οὗτός ἐστιν ἡ δύναμις
 11 τοῦ Θεοῦ ἡ μεγάλη. προσεῖχον δὲ αὐτῷ, διὰ τὸ ἰκανῶ
 12 χρόνῳ ταῖς μαγείαις ἐξεστακέναι αὐτούς. Ὅτε δὲ ἐπί-
 στευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ τὰ περὶ τῆς βασι-
 λείας τοῦ Θεοῦ καὶ τοῦ ὀνόματος τοῦ Ἰησοῦ Χριστοῦ,
 13 ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. ὁ δὲ Σίμων καὶ
 αὐτὸς ἐπίστευσε, καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ
 Φιλίππῳ θεωρῶν τε σημεῖα καὶ δυνάμεις μεγάλας γι-
 14 νομένας ἐξίστατο. Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις
 ἀπόστολοι, ὅτι δέδεκται ἡ Σαμάρεια τὸν λόγον τοῦ Θεοῦ,
 15 ἀπέστειλαν πρὸς αὐτούς τὸν Πέτρον καὶ Ἰωάννην. οἵτινες
 καταβάντες προσηύξαντο περὶ αὐτῶν, ὅπως λάβωσι πνεῦμα
 16 ἅγιον. (οὐπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκός,
 μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου
 17 Ἰησοῦ.) τότε ἐπέθιθον τὰς χεῖρας ἐπ' αὐτούς, καὶ
 18 ἐλάβανον πνεῦμα ἅγιον. Θεασάμενος δὲ ὁ Σίμων, ὅτι
 διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων, δίδεται τὸ
 19 πνεῦμα τὸ ἅγιον, προσήνεγκεν αὐτοῖς χρήματα, λέγων·
 Δότε καὶ μοι τὴν ἐξουσίαν ταύτην, ἵνα ᾧ ἐὰν ἐπιθῶ τὰς
 20 χεῖρας, λαμβάνῃ πνεῦμα ἅγιον. Πέτρος δὲ εἶπε πρὸς
 αὐτόν· Τὸ ἀργύριόν σου σὺν σοὶ εἴη εἰς ἀπόλειαν, ὅτι

rightly, as appears from Lu. xxiii. 12. *προῦ-
 πῆρχον ἐν ἑσθρα* οὕτως. where see Note. The
 sense is, 'had been pursuing magic.' *Μαγεύω*
 is a rare word, yet examples are adduced from
 Hippocr. and Plutarch. On the *μάγοι* in the
 original sense see Note on Matt. ii. 1. "This
 appellation was, however, (observes Kuin.) then
 given even to strolling mountebanks, pretenders
 to a knowledge of medicine, natural philosophy,
 and *astrology*, which included fortune-telling by
 the stars, all of them being accompanied with the
 mummery of pretended incantations, besides other
 purposes, for evoking departed spirits and ex-
 pelling *dæmons*." The best Commentators, how-
 ever, are of opinion that this Simon was a person
 of very superior order to the common run of
 such persons, being endued with much know-
 ledge of natural philosophy; though he abused
 it to the purpose of working on the minds of the
 vulgar by pretended prodigies, throwing them
 into amazement, no doubt, by the exhibition of
 certain phenomena known only to himself.
 Whether he actually used sorcery, or produced
 extraordinary effects by Satanic influence, as
 Mr. Scott thinks, may be doubted.

— *λέγων—μέγαν*] See Note on v. 36. *Τίνα*,
 some person. The Ecclesiastical historians tell us
 that he pretended to be God the Father, some say
 the Messiah, or the Paraclete. There is much un-
 certainty. He was no doubt willing to pass for
 whatever the multitude should please to account
 him. And they probably regarded him as the pro-

mised Messiah. See Calmet in v. and Mr.
 Townsend.

10. *πάντες—μεγάλου*] The sense is, 'all of
 every age and station.' *Ἐστιν ἡ δύν.* &c. This
 may, with Kuin., be explained by hypallage, in
 the sense, 'The power of God energizes in him,'
 'He is a personification of the Almighty.' See
 Rom. i. 16. 1 Cor. ii. 4.

13. *ἦν προσκαρτερῶν τ. Φ.*] 'used to attend
 on Philip,' viz. as a disciple. See x. 7. Most of
 the Commentators regard his embracing Chris-
 tianity as a mere pretence; and certain it is that
 he could not have regarded Jesus as the *Messiah*,
 and was guided chiefly by secular views. Mr.
 Scott judges more charitably and perhaps more
 justly.

14. *ἀπέστειλαν πρὸς αὐτοὺς Π. καὶ Ἰ.*] It is
 plain from what follows that their primary pur-
 pose was to lay hands with prayer on the new
 converts, and thereby impart to them the gifts of
 the Holy Spirit. "The Apostles (says Kuin.)
 seem to have laid down a rule, that, after being
 baptized and catechised, the proselytes should
 have the imposition of hands, accompanied with
 prayer, in order to their receiving gifts of the
 Holy Spirit.

16. *ἐπιπεπτωκός*] This word is used of what
 falls with abundance, as x. 44. xi. 15. The ex-
 pression is formed on Ezek. xi. 5. *ἐπέπεσον ἐπ'*
ἐμέ πνεῦμα Κυρίου.

20. *τὸ ἀργύριον—εἰς ἀπ.*] On the exact force
 of this expression the Commentators are not

Α. Δ. Ξ. τὴν δωρεὰν τοῦ Θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι. οὐκ ἔστί σοι μερὶς οὐδὲ κλῆρος ἐν τῇ λόγῳ τούτῳ· ἡ 21 γὰρ καρδιά σου οὐκ ἔστιν ευθαῖα ἐνώπιον τοῦ Θεοῦ. με- 22 τανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δεήθητι τοῦ Θεοῦ, εἰ ἄρα ἀφεθήσεται σοι ἡ ἐπίνοια τῆς καρδίας σου. εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ 23 σε ὄντα. ἀποκριθεὶς δὲ ὁ Σίμων εἶπε· Δεήθητε ὑμεῖς 24 ὑπὲρ ἐμοῦ πρὸς τὸν κύριον, ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμέ ὡς εἰρήκατε.

agreed. The most learned Interpreters regard it as a form of imprecation, and they compare the Greek forms ἀπόλοιο, βάλλ' ἐς κόρακας, ἐς δλεθρον &c., and the Latin *peres, ahi in malam rem*. And such forms are found in our own and other languages. See Johnson's London, i. 116. This interpretation, however, cannot be admitted, because in the above phrases there is a plain imprecation, either expressed, as in ἀπόλοιο, or implied by the ellipsis of a verb of going in the Imperative; whereas here there is nothing like an imprecation; for τὸ ἀργυρίων—σοι εἴη only signifies 'may your money rest with yourself!' which (as the Optative sometimes has the force of an Imperative) means 'keep your money to yourself,' as in a kindred passage of Joseph. p. 461. 45. Δανιήλος δὲ τὰς μὲν δωρεὰς ἤλιου ἔχειν, τὸ σοφὸν γὰρ καὶ τὸ θεῖον ἀδωροδόκῳ κτῶν εἶναι; where I conjecture αὐτῶ. Neither do the words εἰς ἀπώλειαν contain any imprecation, but only a warning of the consequences resulting from, by stating the tendency of, money so employed, unless averted by repentance and reformation. Of this sense of εἰς (*unto*) there are examples at Rom. v. 16. in εἰς κατάκριμα and εἰς δικαίωσιν, and vi. 16. ἀμαρτίας (τῆς φερούσης) εἰς θάνατον, 'which tends to or results in death.' Prediction (which some recent Commentators, after Markl., suppose) can as little be proved to be inherent in the words as imprecation.

21. οὐκ ἔστι—τούτῳ] Οὐδὲ κλῆρος is another mode of expressing the same thought, and seems to have been a common idiom, since it occurs in Deut. x. 9. & ii. 12. 2 Sam. xx. 1. Job. xxii. 26. Τῷ λόγῳ τούτῳ, this matter; for λόγος and ῥῆμα, after the example of the Hebr. דבר, often signify a thing.

—ἡ γὰρ καρδιά—Θεοῦ] Formed on 2 Kings x. 16, denoting that his profession of Christianity was insincere and hypocritical, or corrupted by pursuing bye-ends.

22. εἰ ἄρα ἀφεθήσεται &c.] *Ei ἄρα* is by many learned Commentators taken in the sense *ut, as εἰπὼς* in Phil. iii. 11, and sometimes in the Classical writers. And so the Heb. *יִכַּח si forte* is rendered *iva* by the LXX. in Exod. xxxii. 30. But to so rare a signification we need not resort, especially as it weakens the sense. The words may be taken according to their ordinary use. In order, however, to fully understand the sense, it is to be observed that *ei ἄρα* when occurring any where except at the beginning of a sentence, is elliptical, and some participle, usually *παιρώμενος*, or such like, is to be understood. So Mark xi. 13. *ei ἄρα εὐρήσκει τί.* Acts xvii. 27.

ei ἄρα γε ψυλαφήσειαν, & vii. 1. Sometimes, too, this is the case with the single *ei*, as Epigr. Hieraci. 640. Thus the full sense is, '[trying] whether' &c.; and the doubt implied, as Grot. and Dodd. observe, does not respect the benignity of God, but the reformation of Simon, i.e. whether his repentance of so heinous an offence would be such as to obtain the Divine pardon.

Ἐπίνοια signifies not so much *thought, & contrivance, device*. The word is usually taken in a bad sense. Perhaps the term is here slightly emphatical, suggesting how heavy a guilt would have attended the execution of such a design. The next words illustrate the nature of the doubt before expressed, and show it to have rested on the state of Simon's heart towards God.

23. εἰς γὰρ χολὴν—ὄντα] The words are commonly taken as put for *ἐν γὰρ χολῇ &c.*, according to which, Castalio elegantly renders, 'Nam te amaro felle prædium et injustitiâ constructum esse video.' The best Commentators, however, from Alberti and Wolf to Kuin., have been of opinion (comparing Deut. xxix. 18. with Hebr. xii. 15.) that *εἰς χολὴν* is for *χολῇ*, as Acts xiii. 22 & 47. vii. 21. Eph. ii. 15. And they assign the following sense. 'I see thou art a most pernicious person, like to a bitter and poisonous plant, a pest to Christian society.' So Epigr. ii. 11. *πάσα γυνὴ χόλος ἐστίν.* The σύνδεσμος they take to mean 'a mere bundle of iniquity.' But the soundness of this whole interpretation may be questioned; for in the passages adduced the *εἰς* is for *ὥστε*, and there is an ellipsis of *εἶναι*; which is not the case here. Besides, the style of unmeasured reproach involved in *σύνδεσμον*, if not in *χολὴν*, so interpreted, is not characteristic of the sacred writers, whose language, like that of our Lord, is sometimes severe, but never abusive. I must therefore acquiesce in the common interpretation, which yields a sense, though strictly just, little less severe, namely, 'that thou art immersed in wickedness of the vilest sort, and fast bound in the chains of sin and Satan.' *Eis* may be taken for *ἐν*, as often in the N. T. and the Classical writers. In which case *εἶναι* is used in the sense to *come* (as here) or *become*; and the *εἰς* signifies *at* or *to*. (Of course, *χολὴν* is, by a common Hebraism, for *χολὴν πικρὴν*.)

24. δεήθητε ὑπὲρ ἐμοῦ] Thus admitting his own unworthiness. See Joh. ix. 31. By his using the plural number we may suppose that John was present. That his repentance was not real we have every reason to believe from the circumstances of the case, as well as from his

- 25 Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον A. D. 31.
τοῦ κυρίου, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, πολλὰς τε κώμας
τῶν Σαμαρειτῶν εὐηγγελίσαντο.
- 26 Ἄγγελος δὲ κυρίου ἐλάλησε πρὸς Φίλιππον, λέγων·
Ἀνάστηθι καὶ πορεύου κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν τὴν
καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν. αὕτη ἐστὶν
- 27 ἔρημος, καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδοὺ, ἀνὴρ Αἰθίοψ,
εὐνοῦχος, δυνάστης Κανδάκης τῆς βασιλίσσης Αἰθιοπίων, ὃς
ἦν ἐπὶ πάσης τῆς γᾶς αὐτῆς· ὃς ἐληλύθει προσκυνήσων

subsequent conduct, as recorded by early Ecclesiastical tradition.

25. διαμαρτυράμενοι] Διαμαρτ. signifies to prove on good evidence, to demonstrate and teach.

26. ἄγγελος—ἐλάλησε] Many recent Commentators suppose this communication made by a dream. But there is nothing in the air of the passage to warrant this, and, as Storr observes, (Opusc. iii. 178.) it is no wonder that Philip should have been admonished sometimes (as at 29 & 39.) by the internal suggestions of the Holy Spirit, and sometimes (as here) by the personal address of an angel; since, in a similar case, after he had been once and again internally admonished by a vision (See Acts xvi. 6. seqq.) he was at length externally admonished by a messenger sent from God (v. 10.). See Hammond.

26. αὕτη ἐστὶν ἔρημος] With these words the Commentators are not a little perplexed. They are not agreed to what they are to be referred; some say to Γάζαν, others to τὴν ὁδόν. So little satisfied, however, are they with either, that Wessel., Valckn., Hein., and Kuin. suspect the words to be an interpolation from the margin: but of this there is not the slightest proof; and that is but cutting the knot, which may, I think, be very well untied. As to the two foregoing interpretations, that which refers the words to Γάζαν cannot be admitted; for, taking for granted that there were then two Gazas, New Gaza and Old Gaza, destroyed by Alexander, and here said to be ἔρημος, yet they were so near together, that it is not likely there were two roads leading from Jerusalem to each of them respectively. Besides, why a road should be carried to a place nearly uninhabited it is not easy to see. That indeed would require, says Kuin., the Article to ἔρημος. Or rather, St. Luke would have in that case written εἰς τὴν Γάζαν ἣτις ἐστὶν ἔρ. The latter interpretation is adopted by the best Commentators, ancient and modern, (supported by the Syriac Version) who suppose that there were two roads leading from Jerusalem to Gaza, one farther about and carried along the valley of the rivulet Eshcol, the other shorter, but carried across the rough tract of mount Casius, and therefore desert and unfrequented. But that there were two, rests wholly on conjecture; and thus perspicuity, and even propriety, would require ἣτις ἐστὶν ἔρημος. Yet why embarrass ourselves unnecessarily? There is no reason why we should not suppose the words to be those of St. Luke, not of the Angel, and (referring them, as we must do, to τὴν ὁδόν &c.) regard them as a remark of the Evangelist,

similar to many such in the N. T. and (as I have elsewhere shown) in the Classical writers. See Job vi. 10. and Note. St. Luke means to hint, that it might seem strange that one so desirous to evangelize as Philip should be sent upon so unfrequented a road as that from Jerusalem to Gaza. Reland, indeed, objects that there is no reason why that road should be called ἔρημος any more than any other road in Judea. But that supposes far more knowledge of the ancient state of the country than we have, or is now attainable. Reland himself could not have proved that the road was not such. If it was carried in a straight course, it might have passed most of the way over a hilly and barren tract, through no city or town of any note. And therefore the epithet ἔρημον, which (as I have proved by examples in Recens. Synop.) means uninhabited, i. e. very thinly peopled, would be suitable enough.

The ἐπὶ signifies upon, as in many other passages. See Schleus. Lex.

27. I have placed a comma after Αἰθίοψ, because ἀνὴρ Αἰθ. stands for a substantive (the ἀνὴρ being almost redundant) and thus cannot well qualify εὐνοῦχος. Εὐνοῦχος signifies properly cubicularius, chamberlain, prefect of the bed-chamber. And as such were generally castrati, so it came to mean spado, an eunuch. And such being, for their supposed fidelity, generally promoted to other confidential court offices, hence the term came to mean, in a general way, an officer of state (so here a Treasurer, as we find from what follows) whether a eunuch or not. Thus Potiphar, Gen. xxxix. 1, though called εὐνοῦχος Φαράω, yet had a wife, Δανάη. This word signifies properly one who has great power or influence. So μέγας εἶναι τι in the ancient writers, of which phrase I have adduced examples in Recens. Synop. The construction, however, here requires that it should be taken, not as an adjective, (with almost all English Translators) but as a substantive, magnas, a grandee, as Doddr. renders. Wolf. and Wets. have proved from Pliny, Dio Cass., and Strabo, that Candace was a family name common to the Queens of Ethiopia superior, or Meroe, like the Pharaohs in Egypt.

This person was, no doubt, a Jewish proselyte, as appears, not so much by his reading the Prophet Isaiah, as by his coming to Jerusalem to worship there. That eunuchs were not admitted as proselytes is no proof that he was not one, because εὐνοῦχος does not necessarily imply that he was an eunuch in the physical sense.

— ἐπὶ πάσης τ. γ.] Sub. τεταγμένους, which

Λ. D. 31. εἰς Ἱερουσαλὴμ, ἣν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἄρματος αὐτοῦ, καὶ ἀνεγίνωσκε τὸν προφήτην Ἡσαΐαν. εἶπε δὲ τὸ πνεῦμα τῷ Φιλίππῳ· Πρόσελθε καὶ κολληθήτι τῷ ἄρματι τούτῳ. προσδραμὼν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφήτην Ἡσαΐαν, καὶ εἶπεν· Ἀρά γε γινώσκεις ἃ ἀναγινώσκεις; ὁ δὲ εἶπε· Πῶς γὰρ ἂν δυναίμην, εἰ μὴ τις ὁδηγήσῃ με; παρεκάλεσέ τε τὸν
 2. Em. 53. Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ. ἣ δὲ περιοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκεν, ἦν αὕτη· Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος

is sometimes expressed. *Γάζα* is a word of Persian origin, and signifies *treasure*.

28. *ἀνεγίνωσκε*] Neatness of style and strict propriety would rather have required *ἀναγινώσκων*, or the omission of the *καὶ* preceding and the *τε* a little before. And one or other of the MSS. does indeed offer these emendations; but the change is quite unnecessary. In thus reading the Scriptures, and, as it appears from the next verse, aloud on a journey, the proselyte was (See the Rabbinical citations of Schoettg.) following the directions of the Jewish Rabbies. That the pious proselyte was reading the Prophet in order to see how far the circumstances which he had learned of the life, death, and resurrection of Jesus corresponded with the evangelical predictions, is a very probable supposition.

29. *εἶπε τὸ πνεῦμα*] Many ancient Commentators, and, of the modern ones, Bp. Pearce, take this to mean the angel mentioned at v. 26. See Heb. i. 14. This, however, involves some harshness; and it is better, with the most eminent modern Commentators, to regard the words as a popular manner of expression, only denoting that such was the suggestion of the Holy Spirit, so communicated (like the *afflatus* of the Prophets) as that the inspired person could always distinguish such Divine suggestions from those of his own mind. And thus the Holy Spirit might in a certain sense be said to speak the words to him.

— *κολληθήτι τῷ ἄρμ. τ.*] *Κολλᾶσθαι* with a passive form has (like the Hebrew conjugation *Hothpahal*, which is at once passive and reflexive) a reflective sense, and signifies to attach oneself to, join company with. So the Heb. *בָּרַב* in 2 Sam. xx. 2., 2 Kings xviii. 6., Ruth i. 14., where the LXX. use *ἀκολουθεῖν*. At Ruth ii. 8. *κολληθήτι μετὰ τῶν κορασιῶν*, the sense is, 'join company with my maidens.' The *chariot* is here (by an usual popular idiom) for the person in the chariot, as in the Classical writers *ships* are put for the sailors in them.

30. *γινώσκεις—ἀναγινώσκεις*] Most Commentators from Grot. downwards suppose a *paronomasia* like that of Julian in his laconic Epistle to Basil: 'Ἀνέγνωσ, ἐγνων, κατέγνωσ. to which the Father, with equal wit and scarcely less brevity, replied: 'Ἀνέγνωσ, ἀλλ' οὐκ ἐγνων. εἰ γὰρ ἐγνων, οὐκ ἂν κατέγνωσ. But *paronomasia* in the present case would be frigid, and unsuitable to the gravity of the speaker, and the importance of the subject.

31. *πῶς γὰρ ἂν δύνη*] The *γὰρ* refers (as

often) to a negative sentence omitted for civility's sake. This omission of short clauses negative and affirmative referred to by γὰρ frequent in the Classical writers, and examples are adduced by Pearce. The we may observe, are a modest apology for ignorance. 'Ὅδῃ' is used in a figurative sense (instruct) as in Joh. xvi. 13. and Ps. xiv. 5.

32. *περιοχὴ*] This word properly signifies sum of what is contained in any book &c. here it means a *passage* or *section*, of which Wets. adduces two examples from Dionys. Artemid.; and Valckn. one from Stobæus.

— *ὡς πρόβατον ἐπὶ σφαγὴν*—[*ὡς αἰ*] These words are taken from Is. liii. 7 and follow the Sept. Version very exactly verbal discrepancies which occur being found in the Alexandrian and other MSS. of the Between both of these and the Hebrew is a greater difference, but not such as mate to affect the general sense. The various of reconciliation are fully detailed by Town who laudably endeavours to remove the discrepancy without resorting to any conjectural emendation of the Hebrew. But however ingenious may be the method he adopts, it may be doubted whether that will be ratified by great Hebraists. To entirely reconcile the discrepancy is perhaps impracticable. It will, ever, greatly contribute thereto if we suppose that the LXX. read *כְּבָרָה כְּבָרָה כְּבָרָה*. T and B are easily confounded. And B may easily be lost before another B; and B may easily arise from the B following. That the L had B after *כְּבָרָה* we may infer from its being found in the N.T. in almost every MS. however, involves no real discrepancy from Hebrew; for the B may be taken with the preceding quite as well as with the following V. And such, I suspect, is the true reading of Hebrew. Whether the Hebrew had originally B before *כְּבָרָה* or B, is a more doubtful case cause B may mean at, under, &c. See *Gr. Lex.* in v. That there should be a full after *כְּבָרָה* cannot, I think, be doubted. The Hebrew may be rendered, 'So he opened his mouth under his oppression. From judgment was he hurried off [to death].' Bp. L. and Kuin. take *כְּבָרָה* with the words *follow* and render, 'By an oppressive judgment he cut off.' But the *Hendiadys* which they propose is very harsh; and they are obliged to read the B. If we were allowed to do that, the sentence would proceed better without the B

αὐτὸν ἄφρωνος· οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. A. D. 31.
 33 ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἦρθη, τὴν
 δὲ γενεὰν αὐτοῦ τίς διηγῆσεται; ὅτι αἵρεται ἀπὸ
 34 τῆς γῆς ἡ ζῶν αὐτοῦ. ἀποκριθεὶς δὲ ὁ εὐνούχος τῷ
 Φιλίππῳ εἶπε· Δέομαί σου, περὶ τίνος ὁ προφήτης λέγει
 35 τοῦτο; περὶ ἑαυτοῦ, ἢ περὶ ἐτέρου τινός; ἀνοίξας δὲ ὁ
 Φιλίππος τὸ στόμα αὐτοῦ, καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς
 36 ταύτης, εὐηγγελίσαστο αὐτῷ τὸν Ἰησοῦν. ὡς δὲ ἐπορεύ-
 οντο κατὰ τὴν ὁδόν, ἦλθον ἐπὶ τι ὕδωρ· καὶ φησιν ὁ
 37 εὐνούχος· Ἴδού ὕδωρ· τί κωλύει με βαπτισθῆναι; [εἶπε

diadys. But the LXX., I doubt not, had it, and attached to עָצָב. And conjoining these words with what follows, they stumbled at עָצָב, and not knowing what to make of the first ע in the MSS., they passed it over, and either finding an ו after עָצָב in their MSS., or else supplying it, to make up the sense, rendered as they could, and thus gave a sense ['he was deprived of a just judgment'] very applicable to Christ, but not, I conceive, intended by the Prophet.

The words τὴν δὲ γενεὰν—αὐτοῦ are, like the correspondent Hebrew ones of which they are a literal rendering, so obscure that the true sense cannot be fully determined. Hamm., Doddr., Kuin., and most recent Commentators take the sense to be, 'who can describe the guilt of the men of his time [from whom he suffered such things]?' But this is negated by what follows. Bp. Lowth renders, 'and his manner who would declare!' i. e. bear witness in his favour; viz. no one; a sense of עָצָב which has countenance in the Arabic. This circumstance was manifestly fulfilled in Christ; and the point of Hebrew Antiquities on which it depends is admirably illustrated by Dr. Kennicott and Bp. Lowth. The interpretation is, too, much confirmed by the words following, and is probably the true one. How applicable the whole is to Christ, is so obvious, that one cannot but wonder at the blindness of Commentators, some of considerable eminence, who have taken any other view. The opinions of the Jewish and early Christians, here coincide, and the strongest internal evidence confirms their judgment.

In the words ὅτι αἵρεται—αὐτοῦ the sense is the same as in the Hebrew; but the Translators either read otherwise, or translated freely.

35 ἀρξάμενος ἀπὸ τ. γ. τ.] Compare a kindred passage of Lu. xxiv. 27. Γραφή as used of a single passage of Scripture occurs in Mark xv. 38. and elsewhere. In εὐηγγελίσαστο αὐτῷ 'I, which words signify, 'he instructed him in the doctrine and principles of the religion of Jesus,' it is implied that he commenced by referring the words of the prophecy to Jesus, and from thence introduced whatever else he had to communicate. In Ἰησοῦν we have the person put for the thing, as Lu. iii. 18. Acts xvi. 10. Gal. i. 9. 1 Pet. i. 12. An idiom frequent in the Classical writers, on which see Matth. Gr. Gr. § 409. & 410. and Buttm. Gr. p. 225. Εὐαγγελ. here simply signifies to announce, proclaim.

36. τι ὕδωρ] Probably, some fountain or pool formed by a brook either running into the

Eshcol rivulet, or formed at a bend of the Eshcol itself.

— ἰδού ὕδωρ—βαπτισθῆναι] From this we may well infer that Philip had fully instructed the Eunuch on the nature and necessity of baptism as an initiatory ordinance of Christianity; nay also that the Eunuch had professed his wish to receive, and Philip his willingness to administer it at a fit opportunity. In τί κωλύει; the sense must not be pressed upon; for, from the examples of that phrase, and the *quid vetat* or *prohibit* of the Latin it is probable that the sense meant to be expressed by the Eunuch was this, 'Here is an opportunity for the thing to be done forthwith.'

37. There has been no little debate as to the authority of this verse, which is not found in many of the best MSS. and most of the ancient Versions, including the Syriac (Peshito), and is omitted in several citations of the Fathers, as also in the Edit. Princ. And in some of the MSS. which do contain it, it is found with marvellous diversity of reading. It is, therefore, cancelled or rejected by Grot., Mill, Wets., Pearce, Matth., Newc., Griesb., Tittm., Knapp, Kuin., Gratz, and Vat.; but defended by Whitby and Wolf—strenuously, but not, I think, successfully. It is surely not, as Wolf contends, necessary to the context. The external testimony against it is certainly, if not equal to that for it, at least pretty strong. And internal testimony is decidedly against it; for no good reason can be imagined why it should have been thrown out, or omitted inadvertently; whereas, for its insertion we may easily account, namely, from the anxiety of well meaning, but misjudging persons to remove what they thought an abruptness; and to check what they deemed too favourable to haste in administering baptism; as also to remove a stumbling-block from the thing not being described as done in due form. As to Whitby's argument, it has no force whatever, on the ground that the verse was probably omitted in later times, because it opposed the delay of baptism which the catechumens experienced before they were admitted into the early Church. Surely if the verse be removed, the delay of baptism would seem to be still more opposed. The strongest argument brought forward for the authority of the passage is that it was read by Irenæus, (see his work Adv. Hier. iii. 12. p. 196.) by Cyprian, and, as Mill and others say, by Tertullian. But upon referring to the passage de Baptismo C. 18., I find no

A. D. 31. δὲ ὁ Φίλιππος· Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν ἀποκριθεὶς δὲ εἶπε· Πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν.] καὶ ἐκέλευσε στήναι τὸ ἄρμα· καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὃ τε Φίλιππος καὶ ὁ εὐνούχος· καὶ ἐβάπτισεν αὐτόν. ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα κυρίου ἤρπασε τὸν Φίλιππον· καὶ οὐκ εἶεν αὐτὸν οὐκέτι ὁ εὐνούχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. Φίλιππος δὲ εὐρέθη εἰς Ἄζωτον καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας, ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν.

1 Infr. 26.
10.
Gal. 1. 13.
1 Tim. 1.
13.

IX. Ὁ ΔΕ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόβου εἰς τοὺς μαθητὰς τοῦ κυρίου, προσελθὼν τῷ ἀρχιερεῖ, ἡγή-

shadow of proof that the verse was read by him, but a probability that it was not. As to the authority of Cyprian, it is not great; for he generally follows the *Vulgate*, which has the verse. And its being cited by Irenaeus will only prove the great *antiquity* of the passage, not its *genuineness*. That will, however, show the caution of the primitive Church on this head, and will prove that it required, previous to the administration of baptism to adults, an unhesitating avowal of belief in the *Divinity* as well as divine legation of Jesus Christ. See Dodd.

38. ἐκέλευσε στήναι τὸ ἄρμα] Στήναι is here taken in a passive sense, 'He bid the carriage to be stopped.'

— ἐβάπτισεν αὐτόν] No doubt, with the use of the proper form; but whether by immersion, or by sprinkling, is not clear. Doddr. maintains the *former*, but Lardner ap. Newe, the *latter* view; and I conceive, more properly. On both having descended into the water, Philip seems to have taken up water with his hands, and poured it copiously on his head. It is, indeed, plain from various passages of the Gospels that baptism was then administered by the baptizer after having placed the person to be baptized in some river or brook; and that plenty of water was thought desirable, see Joh. iii. 23. But though this may seem to favour *immersion*, yet the other method might as well be adopted. Water might, indeed, be fetched in a vessel for the purpose of pouring it on the head of the person. Yet that it should *not*, may be accounted for by a reference to the climate, customs, and opinions of the people of Palestine, without rendering it necessary to suppose that nothing but a purpose of *immersion* could originate the custom for the baptizer and the baptized to both go into water of some depth.

39. πνεῦμα κυρίου ἤρπασε τὸν Φ.] In some ancient MSS. and late Versions are inserted between πνεῦμα and κυρίου the words ἄγγελος ἐπέσεν ἐπὶ (or εἰς) τὸν εὐνούχον, ἄγγελος δὲ: which reading is approved by Hammi. and Towns.; but without reason: for it is a manifest interpolation of those who thought the snatching up of Philip more suitable to an angel than to the Holy Spirit. And there might be some ground for this, if we were to understand, with several Commentators, as Doddr. and Scott, that Philip was caught up and carried through

the air supernaturally; for examples of which they refer to 1 Kings xviii. 12. 2 Kings ii. Ezek. iii. 14. There is, however, no necessity to suppose that to be the case here. Nay, according to Bp. Middleton's Canon, the *passive* sense here in πνεῦμα is inadmissible; while Mr. Rose observes on Parkh. p. 700., if ἤρπασε be translated 'caught away,' it seems rather I quite agree with Mr. Rose that nothing *extraneous* is here intended. ἤρπασε may well be understood of the *imperative suggestion* of the Holy Spirit, which Philip doubtless knew how to distinguish from the motions of his own mind. The meaning, therefore, seems to be that assigned by Mr. Rose, as follows: 'Philip went away quickly under the direct and influence of the Spirit.' And I would compare Herodot. iv. 13. Ἐφη δὲ Ἀριστῆς—ἀκρίβει ἐς Ἰσσηδόνας, φοιβόλαμπτον γένεσθαι. The strong term ἤρπασε might, indeed, seem selected to suggest the *unwillingness* which Philip must have torn himself away from this promising convert. Perhaps, however, more may be meant than 'hurried him away,' as αἶρειν is sometimes used of the influence of the Holy Spirit in the LXX., as 1 Kings x. 12. καὶ πνεῦμα κυρίου ἀπείσεν ἐν τῇ· ἦν οὐκ οἶδα. and 2 Kings ii. 16. μὴ ποτε ἡ αὐτὸν πνεῦμα κυρίου.

40. εὐρέθη εἰς Ἄζ.] The rendering *invenit*, was found, is so unsatisfactory, that most Commentators adopt the version of Drusacius, *extitit*, was, or abode, of which sense they adduce examples. But I prefer, with Bera, to suppose that the passive is used in a reciprocal or reflexive sense, as in French *il se trouva* for *il fut trouvé*, made his appearance. There is an imitation of the Hebrew idiom by which passive forms often have a reciprocal sense, as *κτ* and so even in Greek. Thus in Herodot. iv. we have the similar expression *φανέντα αὐτὸν ἐς Προκόν*. The air of the expression seems to refer to the *rapt feeling* with which Philip and the eunuch and went to Azotus.

IX. 1. Ἐμπνέων ἀπ.] Markl. seeks not in ἐμπνέων can mean 'breathing out' threatening nor even ἐκπνέων. And he would conjecture ἐμπλέων. But no alteration is necessary. Ἐμπνέω signifies to inhale and exhale breath by the nostrils, to breathe. Now to do this with quickness and vehemence implies strong passion, &

- στατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συνα- A.D. 31.
 γωγάς, ὅπως εἰάν τινες εὕρῃ τῆς ὁδοῦ ὄντας, ἀνδρας τε καὶ
 3 γυναικας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλήμ. ἐν δὲ τῷ πο- Infr. 22.
C. et 26. 12.
1 Cor. 15. 3.
2 Cor. 12. 2.
 ρεύεσθαι ἐγένετο αὐτὸν ἐγγίξιν τῇ Δαμασκῷ, καὶ ἐξαίφνης
 4 περιήστραψεν αὐτὸν φῶς ἀπὸ τοῦ οὐρανοῦ· καὶ πεσὼν ἐπὶ
 τὴν γῆν, ἤκουσε φωνὴν λέγουσαν αὐτῷ· Σαούλ, Σαούλ, τί
 5 με διώκεις; εἶπε δέ· Τίς εἰ, κύριε; ὁ δὲ κύριος εἶπεν· Ἐγώ
 εἰμι Ἰησοῦς ὃν σὺ διώκεις· [σκληρόν σοι πρὸς κέντρα λακ-
 6 τίξιν. τρέμων τε καὶ θαμβῶν εἶπε· Κύριε, τί με θελεῖς
 ποιῆσαι; καὶ ὁ κύριος πρὸς αὐτόν·] Ἄλλα ἀνάστηθι καὶ εἰ-
 σέλθε εἰς τὴν πόλιν, καὶ λαληθήσεται σοι τί σε δεῖ ποιῆν.
 7 οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἰστήκεισαν ἔννεοι, Infr. 22. 9.
et 26. 23.

pecially anger. In the later Greek writers the word denoting the kind of passion is expressed in the *Genit.*, by an ellipse of *ἀπό*, signifying *origin, cause, &c.* In the earlier writers the *Accus.* is used.

2. ἐπιστολὰς] i.e. letters credential.

— τῆς ὁδοῦ] For ταύτης τῆς ὁδοῦ. Or the Article may be put for the Pronoun demonstrative, as Joh. vii. 17. "Ὁδὸς denotes not only a way of life, but way of thinking, (as Judith v. 8. ἐκβῆναι ἐξ ὁδοῦ τῶν γονέων.) and hence a sect, either in philosophy, (as Suid. in v. Ἐμπεδοκλή, and Lucian Herm. p. 577.) or in religion, as here and in xxii. 4. ταύτην τὴν ὁδὸν ἐδίωξα. & xxiv. 14. From the populousness of Damascus, and its constant communication with Jerusalem, and being, probably, the place whither most of those who fled at the murder of Stephen took refuge, the number of Christians was likely to be considerable. So great was the authority of the Sanhedrim with the foreign Jews that they readily submitted to its decrees in matters spiritual, as for instance the suppression of what was esteemed heresy, especially as the then Ruler of Damascus, Aretas, King of Arabia, was either, according to some, a Jewish proselyte, or at least was well affected to the Jews, and admitted the exercise of this authority in things spiritual.

3. On the subject of the conversion of St. Paul, I cannot too strongly reprobate the hypothesis of certain foreign Theologians who, building on the half developed views of De Dieu, Elsn., and Hamm., regard the circumstances of the case as by no means miraculous, but as produced solely by certain terrific natural phenomena, which they suppose had such an effect on the high wrought imagination, and so struck the conscience of Saul, as to make him view as a reality what was merely produced by fancy. I have at large considered, and, I trust, thoroughly confuted this notion in Recens. Synop., the following extracts from which must here suffice. "It were surely inconsistent with ingenuousness and truth to dress up vivid impressions of the mind, caused by natural phenomena, in a dramatic style, and manufacture them into a dialogue. Paul, however ardent might be his temperament and vivid his imagination, could not so far deceive himself as to suppose that the

conversation (related by him at large in his speech before Agrippa) really took place, if there had been no more than these Commentators tell us. Besides, he is so minute as to say it was in the Hebrew language; and the address, as given most in detail at C. 26., is a somewhat long one. Moreover, if he were so worked upon by his own high wrought feelings and tender conscience, that could not be the case with his attendants: and yet it is said that 'they also, struck dumb with astonishment, heard the voice, though they saw no one.'

Many of the objections made to the common view, may be avoided by not contending (as we are by no means obliged to do) for the corporeal presence of Jesus Christ. Besides, if φωνὴ be taken (though no proof of such a sense is established) to denote *thunder*, what more absurd than "I heard a clap of thunder saying?" And his fellow travellers, on hearing the — what? *the clap*, and seeing no one [whom could they have expected to see!] were mute with astonishment. Moreover, φῶς is no where used of lightning; nor is lightning any where said *περιαστράπτειν*. Finally, when we are told that this φῶς exceeded the brightness of the mid-day sun, how can it be understood of lightning? The light was doubtless meant to represent the *Schechinah*.

5. σκληρόν—λακτ.] A proverbial form common both to the Hebrew, Greek, and Latin (as appears from the abundant examples adduced by the Commentators), and little needing explanation. I must not omit to observe, that the words σκληρόν—πρὸς αὐτόν are not found in a considerable number of the best MSS. and Versions, including the Syr. Peshito; nor in several citations of the Fathers, nor in the Ed. Pr.; and they are rejected by almost every Critic of eminence from Erasmus, Beza, and Grot. down to Tittm. and Vat. Notwithstanding what Wolf urges in defence of the passage, there can be little doubt that it was introduced from the parallel passages at xxii. 10. & xxvi. 14. It might well be expected that the historian should be less circumstantial than the personal narrator of facts. When the passage in question was brought in, the ἀλλὰ was sure to be ejected, as worse than useless.

7. εἰστήκεισαν ἔννεοι] As this seems at va-

A. D. 31. ἀκούοντες μὲν τῆς φωνῆς, μηδένα δὲ θεωροῦντες. ἡγέρθη ὁ Σαῦλος ἀπὸ τῆς γῆς· ἀνεψυχμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ, οὐδένα ἔβλεπε· χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν. καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν. Ἦν δὲ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας· καὶ εἶπε πρὸς αὐτὸν ὁ κύριος ἐν ὀράματι Ἀνανία. ὁ δὲ εἶπεν· Ἰδοὺ ἐγώ, κύριε. ὁ δὲ κύριος πρὸς αὐτὸν Ἀναστάς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην

riance with the words πάντων καταπεσόντων ἡμῶν εἰς γῆν in the account of his conversion by St. Paul himself to Agrippa, Acts xxvi. 14., several expedients have been devised to remove the discrepancy. The most approved one is that of Valla and others, who suppose that they had first fallen down and then risen again. But though this is preferable to that of Beza and others, who remove the difficulty by almost silencing the εἰσήγαγον, explaining it were; yet it is liable to several objections, which I have urged in Recens. Synop. It should seem that the best solution will be to suppose that Paul's companions at first stood fixed and mute with astonishment, and then, struck with awe at what they regarded as indicating the presence, however invisible, of a supernatural Being, fell with their faces to the ground, as Saul had done. 'Ἐρεοί,' 'mute,' and, by implication, senseless. The word denotes not so much one who is destitute of the natural faculty of speech or hearing, as one in whom it is suspended, or accidentally lost.

7. ἀκούοντες μὲν τῆς φωνῆς] This seems at variance with the account at xxii. 9. τὸ μὲν φῶς εἶδέναι, τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. See various modes of removing the discrepancy stated and discussed in Recens. Synop. I am still of opinion that the most satisfactory one is to take ἤκουσαν, with Grot., Poyser, Kuin., and Schleus., in the sense understood, a signification of the word often occurring in the N. T. This signification and construction is found sometimes in the Classical writers, and often in the LXX. One very apposite example will suffice. Gen. xi. 7. συγχέωμεν αὐτῶν τὴν γλῶσσαν, ἵνα μὴ ἀκούσωσιν ἑαυτοῦ τὴν φωνὴν τῶν πλησίων.

They heard the sound of the voice which addressed Saul, but did not, it seems, fully understand the sense of what they heard, either from imperfect acquaintance with the Hebrew language, or rather because the words would not to them carry their meaning so plainly as to the conscience-stricken Saul. Possibly, too, the words might be pronounced in a low tone, as meant only for Saul.

8. οὐδένα ἔβλεπε]. The οὐδένα is not to be taken of Jesus, (for it has not been before said that Saul saw Jesus) but of the companions of Saul. In fact, the words are, as Kuin has seen, a phrase denoting to be blind, as is plain from the words which follow, χειραγωγοῦντες—μὴ βλέπων. That on rising and opening his eyes, he had lost the power of seeing any one, whether Jesus or his companions, is also clear from xxii. 11. ὡς δὲ οὐκ ἐνόησκον ἀπὸ τῆς εὐχῆς τοῦ φωτός ἐκείνου: where, from the context, it is

obvious that the sense is: 'having been struck by that glorious light.'

On the blindness of Saul the Commentators before mentioned exert themselves to evince a supernatural agency; but in vain. See Recens. Synop. The most plausible view taken is the hypothesis is to consider it as temporary amaurosis, as the medical writers call it, and as induced by excess of light. This, however, leaves many difficulties unsolved. 1. How is it consistent with what we read further on, if the scales had grown over the eyes? 2. If amaurosis is, as they themselves show, an affection which lasts but a very short time, where the blindness continued about three days? How are we to account for a blindness so complete as to be accompanied with scales over the eyes leaving Saul so soon, nay, immediately? Ananias's laying his hands on him. 4. How is it that Saul alone, and none of his companions were struck with this amaurosis?

The εἴη χειραγωγός at Acts xiii. 11, may be compared with the χειραγωγόντες αὐτὸν here; a circumstance introduced to denote utter blindness, and which often occurs in the Classical writers. It should seem that in the case of Saul, as in that of Elymas, the blindness was not only judicial, but typical and emblematical. In the former case it was probably meted by withdrawing his attention from external thoughts, and turning them inward, to favor reflection and self-examination, and lead to repentance.

9. ἡμέρας τρεῖς] Perhaps we are not to understand three complete days, but to suppose that among these three days is to be reckoned that on which Saul reached Damascus, and that on which Ananias came to him and removed his blindness. Thus when it is said that Christ was in the sepulchre three days, we know it was, in effect, but one whole day and a part of two others.

—οὐκ ἔφαγεν οὐδὲ ἔπιεν] We might in any other case understand this of extreme abstinence. But to suppose it here, with several recent Commentators, were an unwarrantable lowering of the sense, as indeed in most of the passages to which they appeal as examples of this hyperbole. Complete fasting was very suitable under Saul's present awful visitation, which he could not know would ever be removed. Indeed the terror and remorse he felt, and the total absorption of his mind on a new and momentous subject, with the exercise of self-examination and earnest prayer for mercy and pardon, would leave him no inclination to eat and drink for the time mentioned, even had not his body been too disordered to admit of it.

- Εὐθείαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰουδα Σαῦλον ὀνόματι, Ταρ- A. D. 31.
 12 σέα· ἰδοὺ γὰρ προσεύχεται, καὶ εἶδεν ἐν ὁράματι ἄνδρα ὀνό-
 ματι Ἀνανίαν εἰσελθόντα καὶ ἐπιθέντα αὐτῷ χεῖρα, ὅπως
 13 ἀναβλέψῃ. ἀπεκριθὴ δὲ ὁ Ἀνανίας· Κύριε, ἀκήκοα ἀπὸ πολ-
 λων περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ ἐποίησε τοῖς ἁγίοις
 14 σου ἐν Ἱερουσαλὴμ· καὶ ὧδε ἔχει ἔξουσίαν παρὰ τῶν ἀρ-
 χιερέων, δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου.
 15 εἶπε δὲ πρὸς αὐτὸν ὁ κύριος· Πορεύου, ὅτι σκεῦος ἐκλογῆς
 μοι ἐστὶν οὗτος, τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν
 16 καὶ βασιλέων, υἱῶν τε Ἰσραὴλ. ἐγὼ γὰρ ὑποδείξω αὐτῷ
 ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν.
 17 Ἀπῆλθε δὲ Ἀνανίας καὶ εἰσηλθεν εἰς τὴν οἰκίαν, καὶ ἐπι-
 θεὶς ἐπ' αὐτὸν τὰς χεῖρας εἶπε· Σαοὺλ ἀδελφε, ὁ κύριος
 ἀπέσταλκέ με, (Ἰησοῦς ὁ ὀφθεὶς σοι ἐν τῇ ὁδῷ ᾗ ἤρχου)
 18 ὅπως ἀναβλέψῃς καὶ πλησθῇς πνεύματος ἁγίου. καὶ εὐθέως
 ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὥσει λεπίδες, ἀνέβλεψέ

11. Εὐθείαν] I have so edited, with Beza, Wets., and others, for εὐθ., because the word is evidently a substantive and proper name. Many examples might be adduced from the Classical writers confirming this. One must suffice. Dionys. Hal. T. i. 160. where he mentions τὸν Κύριον στένωπον.

— Σαῦλον ὄν.] Sub. ἄνδρα, and perhaps καλουμένον. The manner in which Saul is mentioned here and at v. 13. quite discountenances the conjecture of many recent Foreign Commentators, that Saul and Ananias were acquainted with each other. I have in Recens. Synop. shown how unfounded is this notion, and how many difficulties are created by the attempt to reduce every thing to the level of common occurrence, or sometimes even to intermix the ordinary and extraordinary.

12. ὄνομ. 'Α.] i. e. whom he understood to be by name Ananias.

13. ὁ 'Αν.] A few antient MSS. and early Edd. omit the Article, which is cancelled by almost all Editors from Matth. to Vater; but without reason. Its insertion is agreeable to strict propriety. See Middl. Gr. A. Ch. iv. And it is far more likely that the Scribes should inadvertently omit than insert it.

— τοῖς ἁγίοις σου] A periphrasis simply denoting Christians, as the Jews were styled ⲉⲛⲓⲁⲛⲓⲁⲓ. Both expressions denote what is supposed to be the case in persons so designated, and suggest what they ought to be.

14. ὧδε] 'in this place.' So Hebr. xiii. 4. ⲟὗ γὰρ ἔρχομεν ὧδε μένουσαν πόλιν.

15. σκεῦος ἐκλογῆς] A Hebraism for σκ. ἐκλεκτόν, a chosen instrument to work my purposes. For though σκεῦος (as also the Hebr. כֵּל) properly denotes an utensil, or piece of furniture, yet, like כֵּל in Is. xiii. 5., it sometimes denotes ὄργανον, in both its literal and metaphorical sense, i. e. a person well adapted to the execution of any purpose. Thus Polyb. cited by Grot. Δαμοκλῆς δὲ ἦν ὑψηροῦς σκεῦος, καὶ

πολλὰς ἔχον ἀφορμὰς εἰς πραγμάτων οἰκονομίαν.

— βαστάσαι] There is a *significatio pragnans*, the word signifying to carry [forth] and make known. 'Εθνῶν καὶ βασιλ., 'Gentile nations, and their Kings' or rulers.

16. ἐγὼ γὰρ &c.] The γὰρ seems to refer to a clause omitted, and the sense may be thus more fully expressed: '[Go, I say, fearlessly;] for [though] I will show how much he must suffer for the profession of my religion, [yet he will continue steadfast].'. To avoid what may seem a harshness in supposing so much sense to be left unexpressed, some of the Commentators resort to other methods, but far more open to objection. See Recens. Synop. Jesus does not actually bid Ananias to lay his hands upon Saul: but that was implied, and Ananias could not but perceive that the affair was to take place in coincidence with the vision. Hence he tells Saul that the Lord hath sent him for that purpose.

17. ὅπως πλησθῇ πν. ἁγ.] Jesus had not indeed told Ananias this, but he well knew it was impossible that Saul could be able to effect what he was to effect without a copious effusion of the Holy Spirit, which is implied in the term πλησθῇ.

18. εὐθέως ἀπέπεσον—λεπίδες] What but supernatural power could produce this? It is pitiable to see the miserable straights to which those Commentators are reduced, who seek to account for this on natural principles. See Recens. Synop. Nothing can be plainer than that St. Luke means to represent the removal of the blindness, as he had done the infliction of it, as supernatural. It may not be the less true that there is a disorder of the eyes, sometimes occurring in the East, called λευκωμα (the whites) produced by certain humours in the eyes, which becoming concrete, form as it were, scales. Thus Schleus. refers to Tob. ii. 9. & vi. 10., and cites Tob. xi. 13. καὶ ἐκρίθη ἀπὸ τῶν καιρῶν τῶν ὀφθαλμῶν αὐτοῦ τὰ λευκώματα. See

A. D. 33 **τε παραχρήμα· καὶ ἀναστὰς ἐβαπτίσθη· καὶ λαβὼν τροφήν ἐνίσχυσεν.** Ἐγένετο δὲ ὁ Σαῦλος μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τινάς. καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκ-
 ρυσσε τὸν † Χριστὸν, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ. ἐξ-
 σταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον· Οὐχ οὗτός ἐστι
 ὁ πορθήσας ἐν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα
 τοῦτο· καὶ ἴδε εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς
 ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς; Σαῦλος δὲ μᾶλλον ἐνεδυναμώτο,²²
 καὶ συνέχυνε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ
 συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός. ὡς δὲ ἐπληρώτο²³
 ἡμέραι ἱκαναί, συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν·
 ἔγνωσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν. παρητήρουν²⁴
 τε τὰς πύλας ἡμέρας τε καὶ νυκτός, ὅπως αὐτὸν ἀνέλαι-
 λαβόντες δὲ αὐτὸν οἱ μαθηταὶ νυκτός, καθῆκαν διὰ τοῦ τει-²⁵

Foes. (Econ. Hipp. p. 230. But this, as I learn, is a *lingering* disorder. And to bring it on suddenly and without a natural cause, and to remove it suddenly and alike without a natural cause, cannot but be *supernatural*.

19. *ἡμέρας τινάς*] Not *certain* days, but *some* days. On the chronological difficulty supposed to be involved in this and the following verses, see Kuin. in Recens. Synop. A more satisfactory solution, however, will be found in the Note on Gal. i. 17. of the present work.

20. *ἐκρύσσε τὸν χρ.*] 13 MSS., most of the Versions, and Irenæus, have Ἰησοῦν, which is preferred by Grot., Mill, and Beng., and edited by Griesb., Knapp, and Tittm., with the approbation of Michaelis, Morus, Valekn., Rosenm., and Kuin. The preference, however, seems due to *χριστός*, as being the more difficult reading: whereas the former bears the stamp of *emendation* upon it. The corruption may be attributed to those who stumbled at τὸν χρ., taking it only to denote the same thing with υἱὸν τοῦ Θεοῦ, and not being aware that τὸν χρ. may be for τὸν Ἰησοῦν Χριστόν; and that it is sometimes only a *proper name* even in the Gospels and Acts, has been proved by Bp. Middl. See Note on Mark xi. 43., where Middl. observes, after Campb., that the commonness of the name Jesus among the Jews both rendered an addition necessary, and also contributed to the gradual substitution of that addition for the real name. Thus all objection is removed, χρ. being equivalent to Ἰησοῦν.

Κηρύσσειν here signifies 'to publicly make known, declare any one's claims.'

21. ὁ πορθήσας] 'he who vexed and persecuted to destruction.'

22. *συμβιβάζων*] 'evincing,' as in 1 Cor. ii. 16. The word properly signifies 'to put together, as carpenter's work or joinery.' And since he who proves any thing does it by showing the connexion and tracing the chain of facts or circumstances, so it comes to mean to *demonstrate*, a sense which occurs in 1 Cor. ii. 16, and sometimes in the LXX.; but very rarely in the Classical writers. One example is adduced by the Commentators from Ocell. Luc. 'Ὁ χριστός

should be rendered 'the Messiah;' for here it is plainly an *appellative*, descriptive of an office. See Note supra v. 20.

24. *ἐγνώσθη—αὐτῶν*] This clause permits the construction, and is removed by the Syr. Verse and Wakef., and placed after *παρητήρουν—ἐκρύσσει*. That, however, is scarcely allowable in a Translation. In preference to supposing a very harsh a transposition, I would regard the clause, with Newc., as parenthetical. But the *παρητήρουν* is brought into the closest connexion with οἱ Ἰουδαῖοι as its Nominative. As the statement runs counter to that in 2 Cor. v. 32. where St. Paul says not that *the Jews*, but that the soldiers of the Ethnarch of King Aretas occupied the gates, that he might not *escape*. Nor can we understand the Ethnarch of the Jews. The Commentators, indeed, as Kuin., attempt to remove this discrepancy by supposing either that the Jews may be said to have done *what they did by another, they having suggested the thing*; or that the Jews, by the authority of the Ethnarch, watched the gates in conjunction with the soldiers. Of these two solutions the second is preferable; but it may be doubted whether it be quite satisfactory. I would rather suppose that οἱ Ἰουδαῖοι is not the true Nominative to *παρητήρουν*, but rather *ἀνθρωποι* understood, by a very common ellipsis. Thus the sense may be expressed as if the verb had been impersonal. 'A watch was set at the gates, that he might be apprehended.' Thus the discrepancy will be effectually removed. It was not likely that the Governor of the city should suffer a few lawless foreigners *φρουρεῖν τὴν πόλιν*, i. e. τὰς πύλας.

25. *καθῆκαν διὰ τοῦ τείχους*] E. V. 'by the wall,' i. e. as Doddr. and Wakef. more perspicuously translate, 'by the side of the wall.' It is not easy, however, to see how this could be done: and from a comparison with the parallel passage at 2 Cor. xi. 33. *καὶ διὰ θυρίδος*, it is plain that *διὰ* must here mean *through*, i. e. by an aperture. So Lu. v. 19. *διὰ τῶν κεράμεων καθῆκαν αὐτόν*, and elsewhere. The Philological Commentators here fail us; though I have in Recens. Synop. supplied the deficiency by citations from Aristoph. Vesp. 354 & 379., Athen.

26 χους, χαλάσαντες ἐν σπυρίδι. Παραγενόμενος δὲ ὁ Σαῦλος ^{A.D. 35}
 εἰς Ἱερουσαλὴμ, ἐπειράτο κολλᾶσθαι τοῖς μαθηταῖς· καὶ
 πάντες ἐφοβούντο αὐτὸν, μὴ πιστεύοντες ὅτι ἐστὶ μαθη-
 27 τῆς. Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν, ἤγαγε πρὸς τοὺς
 ἀποστόλους, καὶ διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδε τὸν
 κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρ-
 28 ῥησιάσατο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ. καὶ ἦν μετ' αὐτῶν
 εἰσπορευόμενος καὶ ἐκπορευόμενος ἐν Ἱερουσαλὴμ, καὶ παρ-
 29 ῥησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ· ἐλάλει τε
 καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν αὐ-
 30 τὸν ἀνελεῖν. ἐπιγνόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν
 31 εἰς Καισάρειαν, καὶ ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν. Αἱ

p. 214., Palæphatus § 9. and Procop. p. 155., whence it appears this was often done. We are not, however, to understand by the *θυρίδος* above mentioned a window in the wall itself (for the exceedingly thick city walls of the antients scarcely admitted of windows), but some turret on the wall, or perhaps a window of some house connected with the wall, so as to have part of the house above it. For it is certain that this was sometimes the case, as is clear from Thucyd. ii. 4. and the passages of the Classical writers cited by me in the Note there. It may be added, that this was an Eastern custom exceedingly antient, as appears from Josh. ii. 15. (of Rahab and the spies) where the Greek Translators render, καὶ κατεχάλασεν αὐτοὺς διὰ τῆς θυρίδος ἐν σχορίῳ, ὅτι ὁ οἶκος ἦν ἐν τῷ τείχει. So a Rabbinical writer cited by Wets. on 2 Cor. xi. 33. "Domus in moenibus exstructa, cujus paries exterior est murus urbis."

26. παραγενόμενος—εἰς Ἱερ.] Not immediately, but after having gone (for the second time, it should seem) into Arabia. See Note on Gal. i. 17. This circumstance St. Luke omits, because (as Hasselaar with great probability supposes) he only meant to narrate such parts of St. Paul's history as especially illustrated the providence of God over him, and the mode in which he was brought to apply himself to the conversion of the Gentiles.

—κολλᾶσθαι] See Note on v. 13.

27. Βαρνάβαν δὲ] Paul is supposed to have been previously known to Barnabas, nay, to have been a fellow disciple with him under Gamaliel. Ἐπιλαβόμενος. The older Commentators interpret this 'taking him;' by which it will be a mere pleonasm. And for the sense 'received him into hospitality,' assigned by Schleus. and others, there is no authority. It seems to denote (by an idiom common to our own language) 'taking him by the hand,' i.e. giving him his countenance, society, and aid. Thus the Syriac Version expresses it by 'acceptit;' better suscepit. This signification is rare; but there is an example in Eccles. iv. 11. ἡ σοφία ὕμνησεν αὐτὴν ἀνέψωσεν, καὶ ἐπιλαμβάνεται τῶν ζητούντων αὐτήν.

28. καὶ ἦν] namely, Saul. Παρήρ. Παρρησιαζομαι ἐν &c. here and at Eph. vi. 20. signifies to 'use freedom and boldness respecting or on account of Jesus,' i.e. his religion, for its promotion. So Joh. xiv. 13. ὅτι ἂν αἰτήσῃτε

ἐν τῷ ὀνόματί μου. also xv. 16. xvi. 23. sq. xiv. 26. 1 Pet. iv. 14. Εἰσπορευόμενος καὶ ἐκπ. is a phrase expressive of familiarity and intimacy. See i. 21. The construction here (unnoticed by the Commentators) is as follows: καὶ ἦν μετ' αὐτῶν ἐν Ἱερ. εἰσπ. καὶ ἐκπ. At καὶ παρήρ. repeat ἦν; for the sense is not, I conceive, as Wakef. thought, that Saul used much freedom of speech with the Apostles, though that is countenanced by the Vulgate; but it is meant to be asserted that he did the same at Jerusalem that he had done at Damascus. In fact, ἦν παρήρ-σιαζόμενος is put for ἐπαρρησιαζέτο, (as was well seen by the antient Syriac translator) and thus connects well with ἐλάλει and συνεζήτει following.

29. ἐλάλει καὶ συν.] A sort of Hendiadys.

30. ἐπιγνόντες] Sub. τοῦτο. The ellip. is frequent in the best writers, especially Thucyd. Κατήγαγον. This may have reference to the situation of Casarea on the sea-coast, as compared with the upland region of Damascus. So κατελθεῖν at v. 32. It may, however, signify 'conducted him,' as in Thucyd. iv. 78. οἱ ἀγωγοὶ—κατέστησαν αὐτὸν ἐν Δίῳ. and Acts xvii. 15. καθιστάμενος τὸν Παῦλον ἤγαγεν εἰς Ἀθηνῶν. It is strange that Dodd. and Scott should take the Casarea here of Casarea Philippi, since (as Calmet well observes) when Casarea is mentioned without any addition, it means Casarea of Palestine. There is nothing in Gal. i. 21. to compel us (as Dodd. imagined) to suppose the former; since εἰς there does not mean (when, indeed, does it?) through, but unto. And the expression εἰς τὰ κλίματα Συρίας would only induce us to suppose, that after having taken ship at Casarea, Saul did not go to Tarsus by crossing the sea; but went thither, as in his later voyages, by taking coasting vessels, and stopping at the principal maritime cities of Syria, as Laodicea, Antioch, and perhaps proceeding from the latter place to Tarsus by land, through Upper Syria and Cilicia Campestris. He took this course, probably, in order to spread the Gospel over the flourishing and populous commercial places all along that coast, and especially among the Hellenists. Whereas, if he had gone by land from Casarea Philippi, he would have traversed a mountainous and thinly inhabited country, almost entirely peopled by heathens.

A. D. 32. μὲν οὖν ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχον εἰρήνην, οἰκοδομούμεναι καὶ πορευόμεναι τῷ φόβῳ τοῦ κυρίου, καὶ τῇ παρακλήσει τοῦ ἁγίου Πνεύματος ἐπληθύνοντο.

A. D. 32. ἘΓΕΝΕΤΟ δὲ Πέτρον, διερχόμενον διὰ πάντων, κατ-ελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδαν. εὔρε δὲ ἐκεῖ ἄνθρωπὸν τινα Αἰνέα³² ὀνόματι, ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ κρᾶββάτῳ, ὃς ἦν παραλελυμένος. καὶ εἶπεν αὐτῷ ὁ Πέτρος· Αἰνέα· ἰάταί σε Ἰησοῦς ὁ Χριστὸς ἀνάστηθι καὶ στρώσον σεαυτῷ. καὶ εὐθέως ἀνέστη· καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Λύδαν καὶ τὸν Σαρωνῶν· οἵτινες ἐπέστρεψαν ἐπὶ τὸν κύριον.

Ἐν Ἰόππῃ δὲ τις ἦν μαθήτρια ὀνόματι Ταβιθά, ἥ δὲ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἀγαθῶν ἔργων καὶ ἐλεημοσυνῶν ὧν ἐποίει. ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν. λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ὑπερῷ. ἐγγὺς δὲ οὔσης Λύδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν, παρακαλοῦντες μὴ ὀκνῆσαι διελθεῖν εἰς αὐτῶν. ἀναστὰς δὲ Πέτρος συνήλθεν αὐτοῖς· ὃν παραγενομένον ἀνήγαγον εἰς τὸ ὑπερῶν, καὶ

31. οἰκοδομούμεναι] We have here an architectural metaphor; though the Commentators are not agreed whether it should be taken in the physical sense, of *increase in number* of persons, or metaphorically, of *increase in spiritual knowledge* and the grace of God. The former is mostly adopted by the older; but the latter, by the recent Commentators, which is preferable, being supported by a multitude of passages of the N. T., and far more agreeable to the construction.

32. πάντων] scil. τῶν ἐκκλησιῶν.

33. Αἰνέα] From the name, he seems to have been an Hellenist, and, as the air of the passage seems to suggest, a Christian. Κατακείμενον ἐπὶ κρᾶββ. Perhaps we need not suppose that he had been literally ten years laid on a bed, but that he had been ten years bedridden.

34. στρώσον σεαυτῷ] This expression, like κοῖτον ποιεῖσθαι in Herodot. vii. 17., has reference not to such portable couches as cripples were laid upon, to excite charity, but to a bed of large size, and suited to Aeneas's respectable situation in life.

35. οἵτινες ἐπέστρεψαν] Some Commentators, as Pearce, Wakef., Heinr., and Kuin. take ἐπέστ. in a *pluperfect* sense, had turned, rendering: 'and all the inhabitants of Lydda and Saron who had turned to the Lord saw him.' But that yields a very awkward sense, as if no others had seen the person when healed but the Christian converts. Whereas all must have seen him. And that is what St. Luke seems to have meant to say; and after that to describe the effect which the miracle had on the inhabitants of the

place where it was worked, and its distinctness. Comp. v. 42. The οἵτινες here has, in strictness, the force of a *relative*; but it may (as the relative ὅς often is) in translation be resolved into its equivalent καὶ ἐκεῖνος. In fact, relatives in most languages are compounded of such, as, for instance, *qui* of *que* and *ille*, and *quo* from *qui* and *is*. As to the relative ὅς, it was formed from the demonstrative ὅς, with the ellipsis of the conjunction. The usage falls under the rule of Matth. Gr. Gr. § 477. "The relative sometimes serves, as in Latin, to connect propositions, instead of the demonstrative."

36. πλήρης ἀ. ἔ.] 'abounding in, studious of good works.' So Joh. i. 14. πλήρης χάριτος καὶ ἀληθείας. Acts vi. 3.

37. λούσαντες δὲ αὐτὴν] As we cannot suppose that men would do such an office, (though there are passages in Herodotus which prove that it was in Egypt performed by men-undertakers) we may, with Pearce and Markl., take λούσαντες as put for λούσασαι, by reference to ἄνθρωποι understood, that being a general term, including females. In fact it may stand for an impersonal, and the sense be 'she was washed and laid out.'

38. μὴ ὀκνῆσαι] 'not to delay.' A sense rare in the earlier, but frequent in the later writers. The Commentators cite examples from Joseph., Diog. Laert., Galen, and the Sept. It is, however, of more importance to observe, that we may hence clearly infer they had a hope of Peter's being able to bring the dead person to life.

39. ὑπερῶν] See Note supra i. 13.

παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίονσαι καὶ ἐπιδεικ-
νύμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐποίει μετ' αὐτῶν οὐσα
40 ἡ Δορκάς. ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος, θεὸς τὰ
γόνατα προσήνυατο· καὶ ἐπιστρέψας πρὸς τὸ σῶμα, εἶπε·
Ταβιθά, ἀνάστηθι. ἡ δὲ ἤνοιξε τοὺς ὀφθαλμοὺς αὐτῆς·
41 καὶ ἰδοῦσα τὸν Πέτρον, ἀνεκάθισε, δούς δὲ αὐτῇ χεῖρα
ἀνέστησεν αὐτήν· φωνήσας δὲ τοὺς ἁγίους καὶ τὰς χήρας,
42 παρέστησεν αὐτὴν ζῶσαν. γνωστὸν δὲ ἐγένετο καθ' ὅλης
τῆς Ἰόππης· καὶ πολλοὶ ἐπίστευσαν ἐπὶ τὸν κύριον.
43 ἐγένετο δὲ ἡμέρας ἱκανὰς μέναι αὐτὸν ἐν Ἰόππῃ παρὰ
τινι Σίμωνι βυρσεῖ.

1 X. ἌΝΗΡ δέ τις ἦν ἐν Καισαρείᾳ ὀνόματι Κορνήλιος,
2 ἑκατοντάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς, εὐσεβὴς
καὶ φοβούμενος τὸν Θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν
τε ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δεόμενος τοῦ Θεοῦ
3 διαπαντός. εἶδεν ἐν ὁράματι φανερώς, ὥσπερ ὥραν ἐννάτην
τῆς ἡμέρας, ἄγγελον τοῦ Θεοῦ εἰσελθόντα πρὸς αὐτόν,
4 καὶ εἰπόντα αὐτῷ· Κορνήλιε. ὁ δὲ ἀτενίσας αὐτῷ καὶ
ἐμβροχος γενόμενος εἶπε· Τί ἐστὶ κύριε; εἶπε δὲ αὐτῷ·
Αἱ προσευχαί σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς
5 μνημόσυνον ἐνώπιον τοῦ Θεοῦ. καὶ νῦν πέμψον εἰς Ἰόππην
ἄνδρας, καὶ μετάπεμψαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος·

— ἐπιδεικνύμεναι—Δορκάς] The sense (grievously mistaken by Wakef.) seems to be: 'Showing coats and garments such as Dorcas used to make when she was with them.' The use of the Imperfect to denote *custom* is not unfrequent. The expression *εἶναι μετὰ τινος* is one of the many euphemisms on the subject of death, such as abound both in the Scriptural and Classical writers. So Eurip. Alc. 1004. φίλα μὲν ὅτ' ἦν γε μεθ' ἡμῶν, Φίλα δ' ἔτι καὶ θανούσα. It is not certain whether the garments shown were, as the common opinion is, stocks of clothes provided for the poor, or such as the widows had then on, as the recent Commentators suppose. The latter opinion is confirmed by the ancient Syriac Version.

40, 41. ἐκβαλὼν ἔξω] See Note on Matt. ix. 25. and compare 2 Kings iv. 33.

41. παρέστησεν αὐτήν ζῶσαν] There is great elegance in this use of *παρίστημι*, of which Wets. adduces an example from Sext. Emp. 254. ὅτε Ἀδμήτω ὁ Ἡρακλῆς τὴν Ἀλκείστειν γῆθεν ἀναγαγὼν παρέστησε.

43. παρὰ] Not 'with,' but 'in the house of,' as the French say *chez soi*; there being an ellip. of *ἐξελθόμενος*, which is expressed a little further on, and is here found in the ancient Syr.

X. 1. σπείρης—Ἰταλ.] So called, as being chiefly formed of Italians; for most of the Roman corps in Syria and Palestine were composed of provincials. Gruter's Inscriptions mention an *Italian cohort*, as do also Arrian, Josephus, and

Dio Cass. Some think this cohort was the body guard of the Roman governor.

With respect to Cornelius, it has been debated whether he was a Gentile, or a Jewish Proselyte. Commentators are now generally agreed on the former: (see, however, the able Dissertation of Mr. Towns., who maintains the latter) but though a Gentile, a worshipper of the one true God, and most probably the first-fruits of the conversion of the Gentiles.

4. τί ἐστὶ κύριε] A popular form of respectful answer to the call of a superior, though sometimes to that of an inferior, varying according to the tone of voice with which it is pronounced. Kuin. aptly cites Esth. v. 1. τί ἐστὶν Ἑσθήρ; So also Esth. v. 6 & 7. vii. 2. τί ἐστὶν Ἑσθήρ βασίλισσα; καὶ τί τὸ αἶτημα σου; Thus there is an ellips. of some such word as αἶτημα or βούλησις.

— ἀνέβησαν ἐνώπιον τοῦ Θεοῦ] This phrase here and at v. 31. is only an Oriental and figurative way of expressing that any thing has come to the knowledge of God. Nor does it necessarily imply the Jewish notion, that men's prayers are carried up by angels to God in Heaven. In εἰς μνημ. we have the Hellenistic use of *μνημόσυνον* for *μνημεῖον*, corresponding to the Heb. *זכרון*. The word almost always implies, as here, an *honourable remembrance*; and εἰς μνημ. here and at Matt. xxvi. 13. seems put for ὥστε μνησθῆναι.

5. καὶ νῦν] A hortatory form, of which examples are adduced by Elsn.

A. D. 32. οὗτος ξενίζεται παρά τινι Σίμωνι βυρσεῖ, ὃ ἐστὶν οἰκία παρά θάλασσαν· [οὗτος λαλήσει σοι τί σε εἰς ποιεῖν.] καὶ ἐπὶ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν τῷ Κορηλίῳ, φηγήσας ἑνὶ τῶν οἰκετῶν αὐτοῦ, καὶ στρατιώτην εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ, καὶ ἐξηγησάμενος αὐτοῖς ἅπαντα, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην. Τῇ δὲ ἐπαύριον, ὡς πορούντων ἐκείνων καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι, περὶ ὧραν ἑκτην. ἐγένετο δὲ πρόσπεινος, καὶ ἤθελε γεύσασθαι· παρασκευαζόντων αὖ ἐκείνων, ἐπέπεσεν ἐπ' αὐτὸν ἑκστασις. καὶ θεωρεῖ τὸν ὠρανὸν ἀνεργημένον, καὶ καταβαῖνον ἐπ' αὐτὸν σκευὸς τι καὶ

6. ξενίζεται] This is well explained by Hesych. ξενούχεται. That sense (which occurs elsewhere in the Acts and in the Epistle to the Hebrews,) is almost confined to the later writers. See the learned Note of Valart. Βυρσεῖ, tanner, a word coming from the old French *tainier* from *teindre*, to stain. The Attic writers, however, expressed this sense by *βυρσοδέψης*, corresponding to our *currier*. With them *βυρσεῖς* only denoted a *skinner*, though there can be little doubt but that, among the ancients, the two trades were often conjoined, as far as the roughest sorts of tanning were concerned; and both were proverbially mean occupations, and held in such contempt by the Jews, that various laws were in force with reference thereto. See Rec. Syn. Thus the house being *by the sea-side* was in conformity to a law which obliged tanners to have their work-shops outside of towns. They were always placed near rivers, or by the sea, for the convenience of water, so necessary for their trade.

— οὗτος—ποιεῖν] These words are omitted in many of the best MSS., Versions, and Fathers, with the Edit. Princ., and are written so very differently in others, that almost all Critics, Commentators, and Editors are agreed that they are from the margin, introduced from ix. 6. x. 32. xi. 14. xii. 10.

7. τῶν προσκαρτ. α.] Pric., Schleus., and Kuin. take *προσκαρτ.* to mean 'of those who stood sentry,' or, 'of his body guard.' But there is perhaps no reason to abandon the common version 'of those who waited upon him,' namely, as domestics, for it seems that centurions were allowed to use some of their soldiers in that capacity, which is also, I believe, in some measure the custom of modern times. This sense is confirmed by the use of the word *supra* viii. 13, and is perhaps *required* by the *ἐκείνων* at v. 10. where see Note.

10. πρόσπεινος] A word said to occur nowhere else, though *κατάπεινος*, *ἐκπεινος*, and *ἀλόπεινος* are found. The *προς* has an intensive force, as derived from the signification in addition to. I know no other example of this with an adjective, except it be *προσηγής*. At *γενναῖα* sub. *της τροφής*. This idiom we should suppose would be used solely of taking a slight refreshment; but it is very often used of taking a meal, without reference to any quantity

of food eaten. See my Note on Thucyd. E. The Classical writers rarely, if ever, use the word thus, *absolutely*; in which we may trace to the force of the middle voice, by which the word means to *feed oneself*, and thence *eat*.

10. ἐκείνων] Several MSS. and Origen have *αὐτῶν*, which *seems* to have greater propriety, since *ἐκείνος* is rarely found in this *absolute* use; but it is perhaps an emendation, especially as it comes from a quarter fruitful in such. Besides, *ἐκείνων* may even have greater propriety, if we consider it as having reference to the *τῶν προσκαρτερούντων αὐτῷ* *supra* v. 8.

— ἐκστασις] The word properly signifies *removal of any thing from any former situation or state*; but it is here applied to that removal of the mind from the body, by which, even though awake, we are insensible to external objects around us, and our senses are so far from conveying to us the impressions of external objects, that the mind seems, as it were, to have retired from the body, and to be wholly absorbed in the contemplation of mental images, and sometimes is rapt into visions of future and invisible things. We may render, 'an *ecstasy*' or *trance*. Lightfoot observes that there were seven ways in which God formerly revealed himself to men: 1. by dreams; 2. by apparitions while they were awake; 3. by visions while they slept; 4. by a voice from Heaven; 5. by the Urim and Thummim; 6. by inspiration, or auricular revelation; 7. by a sort of rapture or *ecstasis*, (as here and Gen. ii. 21.) which was of all the other modes the most excellent, by which a man *was snatched into Heaven* (2 Cor. xii. 2.) and *was in the Spirit* (Rev. i. 10.).

11. σκευός] The word (derived from *σκεῦος*, or *κῆος*, *tego*) signifies any article of furniture which is adapted to contain any thing, a vessel. Ὁ θόκος. The word may mean either a sheet, or a *carpet*, such as has ever been in use in the East to throw over. This signification is recognised by the Greek Lexicographers, and is found in Aristoph. Vesp. 585. *τῶν δ' αἱ μὲν λεπτὰς ὁδοὺς ἔχουσιν, αἱ δὲ χιτῶνας*. Of this word the etymon is given up by the Etymologists. But may it not come from *ἄνω*, cognate with *ὄω* and *οἶω*, to *hear* or *carry*; as our *sheet* comes from the Ang. Sax. *shetan*, to cast or throw [over]. It is of the same form as *σφενδόνη*, *ἀγχόνη*, *περόνη*, *βελόνη* &c., in

οθόνην μεγάλην, τέσσαρσιν ἀρχαῖς δεδεμένον. καὶ καθιέ-
 12 μενον ἐπὶ τῆς γῆς· ἐν ᾧ ὑπῆρχε πάντα τὰ τετράποδα
 τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἔρπετά, καὶ τὰ πετεινά
 13 τοῦ οὐρανοῦ. καὶ ἐγένετο φωνὴ πρὸς αὐτόν· Ἀναστὰς,

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which words we may discover a similarity in the ratio significationis.

On the typical intent of this and other parts of the vision see Townsend.

—ἀρχαῖς] Ἀρχή signifies the extremity of any thing of an oblong form, since each end may be considered as a beginning. See Galen ap. Recens. Synop. And as in things of the form of a parallelogram (as in a web of cloth) each end, having two angles, may be said to have two of these ἀρχαί; thus ἀρχαί might here be rendered extremities, or corners; though 'ends' is the more accurate version. Wakef., indeed, renders 'by four strings,' referring for an example of that signification, to a passage of Diod. Sic. Bp. Middel. regards this as "a singularly happy criticism, and as probably worth all that remains in his New Testament." I can neither agree with the Prelate in his commendation, nor by any means (low as I rate the value of Wakefield's labours on the N. T.) in the censure which it implies. After carefully examining all the authorities which have any bearing upon the point in question, I cannot discover any proof of the signification which Wakef. and Middl. adopt. The passages to which I allude are the following. Galen de Chirurg. ii. Exod. xxviii. 23. (Complut.) Diod. Sic. i. 109. ἀρχὴ σχοινίου. Lucian iii. 83. δεσμῶν ἀρχάς. Herodot. iv. 60. τὴν ἀρχὴν τοῦ στρόφου. Eurip. Hipp. 772. πλεκτάς πεισμάτων ἀρχάς. But the first and second passages only prove that either, or both ends of any oblong body might be called ἀρχαί. The rest show that it was not unfrequently used of the end of a rope or band. On which see Jacobs on Anthol. Gr. T. xi. p. 50. So far, the proof only amounts to this,—that ἀρχή may denote the end of any thing, and, with the addition of a word signifying band, the end of a rope; but there is no proof that it ever meant a rope. Yet the passage of Diod. Sic. cited by Wakef., T. i. 104. Edit. Bip., was thought by Middl. to supply this proof. It respects the manner of harpooning the Hippopotamus, and the words are these: εἰς ἐνὶ τῶν ἐμπαγνύτων ἐνάπτουντες ἀρχὰς στενίλλας ἀφίαισι μέχρις ἂν παραλύθῃ. But a far better Grecian, Wesseling, in his Note, determines it to mean "hempen cable-ends." These were probably stronger than the rest of the cable; and they were, no doubt, fastened together for the purpose of holding fast the Hippopotamus; hence the plural is used. Of this sense of ἀρχή to denote end Wesseling adduces two examples from Plutarch and Philo Jud. And finally, he so explains the present passage of Acts. Bochart, indeed, most ingeniously, conjectures on the passage of Diod. σπάρταρ or ἀράνας, which had also occurred to myself; but they are perhaps unnecessary, if the above mode of explanation be adopted. At all events, there is no proof made out that ἀρχή can of itself denote a rope. Indeed such a usage would involve an intolerable catachresis. The two learned Critics above men-

tioned were both deceived by not attending to the nature of the word δεδεμένον, which is often, as here, a τοῦ πράγματος, including the sense ἀπὸ or ἐκ σχοινίου. So Matt. xxi. 12. εὐρήσατε ὄνον δεδεμένον. Mark xi. 4. τὸν πῶλον δεδεμένον. In this case the ἀπὸ or ἐκ must be understood according as the sense be suspension from (as in the present passage), or tying to, as in the foregoing. Thus we may render 'at the four ends;' for the sense cannot be 'by four rope-ends.' Middl., indeed, objects to the introduction of the the, because there is no article in the Greek; forgetting that he thus falls into the very error for which he so often censures Wakef., that of not bearing in mind those many cases where the absence of the Article affords no presumption of the noun's being indefinite. The present falls under the case of nouns used κατ' ἐξοχήν, or rather nouns which, though by their very definite sense, they point only to certain individuals of a genus, yet that is so well understood, that the Article may be safely omitted. And this is still more frequently the case when the noun is accompanied with an adjective, and preceded by a preposition. Here ἐπὶ is understood.

12. καὶ τὰ θηρία] These words are omitted in a few MSS. and some Versions and Fathers. And Griesb. and others are inclined to cancel them; but without reason; for the number of those MSS. is but five, and the omission of them may readily be accounted for from the two καὶ's. Or the framers of the text of those MSS. (altered ones) may have thought the words unnecessary and better away. Either of these reasons, and especially the latter, may have occasioned their omission in the Versions also, which, indeed, are not good evidence in matters of this kind. As to the evidence of the Fathers, it is but slender when it regards the omission of words which seem not very necessary. Besides, the common reading is placed beyond doubt by the recurrence of this passage verbatim infra xi. 6. without any Var. lect., except that one Version and Epiph. omit καὶ τὰ θηρία. Some MSS., both there and here, place τῆς γῆς not after τετράποδα, but either after τὰ ἔρπετά, or after τὰ θηρία. This, however, arose either (as Matth. supposes) "ex pluralitate membrorum," or rather from a desire to clear the construction of the clause, which they perceived (though the Commentators have not) to be as follows: ὑπῆρχε πάντα τὰ τετρ. καὶ τὰ θηρία καὶ τὰ ἔρπετά τῆς γῆς. Thus τῆς γῆς corresponds to τὸν οὐρανοῦ, and is not to be regarded, with Vorst. and Kuin., as a Hebrew pleonasm. Τετράποδα denotes the tame beasts, חמורים, as θηρία the wild ones, חיות. Wet. compares Orpheus Argon. 73. κηλήσω δὲ τε θήρας, καὶ ἔρπετά καὶ πετεινά. On the thing here typified, (the removal of the distinction of clean and unclean meats, and the abrogation of the ceremonial law) see Recens. Synop. Even the Jewish Rabbies supposed that at the coming of the Messiah the distinction would be done away.

A. D. 32. Πέτρε, θύσον καὶ φάγε. ὁ δὲ Πέτρος εἶπε· Μηδαμῶς¹⁴ κύμε' ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρτον. καὶ φωνή πάλιν ἐκ δευτέρου πρὸς αὐτόν· Ἄ ὁ Θεὸς¹⁵ ἐκαθάρισε, σὺ μὴ κοῖνον. τοῦτο δὲ ἐγένετο ἐπὶ τρεῖς· καὶ¹⁶ πάλιν ἀνελήφθη τὸ σκεῦος εἰς τὸν οὐρανόν.

Ὡς δὲ ἐν ἐαυτῷ διηπόρει ὁ Πέτρος, τί ἂν εἴη τὸ¹⁷ ὄραμα ὃ εἶδε, καὶ ἰδού, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου, διερωτήσαντες τὴν οἰκίαν Σίμωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα· καὶ φωνήσαντες ἐπυνθάνοντο, εἰ Σίμων¹⁸ ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται. Τοῦ δὲ Πέτρου¹⁹ *διευθυμουμένου περὶ τοῦ ὁράματος, εἶπεν αὐτῷ τὸ πνεῦμα·²⁰
 7. Ἰδού ἄνδρες τρεῖς ζητοῦσίν σε· ἀλλὰ ἀναστὰς καταβῆθι,²¹ καὶ πορεύου σὺν αὐτοῖς, μηδὲν διακρινόμενος, διότι ἐγὼ ἀπέσταλκα αὐτούς. καταβὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας²¹
 [τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτόν,] εἶπεν· Ἰδού, ἐγὼ εἰμι ὃν ζητεῖτε· τίς ἢ αἰτία δι' ἧν

14. μηδαμῶς] This and οὐδαμῶς, forms of denial and repugnance, are relics of the old word *amós*, which in the antient language signified *aliquis*. In the place of this formula is sometimes used *μὴ γένοιτο* *Absit!* or the *μὴ ὅγτα* of the Tragedians. (Valckn.)

— κοῖνον] This term properly signifies what belongs to all, as in Sap. vii. 3. κοινὸς ἄνθρωπος. But the Jews applied the term (like the Heb. כּלִּי) to what was profane, i. e. *not holy*, and therefore of common and promiscuous use; as Ez. xlii. 20., where it is opposed to ἅγιον. and Joseph. Ant. xii. 12 and 13. τὰ θεῖα ἐκφέρειν ἐπὶ κοῖνους ἀνθρώπους. They also applied the term to what was *impure*, whether *naturally*, or *legally*; as in Mark vii. 2. compared with 1 Macc. i. 47 and 62. Finally, it was used of meats forbidden, or such as had been partaken of by idolaters, and which, as they rendered the eaters thereof impure, were themselves called κοινὰ and ἀκάθαρτα, terms also applied to the eaters. (Kuin.)

15. ἐκαθάρισε] i. e. hath declared pure, or made so by removing the law which forbade its use. Thus, by the κοῖνον is meant *pronounce* or *account* impure. It is well observed by Kuin. that in the Hebrew, Greek, and Latin, any one is said to *do* a thing, who *declares* it to be done, as in Levit. xiii. 3, 13, and 17, μαίνειν and καθαρίζειν are so used. The Classical writers abound in examples. See Win. Gr. § 31. d. All this was (as Bp. Warburton has shown, Vol. vi. p. 70.) equivalent to "saying that the distinction between meats was abolished, and consequently that the *Gentiles* were to be admitted into the Church of Christ."

16. ἐπὶ τρεῖς] There is not, as Kypke and Kuin. imagine, a redundancy in the ἐπὶ, which signifies *into*, or *as far as*, and must always be understood in this phrase, and is generally expressed, or (at least *eis*) in the best writers. The vision was *thrice* repeated, to denote greater

certainty, and to fix it more strongly on Peter's mind. On the number *three* see Genes. xli. 32.

17. τί ἂν εἴη] 'what it might mean.' Of this phrase Kypke adduces examples from the Classical writers, all of which have *poter* added, except one from Palseph. θαυμάσαν τι ἂν εἴη τὸ γεγονός. Peter's doubt was not, whether the distinction of meats was abolished, but whether that implied a removal of the distinction between Jews and Gentiles.

19. διευθυμουμένου] So almost all the Editors from Beng. and Wets. to Vat. edit., from many MSS., Versions, Fathers, and the Edit. Princ. for the common reading *ἐνθυμουμένου*. I would add, that this is confirmed by those passages of Cyrill and other Fathers cited by Boissonade ap. Steph. Thes. And indeed compounds are often changed to simples by the scribes. Were not the authority for *διενθ.* considerable, (though the number of the MSS. which have it do not exceed twenty, and I see not how *Versions* can be any evidence) I should suspect that the *δι* arose from the *οι* a little before at *διερωτήσαντες* and *διηπόρει*. And this is countenanced by the fact, that *διενθυμείσθαι* is no where else found. Many examples might be adduced of compound verbs which have no better origin than the mistakes of scribes, though they have been unwarily introduced into the new Edition of Steph. Thes.

20. ἀλλά] *age, agedum*. A particle of exhortation. Μηδὲν διακρ., 'making no scruple,' namely, that thou art called to visit a heathen. On διακρ. see Note on Mark xi. 23.

21. τοὺς ἀπεσταλμένους—αὐτόν] These words are omitted in very many MSS., Versions, and Fathers, and are cancelled by almost every Editor of consequence; and rightly, being doubtless from the margin.

— ἐγὼ εἰμι ὃν ζητεῖτε] I would compare Eurip. Orest. 374. ὃδ' εἰμ' Ὀρέστης—ὃν ἱστορεῖς. Virg. Æn. i. 593. Coram, quem queritis, adsum.

- 22 *πάρεστε; οἱ δὲ εἶπον· Κορνήλιος ἑκατοντάρχης, ἀνὴρ* A. D. 32.
δίκαιος καὶ φοβούμενος τὸν Θεόν, μαρτυρούμενός τε ὑπὸ
ὄλου τοῦ ἠθνους τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου
ἀγίου, μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀκοῦσαι
 23 *ῥήματα παρὰ σοῦ. εἰσκαλεσάμενος οὖν αὐτοὺς ἐξένισε.*
Τῇ δὲ ἐπαύριον ὁ Πέτρος ἐξῆλθε σὺν αὐτοῖς, καὶ τινες τῶν
 24 *ἀδελφῶν τῶν ἀπὸ [τῆς] Ἰόππης συνῆλθον αὐτῷ. καὶ τῇ*
ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν· ὁ δὲ Κορνήλιος
ἦν προσδοκῶν αὐτοὺς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ
καὶ τοὺς ἀναγκαίους φίλους.
 25 *Ὡς δὲ ἐγένετο εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ*
 26 *ὁ Κορνήλιος, πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν. ὁ δὲ*
Πέτρος αὐτὸν ἤγειρε λέγων· Ἀνάστηθι· καγὼ αὐτὸς ἄν-
 27 *θρωπός εἰμι. καὶ συνομιλῶν αὐτῷ εἰσῆλθε, καὶ εὐρίσκει*
 28 *συνεληλυθότας πολλοὺς, ἔφη τε πρὸς αὐτοὺς· Ὑμεῖς* Joh. 4. 9.
ἐπίστασθε ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ
προσερχεσθαι ἄλλοφύλῳ. καὶ ἐμοὶ ὁ Θεὸς ἐδείξε μηδένα
 29 *κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον. διὸ καὶ ἀναντιρρήτως*
ἦλθον μεταπεμφθεῖς. πυνθάνομαι οὖν, τίνι λόγῳ μετε-
 30 *πέμψασθέ με; καὶ ὁ Κορνήλιος ἔφη· Ἀπὸ τετάρτης*

24. *τῇ ἐπαύριον*] i. e. on the morrow after the day he had set out; for the journey, being one of fifteen hours distance, was too great for one day.

— *τοὺς ἀναγκαίους φίλους*] *Οἱ ἀνάγκαιοι*, like *necessarii* in Latin, denotes 1. relations by consanguinity; 2. those by affinity; 3. persons connected by the bonds of friendship. Of each of these senses examples are adduced by Kypke and Wets. When *φίλοι* is added, the sense is determined to mean confidential and intimate friends. The most apposite passage adduced by Kypke and Wets, is *Berosus* Σ. *μετὰ τῶν συγγενῶν καὶ ἀναγκαίων φίλων*.

25. *εἰσελθεῖν*] Sub. *τοῦ*, as dependent upon *ἦλθε*, which is expressed in several MSS.

— *προσεκύνησεν*] This carried with it a prostration of the body to the earth, and was a mark of profound respect, rendered in the East not only to monarchs, but also to other persons of high dignity; though by the Romans it was rendered to the Deity alone. Certainly Cornelius, who was *εὐσεβὴς καὶ φοβούμενος τὸν Θεόν*, could not intend to offer any mark of respect inconsistent with his duty to God. He, no doubt, regarded Peter (as having been the subject of a preternatural communication) in the light of a Divine legate, and, as such, entitled to a mark of reverence like that offered to the Deity himself. Especially as he must have been aware, that Oriental custom allowed of such a mark of profound reverence being shown from man to man. Peter, on the other hand, bearing in mind the very different custom of the Romans, with unaffected religious humility declines it.

28. *ἀθέμιτόν*] This is not well rendered un-

lawful; for that would be *παράνομον*. Whereas the sense here is *ἀσεβὴς* or *ἀνόσιον*. See Phavor. Lex. We may render *nefas est*. See several examples of *οὐ θέμιτόν ἐστι* adduced from the Classical writers in Recens. Synop. The phrase often occurs in the LXX. — *Προσερχεσθαι*, to enter any one's house, is a further evolving of the sense contained in *κολλᾶσθαι*, on which see Note on v. 13. *Ἄλλοφύλῳ*. The word properly means only a *foreigner*; but, as Kuin. observes, it is in the Sept., Philo, and Joseph. used (as here) in a double sense, so as to denote not only such as are distinguished from *Jews*, but from all other nations; neither Jews by birth nor by religion, and elsewhere styled *ξένοι* or *ἀλλότριοι*.

— *καὶ ἐμοὶ*] The *καὶ* is for *καίτοι*, and yet.

29. *ἀναντιρρήτως*] 'without gainsaying or hesitation.' The word occurs only in the later writers. *Λόγῳ*, like the Hebr. *דבר*, often signifies *thing*, i. e. *cause* or *reason*; as 1 Cor. xv. 2. *τίνι λόγῳ εὐαγγελισάμεν ὑμῖν*. The usage, however, is not, properly speaking, Hebraic, because Raphael and Kypke have proved it to occur in Greek. So Eurip. Iph. Taur. 358. *τίνι λόγῳ πορθεύετε*; Yet I remember not a single passage where it signifies plainly *thing*; but, in both the above, *λόγῳ* may best be rendered *account*, quite agreeably to the proper sense of *λόγος*.

30. *ἀπὸ τετάρτης—ἡμετέρας*] Several eminent recent interpreters take this to mean, that Cornelius had fasted from the time of his vision to the time when Peter arrived. And this would seem to be called for by the correspondence of *ἀπὸ* and *μέχρι*. But it involves an improbability, and adverts to a circumstance which Cornelius would not have been likely to mention. Besides,

A. D. 32. *ἡμέρας, μέχρι ταύτης τῆς ὥρας ἤμην νηστεύων, καὶ τὴν ἐννάτην ὥραν προσευχόμενος ἐν τῷ οἴκῳ μου· καὶ ἰδοὺ, ἀνὴρ ἔστη ἐνώπιόν μου ἐν ἐσθῇτι λαμπρᾷ, καὶ φησὶ Κορνήλιε, εἰσηκούσθη σου ἡ προσευχή, καὶ αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ Θεοῦ. πέμψον οὖν εἰς Ἰόππην, καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ θάλασσαν· ὃς παραγενόμενος λαλήσει σοι. ἐξαυτῆς οὖν ἐπεμψα πρὸς σε· σύ τε καλῶς ἐποίησας παραγενόμενος. νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ Θεοῦ παρέσμεν ἀκοῦσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ Θεοῦ.*

Ἀνοίξας δὲ Πέτρος τὸ στόμα εἶπεν· Ἐπ' ἀληθείας καταλαμβάνομαι, ὅτι οὐκ ἔστι προσωπολήπτης ὁ Θεός, ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ ἔστι. τὸν λόγον ὃν ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ (οὗτός ἐστι πάντων κύριος.) ὑμεῖς οἴδατε, τὸ γεγνημένον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας, ἀρχάμενον ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης· Ἰησοῦν τὸν ἀπὸ Ναζαρέτ, ὃς ἔχρισεν αὐτὸν ὁ Θεός πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διῆλθεν ἐνεργειῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ Διαβόλου, ὅτι ὁ Θεός

is liable to other and verbal objections, which are well stated by Kuin., who would take the *ἀπό* for *πρό*, as xv. 7. 2 Cor. viii. 10. ix. 2. and *π* in Prov. viii. 23. and elsewhere. Yet *ἀπό* can never properly be said to be put for *πρό*. When it seems to be so used, there is an ellipsis, for *τὴν τετάρτην ἡμέραν ἀπὸ ταύτης τῆς ἡμέρας*. Thus the sense (as Beza, Grot., Pearce, and Kuin. have seen) is: 'Four days ago I was fasting up to this hour.'

31. *προσευχῇ*] At ver. 4. we have *προσευχαί*: but the sense is the same, *προσευχῇ* being here, as very often, put in a generic sense, for a continued custom of prayer.

33. *καλῶς ἐποίησας παραγ.*] I would compare Herodot. v. 24. *εὖ ἐποίησας ἀφικόμενος*. and Plato Sympos. p. 170. Forst.

34. *προσωπολήπτης*] i.e. one who is partial in his attentions, and shows his favours with preference to rank, dignity, or other grounds of external superiority, to the neglect of those who are destitute of these advantages. See Lu. xx. 21. and Note.

35. *ἀλλ' ἐν παντὶ ἔθνει—ἔστι*] This use of *ἐργάζεσθαι* with *δικαιοσύνην* and other words expressive of actions or moral dispositions, (as also that of the Hebr. *לָבַד* or *לָבַדָּה*) involves a notion of *habit*. No examples are adduced by the Commentators from the Classical writers; and I can only instance one of the derivative of *ἐργάζεσθαι*, i.e., *ἐργάτης*, in Lycoph. Cass. 128. *ἐργάτης δίκης*.—*Δεκτὸς αὐτῷ ε.*, 'is acceptable to him,' 'approved unto him.'

36. *τὸν λόγον—Κύριος &c.*] There is here a perplexity of construction, which the Commentators seek in various ways to remove, either by making some slight alteration, or by taking the Accus. for a Nominat. But, as I have shown in Recens. Synop., none of these modes can be adopted, and the only satisfactory one is (with several of the older and the most eminent recent Commentators) to connect *τὸν λόγον* with *οἴδατε* in the next verse, and place *οὗτος—Κύριος* in a parenthesis, thus repeating *ῥῆμα*, as synonymous with *λόγον*, and in apposition with it. At *ἀπέστειλε* repeat *ὁ Θεός* from the context. *Δόγος* here signifies the doctrine of Christ, v. xiii. 26. *πάντων*, both Jews and Gentiles; for, as Lord of all, he must intend the salvation of all. *Κύριος* suggests that high dignity of the Redeemer which is more distinctly expressed supra v. 31.

38. *Ἰησοῦν τὸν ἀπὸ Ν.*] This is suspended on the *οἴδατε* preceding; and in *οἴδατε Ἰησοῦν*, as *ἔχρισεν αὐτὸν* there is a common Greek idiom. So that there is, in reality, no transposition, as Kuin. imagines. *Ἐχρισεν*, by a metaphor taken from the mode of inaugurating Kings, signifies invested, and indued, namely at his baptism. See iv. 27. and Lu. iv. 18. And in *πνεύματι ἁγίῳ καὶ δυνάμει* there is a Hendiadys. The sense is, 'with the powerful influence of the Holy Spirit.' See Bp. Middl. The general sense couched in *ἐνεργειῶν* is exemplified in the words following *καὶ ἰώμενος—Διαβόλου*, where the *καταδυν.* ὑπὸ τοῦ Διαβόλου seems to be a

- 39 ἦν μετ' αὐτοῦ. καὶ ἡμεῖς ἐσμεν μάρτυρες πάντων, ὧν A. D. 32.
 ἐποίησεν ἐν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλὴμ
 40 ὃν καὶ ἀνείλον κρεμάσαντες ἐπὶ ξύλου. τοῦτον ὁ Θεὸς c. Supr. 2.
 ἤγειρε τῇ τρίτῃ ἡμέρᾳ, καὶ ἔδωκεν αὐτὸν ἐμφανῇ γενέσθαι 24.
 41 οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς προκεχειροτο- d. Infr. 13.
 νημένοις ὑπὸ τοῦ Θεοῦ, ἡμῖν, οἵτινες συνεφάγομεν καὶ 31.
 συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν. e. Infr. 17.
 42 καὶ παρήγγειλεν ἡμῖν κηρύττειν τῷ λαῷ, καὶ διαμαρτύρασθαι, 31.
 ὅτι αὐτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς ζώντων Rom. 14.
 43 καὶ νεκρῶν. τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν, 10.
 ἄφεςιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα 2 Cor. 5. 10.
 44 τὸν πιστεύοντα εἰς αὐτόν. Ἐτι λαλοῦντος τοῦ Πέτρου f. Jer. 31-34.
 τὰ ῥήματα ταῦτα, ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐπὶ Mich. 7. 18.
 45 πάντας τοὺς ἀκούοντας τὸν λόγον. καὶ ἐξέστησαν οἱ Infr. 15. 9.
 ἐκ περιτομῆς πιστοὶ ὅσοι συνῆλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ
 46 τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου Πνεύματος ἐκκέχυται ἥκουον
 γὰρ αὐτῶν λαλούντων γλώσσαις, καὶ μεγαλυνόντων τὸν
 47 Θεόν. τότε ἀπεκρίθη ὁ Πέτρος· Ἐμήτι τὸ ὕδωρ κω- g. Infr. 15.
 λῦσαι δύναται τις, τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες

more explicit mode of speaking for δαιμονιζο-
 μένους. Yet it may be meant to include persons
 sick of very dangerous and incurable disorders,
 such being by the Jews also ascribed to demon-
 iacal influence. This, however, was a type of
 the spiritual healing, and the deliverance from
 the tyranny of sin in our members which Christ
 came to accomplish.

39. καὶ] 'even.' This is found in many of
 the best MSS., in several Versions and Fa-
 thers, and in the Ed. Princ., and is rightly
 admitted by Beng., Wets., Matth., Griesb.,
 Knapp., Tittm., and Vat.; since it is strongly
 supported by internal as well as external evi-
 dence.

41. Προκεχειροτ.] This is not, as Kuin. ima-
 gines, for the simple χειροτ., since as the χειρ.
 imports appointment, so the προ imports previous
 distinction. Μετὰ τὸ ἀναστῆναι αὐτὸν ἔ. v.
 some Editors and Commentators would join with
 v. 40, the intermediate passage οὐ παντὶ—συνε-
 πίομεν αὐτῷ being placed in a parenthesis.
 This they are induced to do because, say they,
 we do not find that Jesus drank, however he
 might eat with his disciples after his resurrection.
 But though that be not recorded there can be
 little doubt but that he did. See Chrysost., in
 loc. To take the expressions eating and drinking
 with, as Kuin. does, as a phrase denoting familiar
 intercourse, is alike objectionable in principle,
 and unnecessary.

43. πάντες οἱ πρ.] The best Commentators
 are agreed that πάντες may here (as often) be
 taken in a restricted sense, (populariter) to sig-
 nify very many.

44. τὸ πνεῦμα τὸ ἅγιον] i.e. the influence
 of the Holy Spirit, which has been before spoken
 of, (see Middl.) implying its extraordinary gifts,

and especially, as we learn from v. 46, the
 speaking in languages foreign and before unknown
 to them. See supra, ii. 4. and Notes, from a
 comparison of which passage with the present it
 is plain that by γλώσσαις is here meant ἐτέραις
 γλώσσαις, as there, and (as is plain from the
 context) καθὼς τὸ Πνεῦμα ἐδίδου αὐτοῖς ἀπο-
 φθέγγεσθαι, as is there expressed. To have heard
 them speak the praises of God and Christ in their
 own language (Greek or Latin) would have con-
 veyed no proof that they had received the gift of
 the Holy Spirit. Besides, compare v. 47. with
 xi. 16. The γὰρ, too, at v. 46. has reference to
 a clause omitted, q. d. '[And that it had been
 poured forth on these persons was certain] for'
 &c. I should not have thought it necessary to
 point out what is so plain, had not the sense
 been egregiously misconceived by Noesselt,
 Heinr., and Kuin.

47. μήτι τὸ ὕδωρ κωλύσαι] Wherever κω-
 λῶν takes (as here and in Lu. vi. 29, and some-
 times in the Classical writers) the Accus., the
 verb may be supposed to have a significatio
 prægans, including that of another verb, namely,
 of taking or using. The τοῦ μὴ βαπτ. is for
 ὥστε μὴ βαπτ. In this idiom the μὴ is said to
 be pleonastic; and this, the grammarians tell us,
 extends to all verbs which contain a denial,
 especially verbs of hindering. See Matth. Gr.
 Gr. § 533. Obs. 3. Thus the μὴ is sometimes
 omitted. But, in fact, there is no pleonasm,
 since the μὴ belongs to another sentence, in
 which occasionally the verb in the preceding is to
 be repeated with some modification. As to the
 omission of the μὴ, that takes place chiefly when
 the verb of hindering is followed by another in
 the Infinitive without a τὸ; in which case the
 Infin. plainly forms part of the preceding

AD 2. τὸ πνεῦμα τὸ ἅγιον ἔλαβον καθὼς καὶ ἡμεῖς; προσετάξε⁴⁸
τε αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ κυρίου. τότε
ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

XI. ἮΚΟΥΣΑΝ δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ¹
ὄντες κατὰ τὴν Ἰουδαίαν, ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν
λόγον τοῦ Θεοῦ. καὶ ὅτε ἀνέβη Πέτρος εἰς Ἱεροσόλυμα, ²
διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς λέγοντες· Ὅτι ³
πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας εἰσῆλθες, καὶ συνέφαγες
αὐτοῖς. ἀρξάμενος δὲ ὁ Πέτρος ἐξετίθετο αὐτοῖς καθέξῃ ⁴
λέγων· ^h Εγὼ ἤμην ἐν πόλει Ἰόππῃ προσευχόμενος, καὶ ⁵
εἶδον ἐν ἐκστάσει ὄραμα, καταβαῖνον σκευὸς τι ὡς ὀθόνην
μεγάλην τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ
ἦλθεν ἄχρις ἐμοῦ· εἰς ἣν ἀτενίσας κατενόουν, καὶ εἶδον ⁶
τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἔρπετά, καὶ
τὰ πετεινὰ τοῦ οὐρανοῦ· ἤκουσα δὲ φωνῆς λεγούσης μοι· ⁷
Ἀναστὰς, Πέτρε, θύσον καὶ φάγε. εἶπον δέ· Μηδαμῶς ⁸
κύριε· ὅτι πᾶν κοινὸν ἢ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς
τὸ στόμα μου. ἀπεκρίθη δέ μοι φωνὴ ἐκ δευτέρου ἐκ τοῦ ⁹
οὐρανοῦ· Ἄ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοίνου. τοῦτο δὲ ¹⁰
ἐγένετο ἐπὶ τρις, καὶ πάλιν ἀνεσπάσθη ἅπαντα εἰς τὸν
οὐρανόν. καὶ ἰδοὺ, ἔξαυτῆς τρεῖς ἄνδρες ἐπέστησαν ἐπὶ ¹¹
τὴν οἰκίαν ἐν ᾗ ἤμην, ἀπεσταλμένοι ἀπὸ Καισαρείας πρὸς
με. εἶπε δέ μοι τὸ Πνεῦμα συνελθεῖν αὐτοῖς μηδὲν διακρι- ¹²
νόμενον· ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἔξ ἀδελφοὶ οὗτοι, καὶ
εἰσῆλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός· ἀπήγγειλέ τε ἡμῖν ¹³
πῶς εἶδε τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ
εἰπόντα αὐτῷ· Ἀπόστειλον εἰς Ἰόππην ἄνδρας, καὶ μετά-
πεμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον, ὃς λαλήσει ¹⁴
ῥήματα πρὸς σε, ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου.
ⁱ ἐν δὲ τῷ ἄρξασθαι με λαλεῖν, ἐπέπεσε τὸ πνεῦμα τὸ ¹⁵
ἅγιον ἐπ' αὐτοὺς, ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ. ^k ἐμνήσθην ¹⁶
δὲ τοῦ ῥήματος κυρίου, ὡς ἔλεγεν· Ἰωάννης μὲν ἐβάπτισεν
ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ. εἰ οὖν ¹⁷
τὴν ἴσην δωρεὰν ἔδωκεν αὐτοῖς ὁ Θεὸς ὡς καὶ ἡμῖν πιστεύ-

sentence, and therefore cannot well take a
μή, though instances are found where it is
used.

48. βαπτισθῆναι] It is not said by whom
they were baptized; but there can be little
doubt that (as the ancient and early modern
Commentators supposed) the persons who bap-
tized them were some of those whom Peter
brought with him from Joppa. Whether they
were (as Lightf. and Scott think) *pastors*, may,
considering the then unformed state of the Church,
be doubted.

XI. 2. διεκρίνοντο πρὸς αὐτόν] 'expos-
tulated with him, litigating the question.'

3. ἀκροβ. ἔχοντας] Synonymous with ἐν ἀκρο-
βυστίᾳ ὄντας, which is of frequent occurrence,
'those who are uncircumcised.'

5. τέσσαρσιν ἀρχαῖς] The true sense of this
expression has been fully explained supra x. 11.
It may suffice here to observe, that the sense in
the present passage cannot be made complete
without supplying *δεδεμένῃ*, which is expressed
in the parallel passages, and here by the Syriac
Translators.

17. εἰ] 'siquidem,' 'if [as was the case].'

- σασιν ἐπὶ τὸν κύριον Ἰησοῦν Χριστόν, ἐγὼ δὲ τίς ἤμην, A. D. 32.
 18 δυνατὸς κωλύσαι τὸν Θεόν; Ἀκούσαντες δὲ ταῦτα ἡσύ-
 χασαν, καὶ ἐδόξαζον τὸν Θεόν, λέγοντες· Ἄραγε καὶ τοῖς
 ἔθνεσιν ὁ Θεὸς τὴν μετάνοιαν ἔδωκεν εἰς ζωὴν.
 19 Ὅι μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γε- A. D. 31-42.
 νομένης ἐπὶ Στεφάνῳ, διῆλθον ἕως Φοινίκης καὶ Κύπρου 1 Supr. B. 1.
 καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον, εἰ μὴ μόνον
 20 Ἰουδαίοις. ἦσαν δὲ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ
 Κυρηναῖοι, οἵτινες εἰσελθόντες εἰς Ἀντιόχειαν, ἐλάλουν πρὸς
 21 τοὺς Ἑλληριστάς, εὐαγγελιζόμενοι τὸν κύριον Ἰησοῦν· καὶ
 ἦν χεὶρ κυρίου μετ' αὐτῶν· πολὺς τε ἀριθμὸς πιστεύσας
 22 ἐπέστρεψεν ἐπὶ τὸν κύριον. Ἠκούσθη δὲ ὁ λόγος εἰς τὰ A. D. 42.
 ὦτα τῆς ἐκκλησίας τῆς ἐν Ἱεροσολύμοις περὶ αὐτῶν· καὶ
 23 ἐξαπέστειλαν Βαρνάβαν διελθεῖν ἕως Ἀντιοχείας. ὃς πα-
 ραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ Θεοῦ, ἐχάρη. καὶ
 παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ

— ἐγὼ δὲ τίς ἤμην, δυνατὸν] The δὲ is omitted in many MSS. and Versions; but, I suspect, from the difficulty of explaining it. Yet it may very well be rendered *denique*, then. There is great spirit in this turn of expression, with which Wets. compares from Lucian, *ἡρώτα τὸν Δ. τίς ὢν, χλευάζει τὰ αὐτοῦ*. The Commentators pass by unnoticed the difficulty in construction as regards *δυνατὸν*, which is, by a harsh ellipsis, put for *ὥστε δυνατὸν εἶναι*. Thus the Syr. well renders *qui sufficerem ad &c.*

18. ἡσύχασαν] 'they acquiesced in silence.' Εἰς ζωὴν, 'in order that they may attain salvation.'

19. οἱ μὲν οὖν διασπ.] The particle *μὲν οὖν* is resumptive, reverting to what was said supra viii. 1. Ἀπὸ is here for *ἀπὸ*, as often both in the Scriptural and Classical writers. Ἐπὶ Στεφάνῳ. Commentators differ in their explanation of the force of *ἐπὶ*, some rendering it *sub*, others *post*. The latter sense is supported by the most eminent persons; yet the other may be the true one.

20. Ἑλληριστάς] There is much difference of opinion as to the interpretation, nay even the reading. If we adopt the usual signification of Ἑλληρισταί, namely, *foreign Jews using the Greek language*, then it will follow that these Cyprians and Cyrenaeans did no more than what those Jerusalemite Christians, who had been dispersed after the death of Stephen, had done. To remove this difficulty some would assign the sense 'Gentiles'; others, 'proselytes of the gate.' But it is objected, that such proselytes were always reckoned as *Jews*; and that, as to the former interpretation, no proof has been adduced of the sense thus ascribed. Hence Beza, Grot., Le Clerc, Beug., Drus., Doddr., Rosenm., Heinr., Wahl, and Kuin. would read Ἑλληνας, from some MSS., Versions, and Fathers, which is edited by Griesb., Knapp, and Tittm.; but, I conceive, on insufficient grounds. The authority for this reading consists of two only of the most altered MSS., five or six Versions, and three or

four citations from the Fathers. And the recent researches of the diligent Rinck have not added a particle more to this authority, which is manifestly very insufficient; for the evidence of Versions is very slender, since the ancient Translators often render carelessly, confounding Ἑλληνας and Ἑλληρισταί, translating the latter sometimes as if the former were read, (see vi. 1. & ix. 29) and therefore why should they not have done so here? And as to the Fathers, they cite with too little attention to accuracy to have much weight in a matter of this kind. Indeed, Matth. has shown that those here adduced sometimes cite as if they read Ἑλληριστάς. It is plain, then, that the common reading must be retained, and either taken, with some, in the sense *Gentiles* (i. e. as if Ἑλληνας were here written just as in Joh. vii. 35. & xii. 20. Ἑλληνας is used for Ἑλληρισταί), which Schleus. shows may be tolerated; or in the usual sense to denote *foreign Jews using the Greek language*. See Pearce and Campb. Matth. remarks: "Non ergo h. l. Judæi et Gentiles, sed Judæi Hebraice et Grace loquentes opponuntur." And if, even after all, the sense be thought doubtful, the best mode of settling it is to preserve the fountain of truth pure, by retaining the reading of almost all the MSS.

21. χεὶρ] i. e. help, perhaps evinced supernaturally, as Chrys. and Newe. think.

22. ἠκούσθη εἰς τὰ ὦτα τῆς ἐκκλ.] This is accounted an Oriental redundancy. But it is better to consider it as a stronger expression than ἠκούσθη by itself, and formed by a blending of two expressions, i. e. "to come to the ears of" and "to be heard by."

23. τὴν χάριν τ. Θε.] 'the favour and kindness of God,' viz. in its effects, the admission of the Gentiles to the benefits of the Gospel.

— τῇ προθέσει τ. κ.] The Genit. of the noun in regimen has here, as often, the force of an adjective; and the sense must be, 'with hearty and determined purpose and intention.' This is, however, not (as it is usually esteemed)

A. D. 42. κυρίῳ· ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης πνεύματος ἁγίου²⁴ καὶ πίστεως· καὶ προσετέθη ὄχλος ἱκανὸς τῷ κυρίῳ. Ἐξ²⁵ ἦλθε δὲ εἰς Ταρσὸν ὁ Βαρνάβας ἀναζητῆσαι Σαῦλον, καὶ εὐρὼν αὐτὸν ἤγαγεν αὐτὸν εἰς Ἀντιόχειαν. ἐγένετο δὲ²⁶ αὐτοὺς ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ, καὶ διδάξαι ὄχλον ἱκανόν, χρηματίζειν τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς. Ἐν ταύταις δὲ ταῖς ἡμέραις²⁷ κατήλθον ἀπὸ Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν. ἀναστὰς δὲ εἰς ἐξ αὐτῶν ὀνόματι Ἀγαθος, ἐσήμανε διὰ²⁸

purely a *Hebrew* idiom, being occasionally found in the Classical writers. So Herodian cited by Wolf: *ποθεῖν τινα ἀληθεῖ ψυχῆς διαθέσει*. Προσμένειν signifies properly to remain by, and with a Dat. of thing, signifies to *persevere in*, but with that of person, to *continue attached to*.

24. ὅτι ἦν ἀνὴρ ἀγαθός] Heinr. and Kuin. think this assigns a *reason why* the Christians at Jerusalem chose Barnabas for the mission to Antioch, the words *ὅς παραγεγνημένος—τῷ κυρίῳ* being considered as parenthetical. And the sense of ἀνὴρ ἀγαθός may be assimilated to an idiom of our own language, by which the expression a *good man* includes the notions of *virtue or integrity*, and *benignity or gentleness*. But the passage in question is certainly not parenthetical, and the common interpretation, which refers the words to what immediately preceded, is best founded. Nor need the sense of ὅτι be pressed upon. The next words καὶ πλήρης—πίστεως must not be explained away, (with many recent Interpreters) but have their full force.

—καὶ προσετέθη—κυρίῳ] These words are connected with the preceding, and the καὶ should be rendered *hence*, or literally 'and [thus].'

26. συναχθῆναι ἐν τῇ ἐκκλ.] 'assembled together with the church. See xiii. 44. xiv. 27. xv. 30. xx. 7. 1 Cor. v. 4. συναχθέντων ὑμῶν καὶ ἐμοῦ πνεύματος. This use of the passive and neuter sense is frequent in this and many other verbs.

—χρηματίζειν—Χριστιανούς] Χρηματίζειν signifies, 1. to despatch business; 2. to so despatch it as to obtain a name. Hence, 3. it came to mean 'to be named or called.' Of this sense, which occurs also in Rom. vii. 3., several examples from Philo and Joseph. are adduced by the Commentators. It must, however, be allowed to involve a harsh catachresis. And this would be rather *increased*, were we, with Benson, Doddr., Bingham, and Towns., to render 'were named by Divine appointment;' and increased *unnecessarily*; for why should it not be thought as likely that the followers of Christ should have received a distinctive name, which they now *needed*, from *men* as well as from God? Why call in Divine interposition so needlessly? Besides, the occurrence of πρῶτον seems to exclude that view and demands the *other*. It is not so easy to settle another question connected with these words, namely, whether the followers of Christ gave this appellation to themselves, or whether it was bestowed on them by others. The best Commentators are of the latter opinion, and Wets. and Kuin. (ap. Recens. Synop.) ad-

duce many arguments why the former view cannot be admitted; not all of them equally cogent, but, upon the whole, sufficient to establish their position. It was indeed the interest of the Christians to have some name which might not, as the Jewish ones, Nazarenes or Galilæans, imply reproach. And the terms *believers* or *saints*, though they might suffice among themselves, were not sufficiently definite to form appellations. And they might therefore be not disinclined to *adopt* one. Yet the necessity was not so great as to stimulate them to do this *very soon*: whereas the people at large, in having to speak of this new sect, would need some *distinctive* appellation, and what so distinctive as one formed from the *name of its founder*. Thus we find from Philostr. Vit. Ap. viii. 21., that the disciples of Apollonius were called by the Greeks (it is not said by themselves) Ἀπολλώνιοι. And it was likely that the Gentiles should resort to such a sort of appellation, since in that age those who were followers of any sect, or partizans of any leader, were usually called after their teacher or leader, by a term ending in—*ος* or *ανος*. There is, however, no reason to think, with Wets. and Kuin., that the name Χριστιανοί was given in *derision*. When it is used by Agrippa (Acts xxvi. 28.) there is no proof that it was a term of reproach. Had Agrippa intended *derision*, he might have employed the term *Nazarene*, which was still, no doubt, in much use among the Jews. Thus the followers of Christ would be the more likely to adopt the former, (as they would soon see fit to do) both for convenience, and to keep out a term of reproach. In 1 Pet. iv. 16. εἰ δὲ ὡς Χριστιανός (πάσχει), μὴ αἰσχυνέσθω (scil. πάσχειν.) the appellation occurs as one applied by the followers of Christ to *themselves* as well as given by others.

27. προφῆται] The term seems to denote persons who, with more or less of the gifts of the Holy Spirit, applied themselves to teaching or preaching, and occasionally, under a more than usual influence of the Holy Spirit, foretold future events. This sense of the word is supposed to be confined to the Scriptures; but I have met with it in the Classical writers, e. gr. Herodian, v. 5. 21. ὑποδῆμασι λίθου πεποιμένοις ἐχρῶντο, ὥσπερ οἱ κατ' ἐκείνα τὰ χρόνια προφητεύοντες. where the Editor refers to Sext. Emp. p. 227. Lucian i. 391. Diod. Sic. 199. Herodot. 555-49. Hemsterh. ad Aristoph. Plut. 357.

28. ἐσήμανε] he declared, or announced. The term, however, was often applied to the uttering of predictions &c. Ὅλην τὴν οἰκ. Bp. Pearce has adduced many solid reasons for sup-

- τοῦ πνεύματος λιμὸν μέγαν μέλλειν ἔσσεσθαι ἐφ' ὅλην τὴν οἰκουμένην· ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου Καίσαρος. A. D. 42.
- 29^m τῶν δὲ μαθητῶν, καθὼς ἠπόρειτό τις, ὥρισαν ἕκαστος m Rom. 15. 25.
αὐτῶν εἰς διακονίαν πᾶσαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ 1 Cor. 16. 1.
30 ἀδελφοῖς· ²⁵ ὁ καὶ ἐποίησαν, ἀποστείλαντες πρὸς τοὺς 2 Cor. 8. 1.
πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου. Gal. 2. 10.
w Infr. 12. 25.
- 1 XII. ΚΑΤ' ἐκείνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης A. D. 44.
ὁ βασιλεὺς τὰς χεῖρας κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκκλη-
2 σίας. ἀνείλε δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρᾳ.
3 καὶ ἰδὼν ὅτι ἀρεστόν ἐστι τοῖς Ἰουδαίοις, προσέθετο
συλλαβεῖν καὶ Πέτρον (ἦσαν δὲ ἡμέραι τῶν ἀζύμων) ὃν
4 καὶ πιάσας ἔθετο εἰς φυλακὴν, παραδὸνς τέσσαρσι τετρα-
δίοις στρατιωτῶν φυλάσσειν αὐτόν, βουλόμενος μετὰ τὸ
5 πᾶσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ. ὁ μὲν οὖν Πέτρος

posing that this expression denotes not the whole world, not even the Roman Empire, but Palestine alone. The same view is ably supported by Walch, Doddr., Krebs, Michaelis, and Kuin., who adduce statements of the four famines which history has recorded as happening in the reign of Claudius. As, however, all the countries put together would not make up a tenth even of the Roman Empire, they think it plain that we must take the words of that famine which, (as we learn from Josephus) in the fourth year of Claudius, overspread Palestine; and for the relief of the Christians suffering under which, the money was collected at Antioch.

29. καθὼς ἠπόρειτό τις] 'in proportion to the ability of each.' Sub. χρημάτων, which is sometimes expressed. Εὔπορος is a comparative term, and does not necessarily imply wealth. So Muson. cited by Kypke: ἀλλ' εὐποροὶ χρημάτων τινες δὲ καὶ πλούσιοι. In fact, competency is the sense had in view, which is confirmed by Ammonius ap Wets. ὥρισαν, 'determined.' The word signifies 1. *terminare*; 2. *determinare*; 3. *decernere*. Εἰς διακονίαν. Literally, 'for a service,' 'for the relief of.' So Hebr. vi. 10. διακονήσαντες τοῖς ἁγίοις. This relief was the more necessary, since, independently of the present famine, the Christians at Jerusalem were generally poor. In sending this bounty they did but imitate the example of the foreign Jews, who (as Vitrina has proved) used to send contributions for the relief of their poor brethren at Jerusalem.

30. τοὺς πρεσβυτέρους] Hamm. has here an able annotation on the origin and various uses of πρεσβύτεροι, showing that in the Christian Church of the Apostolic age, (which was formed almost wholly on the model of the Synagogue) the term πρεσβύτεροι (a term implying rather the wisdom of age, than age itself) was synonymous with ἐπίσκοποι. Their common office and duty, in the words of Forbiger ap. Schleus. Lex., was in general to govern the Christian Church, not to teach; to preside over things sacred, to administer the sacraments, especially the Eucharist, to decide on Ecclesiastical matters, to compose and settle differences, and finally to

set an example to all of rectitude of doctrine and sanctity of life. See xx. 17 & 28, Phil. i. 1. 1 Tim. iii. 1. Tit. i. 5 & 7. and consult an elaborate Note of Mr. Towns. on this subject, Vol. ii. p. 151. sq.

XII. 1. ἐπέβαλεν—τὰς χεῖρας] Literally, took in hand, commenced, set about. The Classical writers use the expression, but without χεῖρα or χεῖρας; though they more frequently use ἐπιχειρεῖν. It seems therefore to be Hellenistic Greek, which is confirmed by its occurring in Deut. xii. 7. εὐφρανθήσεσθε ἐπὶ πᾶσιν οἷα ἐὰν ἐπιβάλητε τὰς χεῖρας. The English translations are needlessly literal.

—κακῶσαι] to maltreat or oppress.
3. προσέθετο συλλ.] 'proceeded to apprehend.' So Lu. xx. 11 & 12. προσέθετο πέναι. where see Note. This idiom occurs in the LXX. and is called a Hebraism, ἡρ being so used with an Infinitive following.

—ἡμέραι τῶν ἀζύμων] 'the days of the paschal feast, during which they were ordered to have unleavened bread in their houses.' See Deut. xvi. 6. Exod. xii. 18. Before ἡμέραι several MSS. some of them antient prefix the Article, which is admitted by Matth., Griesb., Knapp, and Tittm. But Bp. Middl. justifies the omission on the principle, that 'in propositions which merely affirm or deny existence, the name of the person or thing whereof existence is affirmed or denied, is without the Article. So Matt. xiv. 6. γενεσίῳ ἀγομένῳ Ἠρώδου. and Joh. v. 1.' That principle, however, is, I apprehend, too refined and far-fetched. It is better in such a case to say, that the Article is omitted because unnecessary, the addition of the noun in the Genit. sufficing to establish the definiteness. Here there is also an ellipsis, the complete phraseology being ἦσαν δὲ αἱ ἡμέραι ἡμέραι τῶν ἀζύμων. This probably led to the αἱ being at first marked in the margin, which afterwards crept into the text.

4. τετραδίοις] The τετράδιον was, as we learn from Polyb., the regular number for a guard, (as a file is with us) each four of the sixteen standing guard in turn, two of them, as we find, in the prison, and two at the door.

ΑΔ 4 ἔτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενὴς γνω-
μένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν Θεὸν ὑπὲρ αὐτοῦ. Ὅτε 6
δὲ ἐμελλεν αὐτὸν προάγειν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ
ἦν ὁ Πέτρος κοιμώμενος μεταξύ δύο στρατιωτῶν, δεδε-
μένος ἀλύσει δις, φύλακές τε πρὸ τῆς θύρας ἐτήρουν
τὴν φυλακὴν. καὶ ἰδοὺ, ἄγγελος κυρίου ἐπέστη, καὶ φῶς 7
ἐλαμψεν ἐν τῷ οἰκήματι· πατάξας δὲ τὴν πλευρὰν τοῦ
Πέτρου, ἤγειρεν αὐτὸν λέγων· Ἀνάστα ἐν τάχει. καὶ
ἐξέπεσον αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν. εἶπε τε ὁ 8
ἄγγελος πρὸς αὐτόν· Περιζῶσαι, καὶ ὑπόδησαι τὰ σα-
δαλιά σου· ἐποίησε δὲ οὕτω. καὶ λέγει αὐτῷ· Περιβαλὼν
τὸ ἱμάτιόν σου, καὶ ἀκολούθει μοι. καὶ ἐξελθὼν ἠκολούθει 9
αὐτῷ· καὶ οὐκ ᾔδει ὅτι ἀληθὲς ἐστὶ τὸ γινόμενον διὰ τοῦ
ἀγγέλου, ἐδόκει δὲ ὄραμα βλέπειν. διελθόντες δὲ πρώτῃν 10
φυλακὴν καὶ δευτέραν, ἦλθον ἐπὶ τὴν πύλην τὴν σιδηρὰν
τὴν φέρουσιν εἰς τὴν πόλιν, ἣτις αὐτομάτῃ ἠνοίχθη αὐτοῖς·
καὶ ἐξελθόντες προῆλθον ῥύμην μίαν· καὶ εὐθέως ἀπέστη
ὁ ἄγγελος ἀπ' αὐτοῦ. καὶ ὁ Πέτρος γενόμενος ἐν ἑαυτῷ, 11
εἶπε· Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλε κύριος τὸν ἄγ-
γελον αὐτοῦ, καὶ ἐξείλετό με ἐκ χειρὸς Ἡρώδου καὶ πάσης
τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων. συνιδὼν τε ἦλθεν 12
ἐπὶ τὴν οἰκίαν Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλου-

5. ἐκτενής] intense, fervent. So Lu. xxii. 4. ἐκτενεστέρον προσήνχετο. The metaphor (which is taken from a rope at full tension) is found in the LXX. Judith iv. 7. 2 Macc. xiv. 38. Jon. iii. 8. Joel i. 14.

6. μεταξύ—δυσί] Prisoners thus carefully guarded were usually among the Romans secured with one chain, one end of which was attached to the right hand of the prisoner, and the other to the left hand of the person who guarded him. In the present instance, for better security, there were two chains, each fastened to a soldier.

7. ἄγγελος κυρίου ἐπέστη] The sceptical school in Germany deny the reality of this angelic appearance, and seek to account for Peter's release from natural causes. But Mr. Towns. has shown that in their eagerness to do away angelic and miraculous interference, they suppose circumstances which involve even a greater miracle. Οἰκήματι, for δεσμοστηρίον, by a frequent euphemism or ὑποκορισμός. See my Note on Thucyd. iv. 82. No. 17. (Transl.) On the situation of this prison there has been no little discussion. Wolf thinks it was in the city, and near to the judgment hall. De Dieu and Fessel imagine it was in the Court of Herod's palace, and was his private prison. Walch supposes the prison to have been in one of the towers of the innermost of the three walls which surrounded the city. The last is, I agree with Kuin., the most probable opinion. See my Note on Thucyd. iii. 4.

—πατάξας τὴν πλευρὰν] As is usual in rousing persons from sleep.

8. περιζῶσαι] See Note on Lu. xii. 35.

10. πρώτῃν—σιδηρὰν] The first was the station of the second quaternion, the second watch of the third, and the iron-gate of the fourth. Φέρουσιν. The term is properly used of a road, but sometimes, as here, of a door leading to any place. Αὐτομάτῃ, literally, self-moved. The word is used both of persons and things, and must be rendered accordingly. Pric. and Wets. adduce several examples of the word in this sense, and as used of doors. The circumstance of a gate self-moving was regarded by the ancients as a prodigy preeminently attesting the presence of the Deity. See the examples in Recens. Synop.

11. γενόμενος ἐν ἑαυτῷ] 'When, recovering from his surprise, he tranquilly exercised his understanding.' (Scott.) Of this phrase examples are adduced by Wets. and Kypke.

—πάσης τῆς προσδοκίας] The best Interpreters are agreed that προσδοκ. must be taken, by metonymy, for the thing expected, i. e. his expected execution, as in Genes. xlix. 10. ἐπεὶ ἂν ἔλθῃ καὶ αὐτὸς προσδοκία ἐθνῶν. Thus the sense is, 'from what was fully expected by' &c. The Syr. renders 'ab omni machinatione.' I suspect that he read προδοκίας, 'lying in wait,' a word not found in the Lexicons, though προδοκίω occurs in Thucyd. and other writers. Λαοῦ is added to Ἰουδ. because at the time of the Passover the whole nation, in a manner, was assembled.

12. συνιδὼν] 'on considering,' namely his situation and the circumstances connected with it.

μένον Μάρκον, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευ- A.D. 44.
χόμενοι.

- 13 Κρούσαντος δὲ τοῦ Πέτρου τὴν θύραν τοῦ πυλῶνος,
14 προσῆλθε παιδίσκη ὑπακούσαι, ὀνόματι Ῥόδη· καὶ ἐπιγνοῦσα
τὴν φωνὴν τοῦ Πέτρου, ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξε τὸν πυ-
λῶνα, εἰσδραμούσα δὲ ἀπήγγειλεν ἐστάναι τὸν Πέτρον πρὸ
15 τοῦ πυλῶνος. οἱ δὲ πρὸς αὐτὴν εἶπον· Μαίνῃ. ἡ δὲ δι᾽ οὐ-
χυρίζετο οὕτως ἔχειν. οἱ δὲ ἔλεγον· Ὁ ἄγγελος αὐτοῦ
16 ἐστίν. ὁ δὲ Πέτρος ἐπέμενε κρούων· ἀνοίξαντες δὲ εἶδον
17 αὐτὸν, καὶ ἐξέστησαν. κατασείσας δὲ αὐτοῖς τῇ χειρὶ σι-
γᾶν, διηγῆσατο αὐτοῖς πῶς ὁ κύριος αὐτὸν ἐξήγαγεν ἐκ
τῆς φυλακῆς. εἶπε δὲ· Ἀπαγγείλατε Ἰακώβῳ καὶ τοῖς

13. κρούσαντος—τὴν θύραν] This phrase occurs also in Lu. xiii. 25. and often in the later writers; the earlier ones use *κόπτειν*. The two words differ in sense as our *rap* and *knock*. Τὴν θύραν τ. πυλῶνος, the porch-door, or outer-gate, as opposed to the inner door, which led immediately to the inner court around which the apartment was built. Παιδίσκη. Many Commentators understand by this the portress. But though that office was often performed by females, it is improbable, considering the narrow circumstances of the Christians at Jerusalem, that there should have been one at this house. Besides, that would require the Article. Though even had the Article been used, the sense might have been 'the maid-servant,' supposing there were but one. Here it can only mean 'a damsel,' or rather a maid-servant. Ὑπακούσαι. The word signifies properly to *listen*, but when used of the office of a *Porter*, which it often is in the best writers, carries with it, by implication, other significations corresponding to the actions connected therewith, as *answering* to the angel's *inquiring* the name &c., which are one or other sometimes expressed in *versions*, though not correctly. Occasionally it means no more than to *mind*, or *attend* to the door. At all events, no extraordinary caution (such as Bp. Pearce fancies) is implied. So in a kindred passage of Lucian Icar. p. 292. ἐκοπτον προσελθὼν τὴν θύραν ὑπακούσας δὲ ὁ Ἑρμῆς, καὶ τοῦτομα ἐκφυθόμενος.

15. μαίνῃ] A popular form of expression used of any one who utters what is absurd, or quite incredible. Δι᾽ οὐχυρίζετο, 'positively asserted.'

—ὁ ἄγγελος αὐτοῦ ἐ.] Many eminent Interpreters take this to mean 'a messenger sent from him.' But the word will not admit that sense; neither is it likely that Peter could have sent a messenger, still less that the maid should not have known Peter's voice. The sense must be, 'his angel,' i.e. his tutelary angel, such as the Jews, and indeed the Gentiles, thought was appointed to every person, at least every good person. This angel, they also supposed, (as has been the prevalent notion of every age), on the death of the person, sometimes appeared in his exact form, and speaking with his voice, to the friends or acquaintance of the deceased.

I must not omit to mention that Bp. Middl.,

taking exception to the employment of the Article here, (see Note on Joh. viii. 44.) and yet finding no sufficient authority for its being cancelled, proposes to take the αὐτοῦ as an adverb, and taking the Article for the pronoun possessive, would render, 'His angel is there;' which renders *transposition* necessary. But for this transposition there is no authority except that of one MS., and therefore in that it may very well be supposed to have been *accidental*, arising from the scribe's inadvertently omitting αὐτοῦ and then supplying it not in its place. If, however, we were to adopt that position of the words, and to take the αὐτοῦ as an adverb, yet, I apprehend, the Article could not stand for the pronoun possessive; since that idiom *has its limits*, and cannot be used where any very great uncertainty would arise. As to the αὐτοῦ being, as he thinks, *understood*, according to his Canon iii. 1 & 4., that is the weakest part of Bp. Middleton's system. See Note supra v. 1. The learned Prelate, indeed, seems to have himself suspected his position to be untenable, by proposing to read ὁ ἄγγελος αὐτοῦ ἐστιν αὐτοῦ, which he would have us suppose is not a *Critical conjecture*, because it is compounded of two readings. But as there is next to no authority for the αὐτοῦ after ἐστιν, it can be viewed in no other light. Besides, the principle on which he proceeds is unsound in Criticism. What is more, the second αὐτοῦ would be pleonastic and useless—quite unsuitable to the brevity of such exclamations, and, in short, "*nice Sithonia frigidius*." In fact, the learned Commentator would have been quick-sighted enough in seeing all this, and how unlikely it was that such a nicety of idiom, supposing it to exist, should have been observed in the Hellenistic and popular phraseology, had it not been for his Canon, which (as occasionally elsewhere) was a mote in his eye.

16. εἶδον αὐτόν] i.e. 'they saw it was he.'

17. κατασείσας τῇ χειρὶ σιγᾶν] Κατασείειν signifies to *wave the hand downwards*; a mode of enjoining silence; as xiii. 16. xix. 33. xxi. 40. It occurs also in the best writers, from whom examples are adduced by the Commentators. The most apposite is from Heliod. iv. 16. κατασείσας τῇ χειρὶ. Herodian i. 9. 8. τῷ τῇ χειρὶ νεύματι τὸν ὄμιον κατασιγᾶσαι. Joseph. Bell. ii. 3. 2. κατέσειε (scil. ταῖν χειρὶ) τοῖς στρατιώταις.

Α. Δ. 44 ἀδελφοῖς ταῦτα. καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον. Γενομένης δὲ ἡμέρας, ἣν τάραχος οὐκ ὀλίγος ἐν τοῖς στρα- 18
τιώταις, τί ἄρα ὁ Πέτρος ἐγένετο. Ἡρώδης δὲ ἐπιζητήσας 19
αὐτὸν καὶ μὴ εὐρῶν, ἀνακρίνας τοὺς φύλακας ἐκέλευσεν ἀπα-
χθῆναι. καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν Καισά-
ρειαν διέτριβεν. Ὅτι δὲ ὁ Ἡρώδης θυμομαχῶν Τυρίοις 20
καὶ Σιδωνίοις ὁμοθυμαδὸν δὲ παρήσαν πρὸς αὐτὸν, καὶ
πέισαντες Βλάστον τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως,
ἠτοῦντο εἰρήνην, διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ
τῆς βασιλικῆς. Τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάμενος 21
ἐσθῆτα βασιλικήν, καὶ καθίσας ἐπὶ τοῦ βήματος, ἐδημη-
γόρει πρὸς αὐτοὺς. ὁ δὲ δῆμος ἐπεφώνει· Θεοῦ φωνὴ καὶ 22
οὐκ ἀνθρώπου! παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος κυ- 23

o 1 Reg. 5.
9, 11.
Ezech. 27.
17.

17. ἐπορεύθη εἰς ἕτερον τόπον] Where, we are left to conjecture; the expression being quite indefinite. Some suppose *Cæsarea*; others, with more probability, *Antioch*; others, again, and chiefly the Roman Catholic interpreters, *Rome*; which last opinion, though long strenuously contended against by Presbyterian writers, has lately been ably and perhaps successfully established by Townsend, Vol. ii. p. 140. seqq. in a Dissertation on St. Peter's visit to Rome and the writing of St. Mark's Gospel.

19. ἐπιζητήσας α.] 'had caused search to be made for him.' Ἀνακρίνας τοὺς φύλακας &c., 'after examining the keepers [and finding they offer nothing in justification] ordered them to be led away for execution.' Ἀπάγειν is a vox sol. de hac re, εἰς θάνατον or ἐπὶ θανάτῳ being generally expressed, but sometimes left to be understood, for death is in this formula always implied. So Esth. xii. 3. καὶ ὁμολογήσαντες (having confessed their crime) ἀπήχθησαν. I should not have deemed it necessary to say so much on this head, but that Bp. Pearce has raised a doubt as to the reading; and others have maintained that the punishment was not unto death.

— διέτριβεν] scil. ἐκεῖ, which is implied in the preceding, as at xiv. 3. The word is generally expressed, as in Joh. iii. 22. xi. 64. Acts xiv. 28. xxv. 14.

20. θυμομαχῶν Τυρίοις] Θυμομαχεῖν signifies 'to have war at heart with,' to be hostilely disposed towards, and sometimes to be at war with; which last signification is here adopted by some Commentators. But that involves much improbability of various kinds, and is so destitute of Historical support, that it is better to interpret the expression ἠτοῦντο εἰρήνην, on which the foregoing view is founded, in a metaphorical sense, i. e. they sought to be friends with, as εἰρήνην ἔχουσι at Acts vii. 26., and to take θυμο. in the first mentioned and general sense. Kuin., with great probability, traces the origin of this misunderstanding to commercial jealousies, arising from Herod's having formed so admirable a port at *Cæsarea*. Ὁμοθυμαδόν, conjointly, i. e. both Tyrians and Sidonians. Πείσαντες Βλάστον. The full sense is 'having prevailed on Bl. [to give them his aid in the business]. See Matt. xxviii. 14. Gal. i. 10.

21. τακτῇ] 'appointed,' as the day of public audience. It appears from Joseph. Ant. xix. 7, 2. to have been the second day of the Games then celebrating in honour of *Cæsar*. Βῆματος. Not tribunal, as in Matt. xxvii. 19., but a raised *suggestus* presenting the appearance of a throne, in the theatre, where Herod viewed the games and delivered the Oration. Πρὸς αὐτοὺς. Not the people, as some imagine; but the *ambassadors*, which is required by what precedes, and δημηγορεῖν often in the later writers signifies simply to deliver a speech.

22. ὁ δῆμος] Chiefly, if not exclusively, the *Gentiles*, (multitudes of whom inhabited *Cæsarea*) and set on by the courtiers and flatterers, as we find from Josephus; from whom we also learn that the persons in question did really profess to regard him as a God; no doubt in that qualified sense in which the Roman Emperours were called *Dei* not only after their death, but even in their lifetime, and in which the Greeks sometimes applied the term to great personages, (see Pind. Olymp. v. sub. init. Aristid. iii. 249 & 250. Eunap. Præf. p. 120 & 163. Appian i. 635. Joseph. p. 533. ult.) but yet in no such as *Jews* could join in; and it clearly appears from Joseph. that the Jews were incensed with him for receiving this impious adulation.

23. ἐπάταξε] i. e. "struck him with disease." The expression ἄγγελος κυρίου ἐπατ. must at any rate mean that the disorder was inflicted by God, and not brought on by dysentery arising from cold caught, as many recent Commentators (and even Kuin.) pretend, whose arguments I have fully refuted in Recens. Synop. The circumstance of his being σκωληκόβροστος will not prove that the disorder was of human origin, because the Deity is pleased to act by second causes. Here we have nothing to do with Jewish opinions, or with Joseph.; though there is, in reality, no variation between him and St. Luke. The historian narrates the secondary causes of Herod's death; the sacred writer considers the primary one, even the immediate interposition of Heaven. And this will hold good, whether we take the ἄγγελος literally, or metaphorically; though it seems safer to take it (as does Doddr.) of the real, yet invisible, agency of a celestial spirit. See 2 Sam. xxiv. 16. 2 Kings

ρίου, ἀνθ' ὧν οὐκ ἔδωκε τὴν δόξαν τῷ Θεῷ· καὶ γερόμενος
 24 σκωληκόβρωτος, ἐξέψινξεν. ὁ δὲ λόγος τοῦ Θεοῦ ἤξανε
 25 καὶ ἐπληθύνετο. Ἐβαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν εἰς
 Ἱερουσαλὴμ, πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες
 καὶ Ἰωάννην τὸν ἐπικληθέντα Μάρκον.

- 1 XIII. Ἦσαν δὲ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὐσαν
 ἐκκλησίαν προφῆται καὶ διδάσκαλοι, ὃ τε βαρνάβας καὶ Συ-
 μεὼν ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μναση
 2 τε Ἡρώδου τοῦ τετράρχου σύντροφος, καὶ Σαῦλος. Ἐλει-
 τουργούντων δὲ αὐτῶν κυρίῳ καὶ νηστευόντων, εἶπε τὸ
 Πνεῦμα τὸ ἅγιον· Ἀφορίσατε δὴ μοι τὸν τε Βαρνάβαν καὶ
 3 τὸν Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς. ὅτε
 νηστεύσαντες καὶ προσευξάμενοι, καὶ ἐπιθέντες τὰς χεῖρας
 4 αὐτοῖς, ἀπέλυσαν. Οὗτοι μὲν οὖν, ἐκπεμφθέντες ὑπὸ τοῦ
 Πνεύματος τοῦ ἁγίου, κατήλθον εἰς τὴν Σελεύκειαν, ἐκεῖθεν
 5 τε ἀπέπλευσαν εἰς τὴν Κύπρον. καὶ γερόμενοι ἐν Σαλαμῖνι,

xix. 35. It is plain by the words οὐδὲ ἐκείνῳ πρὸς ἀγαθὸν and others, that Joseph, himself (notwithstanding that he was favourably inclined to Herod, and speaks respectfully of his memory) regarded his death as the effect of supernatural interposition; as there can be little doubt was the case with Antiochus Epiphanes, who, having endeavoured to abolish the worship of God, died of the same disorder. See 2 Macc. ix. 5. It is remarkable that many tyrants and other vile characters have died of a very similar disorder, the *morbus pedicularis*, which many Commentators suppose was Herod's disorder. See the numerous examples of Wets. in Recens. Synop. and others there adduced.

24. ἤξανε καὶ ἐπληθύνετο.] Namely, like seed, the produce of which is sown again the next year, and so on from year to year. (Scott.)

XIII. 1. διδάσκαλοι] i. e. publicly appointed teachers in the Church, mentioned also in 1 Cor. xii. 28. and Eph. iv. 11., where see Notes.

— Ἡρώδου] That this is Herod Antipas, and not (as Grot. supposes) Agrippa the second, son of King Agrippa the first, whose death was recorded at xii. 23., has been proved by Walch in a Dissertation de Menachemo, of which the substance is detailed by Kuin., and may be seen translated in Recens. Synop. See also Towns. Vol. ii. p. 256.

— σύντροφος] This is properly an adjective, signifying brought up with, (and in this sense only does it occur in the earlier writers) but it is also used as a substantive equivalent to our foster-brother and is explained ὁμογάλακτος in the Glossaries. The sense foster-brother sometimes implied also that of table-fellow and school-fellow. Examples of the word are adduced by Wets. from Plut. and Polyb. It was not unusual in ancient times for children to be brought up with the children of kings and great men; and the custom has survived even to modern times, as in the case of our James the first.

2. λειτουργούντων τ. κ.] Λειτουργία denotes the discharge of some public office, whether

civil, or religious. In the Classical writers it is almost always used in the former sense; but in the sacred writers in the latter. In the O. T., and sometimes in the New, (as Heb. x. 11.) it denotes the ministration of the Priests and Levites. Here, however, λειτουργεῖν might denote the discharge of all the duties of the ministerial office, both public and private, praying, preaching, teaching, exhorting, &c., but it only denotes the public duties. Καὶ νηστευόντων is meant to signify that while they were thus engaged they were fasting, perhaps on an occasion of more than usual solemnity, when fasting had been added to prayer &c., probably to ask a blessing on the means taken to spread the Gospel. The direction from the Holy Spirit was, it seems, communicated to them while thus engaged. On the manner in which Paul and Barnabas were called to the Apostolate, see Towns. T. ii. p. 256. and Scott in loc.

— εἶπε τὸ Πνεῦμα τὸ ἅγιον] Here and at ἐκπεμφθέντες ὑπὸ τοῦ Πνεύματος τ. ἁγ. at v. 4. the Personality and Deity of the Holy Spirit is evidently implied. Ἀφορίσατε δὴ μοι. Ἀφορίζω signifies 1. to separate; 2. by implication, to destine; 3. to appoint, as here. The δὴ is hortative, and may be rendered now. The μοι seems to have the imperative force, highly suitable to the Divine dignity of the speaker. Of this idiom, which is little known even to Critics, the following are examples. Ps. cxviii. 19. διόξτε μοι πλάς. Thucyd. v. 10. τὰς πλάς ἀποίετω μοι. Eurip. Iph. Aul. 1340. διαγάλατε μοι μελάθρα. Soph. Œd. Col. 1475. Lucian i. 718 & 645. The προσ in προσκέκλημαι is not pleonastic, but signifies unto, as if it were written πρὸς ὃ κεκλημαι.

3. νηστεύσαντες καὶ προσευξ.] The fasting seems to be put first, because this solemnity (no doubt, gone through on some time after that on which the order of the Spirit was received) was ushered in *indictio jejuniis*. So v. 2. λειτουργούντων καὶ νηστευόντων, where see Note, and xiv. 23. προσευξάμενοι μετὰ νηστειῶν. Comp. Luke ii. 37.

A. D. 48. κατήγγελλον τὸν λόγον τοῦ Θεοῦ ἐν ταῖς συναγωγαῖς τῶν
 * Supr. 8.9. Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπρέτην. * διελθόντες δὲ 6
 τὴν νῆσον ἄχρι Πάφου, εὗρόν τινα μάγον, ψευδοπροφήτην, 7
 Ἰουδαῖον, ᾧ ὄνομα βαρίσηους, ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. οὗτος προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον, ἐπεζήτησεν ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ. 8
 γ Exod. 7. 11. 2 Tim. 3. 8. ὑ ἀνθίστατο δὲ αὐτοῖς Ἐλύμας ὁ μάγος (οὕτω γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ) ζητῶν διαστρέφαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως. Σαῦλος δὲ (ὁ καὶ Παῦλος) πλησθεὶς 9
 πνεύματος ἁγίου, καὶ ἀτενίσας εἰς αὐτὸν * εἶπεν· Ὡ πλήρης 10
 * Matt. 13. 38. Joh. 8. 44. 1 Joh. 3. 8. παντὸς δόλου καὶ πάσης ραδιουργίας, υἱὲ Διαβόλου, ἐχθρὲ

5. ὑπρέτην] attendant, or assistant.

6. μάγον] See Note supra viii. 9. Ψευδοπροφήτην. Pearce thinks it means *false teacher*. But the full sense must be one who falsely claims to speak under Divine inspiration, whether in foretelling future events, or in making known the will of God. Before νῆσον ὅλην is added by Griesb. Tittm., and Vater from several MSS., Versions, and Fathers. But the evidence of the two last is here not material, and the word seems to have come from the margin.

7. σὺν] 'staying with, visiting, or attending on.' Ἀνθυπάτω. Supposed by Grot. and Hamm. to be applied, by an error of title, for ἀντιστρατήγῳ. But Lardner and Kuin. have vindicated the accuracy of the expression, proving by reference to Dio Cass. and other writers, that those who presided over the provinces by the appointment of the Senate, (and Cyprus was then of that number, though it had once been Prætorian) were styled Proconsuls, though they never filled the chair. Συνετῷ, 'a man of ability.' Galen, cited by Wets., speaks of him as a person excellently versed in philosophy; which will confirm the sense of μάγος above assigned. Sergius had, no doubt, been learning something of Philosophy, and natural religion, if not the Jewish religion, from Elymas. Hence it was likely that he should send for those who taught a religion professing to be an improvement on the Jewish; and as likely that this should be opposed by Elymas, who was influenced only by worldly views.

8. Ἐλύμας] From an Arabic word signifying *doctus* or *sapient*. So our wiz-ard from *wise*. Διαστρέφαι. At this some Commentators stumble, and Valekn. and Griesb. conjecture ἀποστρέφαι. But that is wholly destitute of authority, Versions having no weight. And if even it did occur in a few MSS., it must be rejected as a gloss. The common reading is confirmed by a similar construction in Exod. v. 4. ἵνα τι διαστρέψω τὸν λαόν ἀπὸ τῶν ἔργων. The reason for the apparent anomaly in syntax is, that there is a significatio pragmatum, namely, to pervert and turn, i. e. to turn from the faith by a perversion and misrepresentation of it. So he is represented at v. 10. as διαστρέφων τὰς ἀδούς κυρίου.

9. ὁ καὶ Παῦλος] Sub. καλούμενος; for the Article is put for the Pron. relative, on which see Win. Gr. p. 57. fin. With respect to the name Παῦλος, it is well observed by Wets. that

though St. Luke has before invariably called him Saul, now, no sooner has he mentioned the name of Paul, than Saul becomes so obliterated that we no where find it used again either by St. Luke, St. Peter, or St. Paul, in his Epistles. For this the Commentators are not a little perplexed to account. Some suppose that he had always had *both* names. But then why should St. Luke have hitherto invariably used Saul, and now as invariably Paul. Others are of opinion that Saul changed his name after his conversion. But that is refuted by his being called Saul by St. Luke after that time, and up to the present. Saul must have *himself* changed his name; not, however, as some imagine, out of humility and deference to the Proconsul; but, it should seem, as Beza, Grot., Doddr., and Kuin. suppose, because he was now brought very much among Greeks and Romans, to whom the name Saul was unknown, but Paul familiar, especially as they would pronounce it Paul. It may be added, that the name Paul being a Roman one, would be so much the more suitable to a Roman citizen. And as the reason for the alteration, on taking the solemn charge he had now received, would be stronger than ever, there can be no doubt that it was *now* made. It should seem by St. Luke's expression, that he only *assumed* this name, yet did not absolutely abandon the other. Though as he was now the Apostle of the Gentiles, there was a propriety in St. Luke's henceforward giving him that name which he bore among Gentiles.

9. πλησθεὶς πν. ἁγ.] 'filled with the influence and inspiration of the Holy Spirit,' not under the impression of spleen or anger. Ἀτενίσας εἰς α., namely, in order to make the greater impression. Comp. iii. 1. xiv. 9. xxxiii. 1.

10. δόλου] deceit and imposture. 'Ραδιουργίας. The word is said by Kuin. to denote 1. facility of action; 2. levity and carelessness, whether any action be good or evil; 3. villainy and wickedness. Thus it came to be synonymous with πανουργία, of which the ratio significationis is the same. I would compare the use of δεξιότης in Thucyd. iii. 82. ῥᾶσον δ' οἱ πολλοὶ, κακούργοι ὄντες, δεξιοὶ κέκληνται, ἢ ἀμαθεῖς ἀγαθοί. So we use *light* in *light-fingered*. Upon the whole, the word (which occurs chiefly in the later writers) corresponds to and is indeed the same with our *rogue*ry. (antiently *ragerie*, as in Chaucer) and, I suspect, was originally applied to sleight of hand tricks

- πάσης δικαιοσύνης! οὐ πάντῃ διαστρέφων τὰς ὁδοὺς κυρίου ^{A. D. 45.}
 11 τὰς εὐθείας; καὶ νῦν ἰδοὺ, χεὶρ [τοῦ] κυρίου ἐπὶ σέ, καὶ
 ἔσῃ τυφλός, μὴ βλέπων τὸν ἥλιον, ἄχρι καιροῦ. παρα-
 χρῆμα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος· καὶ περι-
 12 ἄγων ἐζήτει χειραγωγούς. τότε ἰδὼν ὁ ἀνθρώπος τὸ γε-
 γονός ἐπίστευσεν, ἐκπλησσόμενος ἐπὶ τῇ διδαχῇ τοῦ κυρίου.

of mountebanks and conjurers. Ἰδὲ διαβολὴν, i.e. exactly like him. See Joh. viii. 44. and Note.

— διαστρέφων τὰς ὁδοὺς κ.] Much learning has been employed to little purpose on this word, especially from pressing too much on the metaphor. It is also debated whether τὸν δόον τ. κ. means the Lord's religion, or the ways and purposes of the Lord. As the examples adduced of the former signification have only the singular, the latter is preferable, especially as it yields nearly the same sense. The words may be thus rendered: 'misrepresenting the upright counsels and purposes of the Lord [for the salvation of men].' In this figurative diction there is, I conceive, an allusion to Is. xl. 4. "the crooked shall be made straight, and the rough ways plain," according to the LXX. (in the three principal MSS.) and the N. T. ἡ τραχὺς εἰς ὁδοὺς λείας. And so v. 3.

11. ἰδοὺ] As we say, Mind! take notice! Χεὶρ τοῦ κυρίου ἐπὶ σέ. A Hebrew phrase denoting that Divine punishment is suspended over a person. See Exod. ix. 3. Job xix. 21. The τοῦ before κυρίου is omitted in very many MSS., Fathers, and early Edd.; and perhaps it has no place, though Bp. Middl. is of opinion that, if retained, it would not follow that χεὶρ would want the Article. Ἐσῃ τυφλός, μὴ βλ. τ. ἡ. This is thought to be a Hebrew mode of asserting the same thing both by affirmation and by negation of the contrary. But the idiom occurs also in the Greek and Latin writers, and is only a relic of primitive simplicity of diction. It does not involve pleonasm, but the latter phrase serves to explain and strengthen the former; as in a kindred passage of Lu. i. 20. καὶ ἰδοὺ, ἔσῃ σιωπῶν, μὴ δυνάμενος λαλῆσαι. Here, however, μὴ βλέπων τὸν ἥλιον is so much stronger an expression than τυφλός (for all but persons born blind have some faint view of the sun) that there is a sort of climax, and we might render freely, 'thou shalt be blind, yea stone blind!'

— ἄχρι καιροῦ] The Latin Versions render it 'usque ad tempus.' And so the Syriac and some Oriental ones. But that would require μέχρι, as is proved by Tittm. de Synon. p. 37., who rightly observes: ἄχρι non finem, sed ipsam durationem denotat, seu tempus totum, quo res quædam duravit, sed μέχρι finem designat, quo esse desiit, nisi addatur verbum, cujus notione ipsius termini s. finis tollatur cogitatio, ut in μέχρι παντός.' He regards the ἄχρι καιροῦ as equivalent to ὡς τέλους, i.e. μέχρι τέλους, permanently. But though right in the rule, he seems wrong in the application. The truth is, that the literal sense of ἄχρι καιροῦ is 'during some time.' But as duration for a certain time only, necessarily implies termination at the end of that time, so ἄχρι καιροῦ may be

popularly taken for μέχρι καιροῦ. The sense here is, I conceive, well expressed by our English Versions. But although the words of the Apostle express no more than this; yet, as καιροῦ is used, (which chiefly signifies a point of time) not χρόνου, he meant, I apprehend, to hint at that sense which might be more correctly phrased by μέχρι καιροῦ; meaning by καιροῦ the time of his repentance and reformation. Whether that time would ever arrive, the Apostle, it seems, knew not; the Holy Spirit not having informed him. And he felt so much doubt, that he only just uses an expression which might fall short of driving the man into despair. Had he felt hope, he would perhaps have said (in the words of St. Paul, Hebr. ix. 10.) μέχρι καιροῦ διορθώσεως.

— ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος] Passing by the vain speculations of some Commentators on the nature of this blindness, and the unhallowed hypotheses of the sceptical school, by whom it is denied to have been produced supernaturally, I would only observe, that there is here not an hendiadys; but it should seem that the superposition of the blindness is graphically described, by two stages of the affection. See Note on Acts iii. 8. First a cloud, as it were, came over the eyes, which soon increased to darkness, and that terminated in utter blindness, "total eclipse, in which the Sun is dark," as Milton finely expresses it.

12. There is something awkward in this verse as regards ἐπίστευσεν and ἐκπλησσόμενος. Some various readings exist, though only such as show that the ancient Critics endeavoured to remove the difficulty by emendation, i.e. either by inserting ἐθαύμασεν, or making ἐπίστ. and ἐκπλ. change places. The latter mode is preferable; but it is supported by only one MS., and no reason can be assigned why, if that were the true position of the words, the verb ἐξεπλήσαστο should not have been written. The Syriac Translator, indeed, renders as if he so read; but he, no doubt, rather gave what he conceived to be the sense, than followed the words of his original. Moreover, there is no example of πιστεύειν with ἐπὶ and a Dative of thing, unless where the thing is put for the person. Whereas examples of ἐκπλησασθαι with ἐπὶ and a Dative of thing are frequent, and especially with διδαχῇ, e.g. Matt. xxii. 33. Mark i. 22. xi. 18. Lu. iv. 32. and very often elsewhere. The same syntax is found in the Classical writers. The words ἐκπλησσόμενος—κυρίου are, I conceive, meant further to unfold the sense couched in ἰδὼν, and may be freely rendered, 'being amazed at this mode of teaching the Lord,' i.e. his religion. On this sense of διδαχῇ (of which several examples are adduced by Schleus. and Wets.) the best recent Commentators are agreed.

A. D. 45. * Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ τὸν Παῦλον,¹³
 ἦλθον εἰς Πέργην τῆς Παμφυλίας. Ἰωάννης δὲ ἀποχωρήσας
 ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱεροσόλυμα. αὐτοὶ δὲ διελθόντες¹⁴
 ἀπὸ τῆς Πέργης, παρεγένοντο εἰς Ἀντιόχειαν τῆς Πισιδίας,
 καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββά-
 των, ἐκάθισαν. Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νομοῦ καὶ τῶν¹⁵
 προφητῶν, ἀπέστειλαν οἱ ἀρχισυναγωγοὶ πρὸς αὐτοὺς, λέ-
 γοντες· Ἄνδρες ἀδελφοί, εἰ ἐστὶ λόγος ἐν ὑμῖν παρακλή-
 σεως πρὸς τὸν λαόν, λέγετε. Ἀναστὰς δὲ Παῦλος, καὶ¹⁶
 κατασείσας τῇ χειρὶ, εἶπεν· Ἄνδρες Ἰσραηλῖται, καὶ οἱ
 φοβούμενοι τὸν Θεόν, ἀκούσατε. ὁ Θεὸς τοῦ λαοῦ τούτου¹⁷
 Ἰσραὴλ ἐξελέξατο τοὺς πατέρας ἡμῶν· καὶ τὸν λαὸν ὕψωσεν
 ἐν τῇ παροιμίᾳ ἐν γῇ Αἰγύπτῳ, καὶ μετὰ βραχίονος ὕψη-
 λου ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς·¹⁸ καὶ ὡς τεσσαρακονταετὴ¹⁸
 χρόνον * ἐτροφοφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ·¹⁹ καὶ καθελὼν¹⁹

b Supr. 12.
 17.
 c 19. 33.
 d 21. 40.
 e Exod. 1.
 1. et 6. 6.
 f 12. 31.
 g 13. 14.
 h Exod. 16.
 9, 35.
 i Num. 14.
 34.
 j Psal. 95. 10.
 k Jon. 14.
 l 1. 2.
 m Jud. 2. 16.
 n 3. 5.

13. οἱ περὶ τὸν Π.] This comes under one of the three divisions into which this idiomatical use of the Article masc. plur. with an Accusative of person is distributed, i. e. as meaning the person (as principal) and his company. But if it be taken of Paul and Barnabas only, it would seem harsh. May we not, then, suppose, that some other persons had associated themselves with them, as subordinate helpers in the work of evangelization? That Mark had accompanied them, is certain from the next verse. This idiom being used shows that Paul was already esteemed the principal, though Barnabas was, on many accounts, entitled to high consideration, and is mentioned first in the Divine appointment, v. 2.

14. ἐκάθισαν] 'took their seat,' no doubt in the place where, as doctors, they had a right to sit.

15. εἰ ἔστι—λαόν, λέγετε] 'If ye have among you any words of exhortation to the people, speak it.' This instruction and exhortation was usually taken from the portions read of the Pentateuch or Prophets.

16. κατασείσας τῇ χειρὶ] namely, to enjoin silence. See Note on xii. 17.

—οἱ φοβ. τὸν Θεόν] By these are meant the proselytes of the gate, the οἱ σεβόμενοι προσήλυτοι. So Joseph. Ant. xiv. 7, 2. makes a similar distinction into Ἰουδαῖοι and σεβόμενοι. These persons were such as, having abandoned idolatry, worshipped the true God, and therefore, though they did not receive circumcision, were yet permitted to attend at the synagogues. Those Gentiles who received circumcision were reckoned as Jews. (Kuin.) Both sorts, however, seem to be here had in view.

17. ἐξελέξατο] 'chose as objects of his peculiar blessing.' Ἐν τῇ παροιμίᾳ, 'during their sojourning,' i. e. when they were sojourners. Ὑψώσεν. Elsn. and Doddr. rightly explain this, 'raised them out of a calamitous state, referring to several passages of the Psalms, to which I would add lxix. 14. Μετὰ βραχ. ὕψηλου, i. e. by the exertion of a mighty power. An Oriental and popular metaphor.

18. ἐτροφοφόρησεν] It is exceedingly difficult to determine whether ἐτροφοφόρησεν or ἐτροφοφόρησεν, the reading of some Versions and Fathers, is to be adopted. The latter has been preferred by H. Steph., Casaub., Mill, Pfaff, Hamm., Beng., Ernesti, Pearce, Wakef., Valckn., Morus, Schleus., Rosenm., Kuin., and Towns.; and has been edited by Griesb. and Knapp. The common reading, however, has been strenuously vindicated and supported by Grot., Gataker, Deyling, Whitby, Wolf, Wet., Doddr., Matth., and others. See a full detail of the arguments for and against in Recens. Synop. Suffice it here to remark, that the external authority for the new reading is but slender. It is only found in seven MSS., some Versions, and Fathers; whereas the common reading is supported by not only all the rest of the MSS. and Versions, (including the *Vulgate*) but also by passages of Origen and Chrysost. Many arguments are adduced by the disputants on both sides, which are either irrelevant, or inconclusive. What increases the perplexity is, that the words may easily be, and often are, confounded by the scribes. Nay, in certain senses which the terms admit, the notions of the two words merge into each other. Hence some advocates for the common reading have, in almost every passage, cited as authority for ἐτροφοφορέω, maintained that τροφοφ. is the true reading; but without reason. There can be no doubt but that both words were in use. For though we might doubt whether τροφοφορέω would be analogically formed, yet we must bend to use, (the *ius et norma loquendi*) and another word, ὀφροφορέω, will defend the seeming anomaly. That π and φ are interchanged in pronunciation, is an argument which draws both ways, and will lead to no decision. That the words are confounded by scribes, is an argument which will make far more for the new than the old reading. Yet upon the whole, external testimony is so decidedly in favour of the latter, that if that were all we had to consider, it must be pronounced as probably the true reading. Internal evidence, however, is also to be taken into the account, and that is,

- ἔθνη ἐπτά ἐν γῇ Χαναάν, † κατεκληροδότησεν αὐτοῖς τὴν A. D. 43.
 20 γῆν αὐτῶν. καὶ μετὰ ταῦτα, ὡς ἔτεσι τετρακοσίοις καὶ
 πενήκοντα, ἔδωκε κριτὰς ἕως Σαμουὴλ τοῦ προφήτου.
 21 † κακῆθεν ἤτησαντο βασιλέα· καὶ ἔδωκεν αὐτοῖς ὁ Θεὸς τὸν f 1 Sam. 8.
5. et 10. 15.
et 10. 1.
Ose. 13. 11.
et 1 Sam.
13. 14.
et 13. 28.
et 16. 13.
Paul. 89. 21.
supr. 7. 45.
in 2 Sam. 7.
12.
Esa. 11. 1.
 Σαοὺλ υἱὸν Κίς, ἄνδρα ἐκ φυλῆς Βενιαμὴν, ἔτη τεσσαρά-
 22 κοντα· ^ε καὶ μεταστήσας αὐτὸν, ἤγειρεν αὐτοῖς τὸν Δαβὶδ
 εἰς βασιλέα, ᾧ καὶ εἶπε μαρτυρήσας· Εὖρον Δαβὶδ τὸν
 τοῦ Ἰεσσαί, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα
 23 τὰ θελήματά μου. ^δ Τούτου ὁ Θεὸς ἀπὸ τοῦ σπέρματος

I apprehend, strongly in favour of the new reading. It is certainly the rarer and more difficult term, and is far more suitable to the context, *ἐτροφοφ.* consorting better with the *ὑψωσεν*, and *ἐξήγαγεν* before. Nay, as Kuin. observes, "the other can scarcely be borne out by facts; for it appears from Ps. xcv. 10. Hebr. iii. 17. and other passages, that God did not very patiently bear their perversity." Finally, that the word is *boni commatis*, is attested by its occurring also in Deut. i. 31., in 2 Macc. vii. 27. and in Macarius, also *τροφοφόρος* in Eustathius. Thus the inferiority in external is fully compensated by the superiority in internal testimony, and accordingly the point might be only decided "*ad Calendas Græcas*," were we not enabled to call in another principle, which may serve to turn the scale. No unprejudiced inquirer can doubt that the Apostle had in view Deut. i. 31.; nay, Beng. and Kuin., with much probability, conjecture that Deut. i. and Is. i. were the two chapters of the O. T. which came in course to be read that day. But, upon inspecting the passage, it will be obvious, that *τροφοφορέω*, and not *τροφοφορέω* is there the true reading. It is supported by 5-6ths of the MSS., (see Dr. Holmes' Sept.) and by Symm. and Aquila., and is required there by the context. Moreover, the great bulk of the MSS. and the Hebrew require that we should read, not *τροφοφορήσει*, but *ἐτροφοφόρετε*. The words of the whole passage are, Εἰδέτε ὡς ἐτροφοφόρήσεν σε κύριος ὁ Θεός σου, ὡς εἶπεν προφοφορήσαι ἄνθρωπος τὸν υἱὸν αὐτοῦ, κατὰ πᾶσαν τὴν ὁδὸν εἰς ἣν ἐπαρῆσθε ζωὴν ἔλαβετε εἰς τὸν τόπον τούτον. This is also confirmed by Numb. xi. 12. Ἀδβε αὐτὸν (scil. τὸν λαὸν τούτον) εἰς τὸν κόλπον σου, ὡσεὶ ἄρει τήνην τὸν θηλάζοντα, εἰς τὴν γῆν ἣν ὠμόσας τοῖς πατέραςιν αὐτῶν. It is plain that this passage too was in the mind of the Apostle, and that they are respectively images of a father carrying his little son over the rough places of a road, and of a nurse carrying her infant charge in her bosom. There, I conceive, the image terminates, and does not extend to feeding, which some ancient Interpreters seem to have thought, as we may infer from the Const. Apost. vii. 36., Hesych., and the ancient Syriac, the Arabic, Coptic, and Ethiopic, and two very ancient Latin Versions. If, however, it should be maintained, that the Apostle meant to combine the images of the foregoing passages, I would not strenuously contradict it. Be that as it may, the question at issue must be decided in favour of *ἐτροφοφόρετε*. And, let it be borne in mind, that the external testimony, as far

as concerns *Versions* and *Fathers*, is in favour of *ἐτροφοφ.*, and that, though the evidence of MSS. for *ἐτροφοφ.* may seem quite overbearing, yet it is all negative evidence; and it is probable that many of the collated MSS. have *ἐτροφοφ.*, and still more of the uncollated, which have recently been examined by the diligent Scholz.

19. *κατεκληροδότησεν*] Many MSS. have *κατεκληροδόνησεν*, which is preferred by Grot. and Mill, and adopted by Wets., Matth., Griesb., Knapp, and Tittm. There is much to be said both ways, but no sufficient reason for change. I suspect that *κατεκληροδοτέω*, as being a comparatively rare, was changed into the very common term *κατεκληρονομέω*. Besides, the N and Δ are often confounded. And perhaps the Apostle had in mind two kindred passages of Deut. i. 39. and Josh. xix. 51. where *ἐκληροδότησε* is the reading of the best MSS.

20. *ὡς ἔτεσι τετρ. καὶ π.*] As to the discrepancy between this number and that at 1 Kings vi. 1., we need not suppose an error either in one or the other, though the N. T. number is confirmed by Josephus; but (with Mr. Towns.) take the words to mean: 'and after these things, which lasted about the space of 450 years, he gave them judges, until Samuel the Prophet,' i. e. from the time that God chose the fathers, (which some fix to the birth of Isaac) to the time the land was divided to them by lot, was nearly 450 years; and then God appointed judges in Israel. Or we may suppose (with Lightf. and Perizon.) that in this number are reckoned the years of the tyrants who occasionally held Israel in subjection during the dynasty of the Judges; and which, when added, make up exactly 450. Thus no error will attach to either passage, and only different modes of computation be supposed to be adopted.

21. *ἐκείθεν*] This is properly used of place; but sometimes of time, as here and in Xen. cited by Kuin. *Ἐτη τεσσαράκοντα*. The truth of this is attested by Josephus. And the Apostle probably derived his information from the same source as the historian, namely, the antient records which, he tells us, were preserved in the Temple.

22. *εὖρον—θελήματά μου*] The words are compounded of Ps. lxxix. 21. and 1 Sam. xiii. 14., with some slight modification, on which mode of citing from the O. T. see Note on vii. 7. *Ἀνδρα κατὰ τὴν καρδίαν*, viz. in his undeviating pursuit of the plans God would have carried into effect, and in accomplishing His purposes. *Θελήματά μου*, wishes. The plural is rare, but it occurs in 2 Paral. ix. 12.

A. D. 46. κατ' ἐπαγγελίαν ἤγειρε τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, ¹προ-24
¹Mat. 2. 1.
²Mat. 3. 1.
³Marc. 1. 2.
⁴Luc. 3. 3.
⁵Joh. 3. 28.
⁶Joh. 1.
⁷20, 26, 27.
⁸Mat. 3. 11.
⁹Marc. 1. 7.
¹⁰Luc. 3. 16.
¹¹Mat. 10.
¹²6. ¹³supr. 3.
¹⁴26. ¹⁵et ¹⁶inf.
¹⁷v. 46.
¹⁸m. Joh. 16.
¹⁹3. ²⁰supr. 3.
²¹17. ²²inf. 15.
²³21.
²⁴1 Cor. 2. 8.
²⁵1 Tim. 1.
²⁶13.
²⁷a. Mat. 27.
²⁸20, 21, 22.
²⁹Marc. 15.
³⁰11, 12, 13.
³¹Luc. 23. 18.
³²21, 22, 23.
³³Joh. 19. 6.
³⁴a. Mat. 27.
³⁵22.
³⁶Marc. 15.
³⁷46.
 κηρύξαντος Ἰωάννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανόιας παντὶ τῷ λαῷ Ἰσραὴλ. ²ὥς δὲ ἐπλήρουν ²⁵
 ὁ Ἰωάννης τὸν δρόμον, ἔλεγε· Τίνα με ὑπονοεῖτε εἶναι;
 οὐκ εἰμὶ ἐγώ· ἀλλ' ἰδοὺ, ἔρχεται μετ' ἐμέ, οὗ οὐκ εἰμὶ
 ἄξιος τὸ ὑπόδημα τῶν ποδῶν λύσαι. ¹Ἄνδρες ἀδελφοί, υἱοὶ ²⁶
 γένους Ἀβραάμ, καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν Θεόν, ὑμῖν
 ὁ λόγος τῆς σωτηρίας ταύτης ἀπεστάλη. ²⁷οἱ γὰρ κατα-
 κύντες ἐν Ἱερουσαλὴμ, καὶ οἱ ἄρχοντες αὐτῶν, τοῦτον ἀ-
 γνοήσαντες, καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν
 σάββατον ἀναγινωσκόμενας, κρίναντες ἐπλήρωσαν. ²⁸καὶ ²⁸
 μὴδεμίαν αἰτίαν θανάτου εὐρόντες, ᾔτησαντο Πιλάτον ἀναι-
 ρεθῆναι αὐτόν. ²⁹ὥς δὲ ἐτέλεσαν ἅπαντα τὰ περὶ αὐτοῦ ²⁹
 γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου, ἔθηκαν εἰς μνη-
 μεῖον. ³⁰ὁ δὲ Θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν. ³¹ὥς ὥφθη ³⁰

23. *ἤγειρε—σωτῆρα* 'I. Griesb. and Matth. edit. from several MSS., and some Versions and Fathers, *ἤγαγε*, supposing the common reading to be a gloss. But that criticism will not apply to an expression which occurs no where else, and is too harsh to be likely to have been used *once*. It is truly observed by Wets.: “*Ἐγείρειν σωτῆρα* scribitur Jud. iii. 9 & 15. *ἄγειν σωτῆρα* nusquam.” For *σωτῆρα* 'I. Matth. edits *σωτηρίαν*; but rashly; for, as Mill long ago remarked, that reading arose from a mistake in the abbreviation—ΣΩΤΗΡΙΝ. Σωτ. does not, as Matthæi thought, require the Article, because (as Middl. suggests) “nouns in *apposition*, not explanatory of the essence of the preceding noun, but of the end or object, are always *anarthrous*.” See also Lu. ii. 11.

24. *πρὸ προσώπου*] This corresponds to the Hebr. *פְּנֵי*, and simply signifies *before*. *Εἰσόδου*, ‘entrance upon his office;’ in which sense the word is used in the Classical writers. On *βάπτ.* *μετανόιας*, see Note on Matt. iii. 2.

25. *ὥς ἐπλήρουν*] Render, ‘when he was finishing his course,’ i. e. towards the close of his course, or ministry. *Τίνα* is taken by many eminent Commentators for *ὄντινα*, in the sense ‘I am not he whom you suppose me to be.’ And they adduce examples; yet not one where the *τις* commences a sentence. It is therefore better to take the *τίνα* (according to the common interpretation) as interrogative, and then suppose, in the next sentence, an ellip. of *οὗτος*; which, when Christ is meant, is often, through reverence, suppressed. There is, besides, more spirit in this construction.

27. *οἱ γὰρ κατοικοῦντες*] The *γὰρ* is not *causal*, but has reference to some clause omitted, and may be rendered *etiam*.

—*τοῦτον ἀγνοήσαντες—ἐπλήρωσαν*] There is here a difficulty of construction, to remove which several eminent Commentators suppose a *transposition*, taking *κρίναντες* with *τοῦτον*, and *ἀγνοήσαντες* with *τὰς φωνὰς*, assigning the following sense: ‘They who dwell at Jerusalem in condemning Him, not having known the voices of the prophets, which are read every

sabbath day, have fulfilled [the prophecies].’ But this does too much violence to the construction to be admitted. It is better, with Grot., Wolf, and Kuin., to take *ἀγνοήσαντες* as belonging to both *τοῦτον* and (by adaptation of signification) to *τὰς φωνὰς τ. π.*, in the sense, ‘not knowing Him to be the Messiah, and not understanding the Scriptures.’ At *κρίναντες* (for *κατακρ.*) sub. *αὐτόν* taken from *τοῦτον* preceding, and render: ‘by condemning.’ *Ἀγνοήσαντες* cannot be again supplied at *ἐπλήρωσαν*, yet it is implied, the meaning being, that they unwittingly fulfilled the prophecies. So Joseph. Bell. iv. 6, 8, adverting to such prophecies, says of the Zelotæ: *οἳ οὐκ ἀπιστήσαντες* [read *ἐπιστ.*] *διακόνους αὐτοῦ ἐπέδωσαν*.

29. *καθελόντες—μνημεῖον*] There has been a difficulty started, that ‘the same persons who condemned Jesus did not bury him.’ To remove which, some Commentators would take the words *καθελόντες—ἔθηκαν* impersonally; and, indeed, active verbs are sometimes taken passively, or even impersonally. But the principle is here inapplicable, and savours too much of a device for the nonce; as does also the method of supplying *Ἰουδαῖοι*. Grot. and Rosenm. suppose the *Article omitted*; by which the sense will be, ‘those who took him down,’ meaning Joseph and his companions. But this is forcing a sense on the passage which is not intended; for to express that, the Article must have been used, it being, as Bp. Middl. observes, in such instances *never omitted*. Nay, as he further remarks, even this would not remove the objection; for Joseph and his companions did not take down the body, but the executioners. He regards the wording as a trifling inaccuracy, which the Apostle, hastening to the grand subject of the Resurrection, cared not to avoid. It may, however, be doubted whether there be any inaccuracy at all. It seems to be only a popular form of expression, by which any one is said to do what he procures or permits to be done by another. Those who brought about his crucifixion might be familiarly said to bring him to his grave, though they did not deposit him there.

- 31 ἐπὶ ἡμέρας πλείους τοῖς συναναβάσιν αὐτῷ ἀπὸ τῆς Γαλι-
 λαιας εἰς Ἱερουσαλὴμ, οἵτινες εἰσι μάρτυρες αὐτοῦ πρὸς τὸν
 32 λαόν. καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πα-
 τέρas ἐπαγγελίαν γενομένην, ὅτι ταύτην ὁ Θεὸς ἐκπεπλή-
 33 ρωκε τοῖς τέκνοις αὐτῶν ἡμῖν, ἀναστήσας Ἰησοῦν ὡς καὶ
 ἐν τῷ ψαλμῷ τῷ δευτέρῳ γέγραπται Ὑῖός μου εἶ σύ,
 34 ἐγὼ σήμερον γεγέννηκά σε. ὅτι δὲ ἀνέστησεν αὐτὸν
 ἐκ νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὐ-
 τως εἶρηκεν Ὅτι δώσω ὑμῖν τὰ ὅσια Δαβὶδ τὰ πι-
 35 στὰ. διὸ καὶ ἐν ἐτέρῳ λέγει Οὐ δώσεις τὸν ὅσιόν
 36 σου ἰδεῖν διαφθοράν. Δαβὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπὲρ
 ρητήσας τῇ τοῦ Θεοῦ βουλῇ, ἐκοιμήθη, καὶ προστετέθη πρὸς

A. D. 43.
 Luc. 23. 33.
 Joh. 19. 30.
 p. Supr. 2.
 24.
 q. Mat. 28.
 2, 16.
 Marc. 16.
 6, 14.
 Luc. 24. 36.
 Joh. 20. 13.
 et 21. 1.
 supr. 1. 3.
 1 Cor. 15.
 5, 6.
 7 Gen. 3.
 15.
 et 22. 19.
 et 26. 4.
 et 49. 10.
 Deut. 18.
 15.
 2 Sam. 7.
 12.
 Psal. 132.
 11.

What the Apostle meant to say is this, that when they had (unwittingly) done all that was predicted of him (up to his death) they had him taken down and buried, and thought there was an end of him. This last clause, though not expressed, is perhaps alluded to in the adversative δὲ, which commences the next sentence, 'But not so;—God raised him' &c.

32. καὶ ἡμεῖς ὑμᾶς εὐαγγ. &c.] There is here a certain perplexity of construction, which some seek to remove by taking ἐπαγγελίαν for the fulfilment of the promise. But that is straining the interpretation. It is better, with many eminent Commentators, to suppose a sort of *synchysis*, by which the ταύτην just after is redundant, thus: εὐαγγ. ὅτι ὁ Θεὸς πεπλήρ. τὴν &c. To which method they resort, because an Accus. of thing after that of person with εὐαγγ. is, they say, unexampled. A somewhat bold assertion, which seems contradicted by this passage, in which the Accus. of thing may be accounted for by supposing it to refer to λέγοντες, which is involved in εὐαγγ., by a sort of *significatio pragnans*. At least, this must be supplied at ὅτι ἐκπεπλ.

33. εἶδε μου—σε] By this reference it is indirectly asserted, that Jesus was the Messiah. For though the words have an application to David, (see Pearce in Recens. Synop.) yet they appear to have a primary and more important reference to Christ; at least, they well admit of an accommodation to Him. By his resurrection Jesus was emphatically declared to be the Son of God. And, as Bp. Pearce well observes, "it is with peculiar propriety and beauty that God is said to have begotten Christ on the day of his resurrection, as he then seemed to be born out of the earth anew."

34. ὅτι δὲ—εἶρηκεν] The sense seems to be, that "it might be inferred that the resurrection in question would be final and permanent, from the words which God had spoken by His prophet (Is. lv. 3.) as follows: 'I will give,' &c." The Apostle does not add ὅτι δώσω ὑμῖν, but he merely introduces δώσω, because in the clause in question it is to be supplied from the preceding one δαθήσομαι &c. And thus it is supplied in Bp. Lowth's version. "Ὅσια is by most interpreters explained 'mercies'; by some 'benefits,' which latter is preferable. But Tittm. de Synon. p. 25. denies that the ὅσια can mean this; and

he, with Bp. Pearce, takes the sense of τὰ ὅσια to be literally 'the sacred things of David,' i. e. the covenant made with David and confirmed by an oath. And thus τὰ ὅσια πιστὰ will be equivalent to the ὅρκια πιστὰ of Homer. But there is surely a greater difficulty in regarding τὰ ὅσια as taken in so far-fetched a sense. And unless we suppose that the Sept. Translators entirely mistook the sense of the Hebrew עֲרֵב, we can scarcely render otherwise than 'the benefits mercifully promised;' as in 2 Paral. vi. 42. Schleus. in his Lex. adduces an example of this sense of τὸ ὅσιον from Clemens. Ep. ad Corinth. Cap. 1. πόσα δὲ αὐτῷ (scil. Christo) ὀφειλόμενα ὅσια. There can be little doubt that the Hellenistic Jews at that time so understood the word.

35. Here the Apostle strengthens the argument from another passage, where ἰδεῖν διαφ. signifies 'to experience corruption,' which results from permanent death. He then proceeds to show that those words are not applicable to David; and then leaves it to be inferred that the person there meant must be Jesus, the only one who had been so raised from the dead as not to return thither, or experience corruption.

36. The construction here has been thought doubtful; since ὀνηρητήσας may be construed either with ἰδίᾳ γενεᾷ, or with τῇ τοῦ Θεοῦ βουλῇ. The former method is adopted by some Interpreters and the E. V.; but the latter is the more natural construction, and yields a better sense, and such as is very applicable to one who was a man after God's own heart by accomplishing His purposes. See v. 22. It is also confirmed by the antient Versions, and by the use of the word in the Classical writers, where ὀνηρητεῖν is often followed by a noun signifying wishes, commands &c. Ἰδίᾳ γενεᾷ, 'in his own generation' or time. See La. xvi. 8.

—προστέθη πρὸς τοὺς π.] An expression derived from the O. T. (as Gen. xlix. 29. xxv. 8. Judg. ii. 10.) There is an allusion in it to those vast caves, or subterraneous vaults, in which the Hebrews (as also the Egyptians, Babylonians, and other Oriental nations) used to deposit the dead of a whole family or race, sometimes arranged in recesses by the side of the vault, and sometimes laid upon each other, until a cave or pit was quite full of the bodies.

A.D. 48. τοὺς πατέρας αὐτοῦ, καὶ εἶδε διαφθοράν· ὃν δὲ ὁ Θεὸς 37
 ἤγειρεν, οὐκ εἶδε διαφθοράν. Ἰ γνωστὸν οὖν ἔστω ὑμῖν, 38
 ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἀφεσις ἁμαρτιῶν κα-
 ταγγέλλεται· καὶ ἀπὸ πάντων, ὧν οὐκ ᾔδυνήθητε ἐν τῇ 39
 νόμῳ Μωσέως δικαιωθῆναι, ἐν τούτῳ πᾶς ὁ πιστευὼν δικαι-
 οῦται. βλέπετε οὖν, μὴ ἐπέλθῃ ἐφ' ὑμᾶς τὸ εἰρημένον ἐν 40
 τοῖς προφήταις· Ἰδετε, οἱ καταφρονηταὶ, καὶ θαν- 41
 μάσατε, καὶ ἀφανίσθητε· ὅτι ἔργον ἐγὼ ἐργάζο-
 μαι ἐν ταῖς ἡμέραις ὑμῶν, ἔργον ᾧ οὐ μὴ πιστεύ-
 σητε, εἰάν τις ἐκδιηγῇται ὑμῖν.
 Ἐξιόντων δὲ αὐτῶν [ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων] 42
 παρεκάλουν [τὰ ἔθνη] εἰς τὸ μεταξύ σάββατον λαληθῆναι
 αὐτοῖς τὰ ῥήματα ταῦτα. Ἐλθείσης δὲ τῆς συναγωγῆς, 43

38. The Apostle now applies the doctrine which he has already stated and proved, and proceeds to show the *benefits* to be obtained by faith in the Messiahship of Jesus, and to point out the great superiority of the justification and remission of sins to be attained through Him over that supplied by the Law of Moses. The two modes are well contrasted by Dodd. in Recens. Synop.

40. To an encouragement to faith, intended for the well disposed, the Apostle subjoins a warning for the refractory. Ἐν τοῖς προφ., i.e. that division of the O.T. called the Prophets. See Note on Joh. vi. 45.

41. *ἴδετε &c.*] A citation from Habak. i. 5., (though a similar apostrophe in Is. xxviii. 14. may have been in the mind of St. Paul) in which a word is omitted not necessary to the sense, and one or two supplied to make it clearer. Both the Apostle and the LXX. vary from the Hebrew as regards οἱ καταφρονηταὶ καὶ ἀφανίσθητε, in the former instance preserving the true reading, which seems to be not בְּנֵי, but בְּנֵי, which is read in some MSS. and confirmed by the Syriac and Arabic Versions. With ἀφαν. there is more of difficulty. The common version 'Perish' is generally considered indefensible, as not even warranted by the Hebrew; and Beza, Dodd., Pearce, Wakef., Schleus., Wahl, and Kuin. render 'disappear,' viz. for shame and fear; a sense which Schleus. thinks reconcilable with the Hebrew, since נָסַח signifies both *vastari* and *stupere*. If so, the LXX. took the *worse* signification. But probably they read differently, namely, instead of נָסַח, they read נִסְחָה, i.e. *be exceedingly amazed*. This I suspect to be the true reading in the Hebrew; for the letters might easily be confounded, and a נ lost after a י. Thus there will be a *climax*; נָסַח being a far stronger term (namely, to be destroyed, i.e. die with amazement) than נִסְחָה. What idea St. Paul himself would have affixed to the word as it respected the prophecy, we cannot know. But it should seem that he took occasion from the ambiguity of signification to hint to his unbelieving hearers a warning as to the consequences of their unbelief and rejection of the Messiah. The "*work*" was the *ruin of their country*, which certainly happened in their time, since it was not many years afterwards.

42. There is in this verse much diversity of reading, and consequently variety of interpretations. Almost all recent Editors are agreed in inserting αὐτῶν (for which there is great authority in MSS., Versions, Fathers, and early Edd.) and cancelling ἐκ τῆς Ἰουδαίας and τὰ ἔθνη, with as great authority. Matth., however, retains the τὰ ἔθνη, which may certainly be tolerated if they be taken to denote the Jewish proselytes, mentioned in the next verse. But the words are probably from the margin; as also, it should seem, are ἐκ τῆς Ἰουδαίας, though the objection which Kuin. makes to τῶν Ἰ. (that of being useless and offensive) is refuted by xiv. 1. And after all, both the passages may be genuine, and have been excluded by the early Critics on the same grounds (some of them false) that they are objected to by Kuin. Or perhaps τῶν Ἰ. only may have come from the margin, as meant to demote the subject of the participle ἐξιόντων. as τὰ ἔθνη would seem to be meant to supply that of the verb παρεκάλουν. There is not a more frequent cause of marginal glosses (often introduced into the text) than when verbs or participles absolute are put without a subject. In the present instance τῶν Ἰ. seems to have been supplied to αὐτῶν, and ἐκ τῆς συν. to ἐξιόντων, and finally τὰ ἔθνη to παρεκάλουν introduced, I suspect, after τῶν Ἰ. The whole passage may be thus rendered: 'As they (i.e. Paul and Barnabas) were departing from the synagogue, (they, i.e. the congregation, or the Gentile proselytes) expressed a desire that these words might be spoken to them (i.e. that the same subject should be treated of) on the next sabbath day. And when the synagogue had broken up, many of the Jews and devout proselytes followed Paul and Barnabas.' Paul and Barnabas did not go out, as Kuin. is pleased to take for granted, *before the conclusion of the service*; for the service, except a brief concluding prayer, terminated with the discourse; but we are only to understand that they went out *first*, accompanied probably by the rulers of the synagogue; the people meanwhile reverently keeping their seats; and on their having left the place, the whole congregation broke up and departed.

The words εἰς τὸ μεταξύ σάββ. are by many

ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων προ-
 σελύτων τῷ Παύλῳ καὶ τῷ Βαρνάβῃ· οἵτινες πρόσλα-
 λούντες αὐτοῖς, ἔπειθον αὐτοὺς ἐπιμένειν τῇ χάριτι τοῦ
 44 Θεοῦ. Τῷ δὲ ἐρχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις
 45 συνήχθη ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ. ἰδόντες δὲ οἱ Ἰου-
 δαῖοι τοὺς ὄχλους, ἐπλησθησαν ζήλου, καὶ ἀντέλεγον τοῖς
 ὑπὸ τοῦ Παύλου λεγομένοις, ἀντιλέγοντες καὶ βλασφη-
 46 μούντες. ὁ παρρησιασάμενος δὲ ὁ Παῦλος καὶ ὁ Βαρνάβας
 εἶπον· Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον
 τοῦ Θεοῦ· ἐπειδὴ δὲ ἀπώθεισθε αὐτόν, καὶ οὐκ ἀξίους κρί-
 νετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ
 47 ἔθνη. ὅτι οὕτω γὰρ ἐντέταλται ἡμῖν ὁ κύριος· Τέθεικά σε
 εἰς φῶς ἐθνῶν, τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχά-

A.D. 45.
 Gal. 2. 16.
 Hebr. 7. 13.
 et 9. 15.
 Rom. 10.
 4.
 a Habac. 1.
 5.
 b Matt. 23.
 15.
 sup. 11. 23.
 inf. 14. 22.
 c Matt. 10.
 6. sup. 1. 9.
 et 3. 25, 26.
 et 13. 26.
 inf. 11. 6.
 et 28. 26.
 Exod. 32.
 10.
 Deut. 32.
 21.
 Rom. 5. 5.
 Matt. 11. 12.
 et 21. 43.
 Rom. 10.
 19.
 d Rom. 49.

eminent Commentators supposed to mean 'on some intermediate week day.' But that sense is refuted by v. 44., and the sense expressed in our common Version is, no doubt, the true one, and is adopted by the best recent Commentators, as well as confirmed by the ancient Versions. Μεταξύ in the later writers has often the sense post. It is here put for μετά τοῦτο.

43. ἐπιμένειν—Θεοῦ] i.e. to perseverance in their belief of the Gospel, called κατ' ἐξοχήν The grace of God, "as containing (says Dodd.) the richest display of his grace, i.e. the free pardon of our sins by Christ, and the provision he hath made for our sanctification and eternal happiness." See Rom. vi. 4. Col. 1. 6. Tittm. ii. 11. 1 Pet. v. 12.

44. ἐρχομένῳ] Griesb., Knapp, and Tittm. edit, from seven MSS., ἐρχόμενος, which Rineck approves, because ἐρχομένῳ is, he says, the more learned and apt reading. Now this would be well judged in an elegant Classic; but for that very reason ἐρχομ. may be suspected to have come from the ancient Critics. Especially as the MSS. in which it is found are mostly such as have been altered. And as τῇ δὲ ἐρχομένῳ scil. ἡμέρᾳ is found not unfrequently in Joseph., nay, εἰς τοὺς ἐρχομένους in Thucyd., who has not a few archaisms, we may suppose that this use of ἐρχ. for ἐπερχ. was an idiom of the popular dialect, probably derived from antique and perhaps Oriental use.

45. ἀντιλέγοντες καὶ βλ.] 'both contradicting and reviling,' i.e. adding insult to opposition. Ἀντιλ. καὶ are omitted in several MSS. and Versions, and marked as probably to be cancelled by Griesb. But they were manifestly thrown out by the early Critics, who, it seems, stumbled at the uncommonness of the phraseology. The ἐναντιούμενοι for ἀντιλ., found in a few MSS. and preferred by Grot., Beza, and Beng., is a mere gloss, though a good explanation.

46. ἀναγκαῖον] i.e. by being so ordained in the counsels of God.

—καὶ οὐκ ἀξίους—ζωῆς] i.e. since you act as if ye judged yourselves unworthy of, &c. Whether a metonymy, as the Commentators regard it, or not, this is certainly a delicate turn,

such as is found in the best writers, from whom examples are adduced by Wets.

—στρεφόμεθα εἰς τὰ ἔθνη] We are not to understand by this, that Paul abandoned all the Jews, and became the Apostle of the Gentiles only; for he became such much later, and even then never to the abandonment of the Jews. Here the Jews of Antioch alone are meant; and by the τὰ ἔθνη not the Gentiles at large, nor even the Gentiles of Antioch only, but chiefly the Gentile proselytes before mentioned, though the Gentiles at large must be included, since the Apostle would be as ready to admit them as converts, as he had been to admit the Proconsul. That he deemed himself at full liberty to do this, is plain from the application which he gives to the words of Isaiah xli. 6., which he now adduces as his authority.

47. τέθεικά σε εἰς φῶς &c.] The words exactly correspond to the LXX., at least in the Alexandrian and other MSS., though the common text (of the Vatican MS.) has ἐδόξα for τέθεικά, which is the more literal version of the Hebrew, of which τεθ. is a free rendering. In the common text are added εἰς διαθήκην γένους, of which the sense is, 'as a bequest to the nation.' But I suspect the words to have come from the margin. Τέθεικα should be rendered, 'I have appointed,' or 'ordained.' It is strange that Kuin. should consider this passage as properly applicable to Isaiah only and his calling to the prophetic office, and only accommodated by St. Paul to his own case. The words are scarcely applicable to the Prophet at all, and there are many parts of the Chapter from whence this passage is taken that cannot possibly apply to the Prophet, and have no propriety but as referred to the Messiah, "whose character and office (to use the words of Bp. Lowth) was exhibited in general terms at the beginning of Chap. xlii., but here is introduced in person, declaring the full extent of his commission; which is not only to restore the Israelites, and reconcile them to their Lord and Father, from whom they had so often revolted; but to be a light to lighten the Gentiles, to call them to the knowledge and obedience of the true God, and to bring them to be one church together with the

A. D. 48. *τον τῆς γῆς. ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον, καὶ ἐδόξαζον* 48
 6. et 49. 6.
 Luc. 2. 36. *τὸν λόγον τοῦ κυρίου· καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγ-
 μένοι εἰς ζωὴν αἰώνιον. διεφέρετο δὲ ὁ λόγος τοῦ κύριου* 49

Israelites, and to partake with them of the same common salvation procured for all by the great Redeemer and Reconciler of man to God." This passage of the Prophet might well be said to be their warrant for preaching to the Gentiles, and in some sense contained an injunction, since the Messiah could only be a light and salvation to the Gentiles by the means of those who should spread his Gospel. Paul, however, himself had received a sort of positive injunction, since (as we find from Acts xxii. 17) on his first visit to Jerusalem after his conversion, Jesus appeared to him in a trance and said, "Depart, for I will send thee hence far off to the Gentiles."

48. *ἐδόξαζον τὸν λόγον τοῦ κ.*] i. e. commended it, acknowledged the excellency of it, as worthy the impartiality of the God of the whole universe.

— *καὶ ἐπίστευσαν ὅσοι—αἰώνιον*] There are few passages of which the interpretation is so disputed as the present; and no wonder, since it has been so much viewed through the spectacles of party and system. Most Calvinistic Interpreters explain *τεταγμένοι εἰς* *fore-ordained*, or *predestinated unto, by God's decree*; the persons in question being represented as *believing under that decree*. In refutation of this, some Anti-Calvinistic Commentators rather apply themselves to show that the *doctrines of Calvinism are untenable*, than that they cannot be found here. But the only question before us is, the sense of the words *τεταγμένοι εἰς ζωὴν αἰώνιον*. Now there would seem no vestige of any sense of an absolute decree, or predestination. The expression is not *προτεταγμένοι* (much less, as invariable custom elsewhere would require, *προορισμένοι*) but simply *τεταγμένοι*. There is neither *προ* nor any equivalent word or phrase. There is, besides, no mention of God, no *ὑπὸ τοῦ Θεοῦ*, as we might expect. All which objections are strongly urged by Grot., Hamm., Wolf, Whitby, and A. Clarke. If, however, those were all that could be urged against the sense in question, they might perhaps be deemed insufficient. For *τεταγμένοι* might, though there is no proof of any such sense either in the Scriptural or Classical writers, mean *destined*; and so it is rendered by Morus, Rosenm., Schott, Kuin., Wahl, and others, who, however, are very far from adopting the notion of an absolute decree. In fact, they explain away the sense. If, however, *destined* were supposed to be the sense, I do not think the argument drawn from the omission of *ὑπὸ τοῦ Θεοῦ* would be of much weight, since it might be understood, as in Eph. i. 11., *προορισθέντες κατὰ πρόθεσιν* &c. Thus the sense which the Calvinists affix might, after all, be tolerated, if the context would permit it. But that is by no means the case. There is assuredly nothing, either in the context, or in the language which St. Luke has used heretofore in this Book, or in his Gospel, that can lead us to suppose that he meant to express any such sense here; nay, there is not a little that utterly excludes it. See the masterly Notes of Hamm. and Whitby in Recens. Synop. Suffice it to

say, that it is forbidden by the word *ἐπίστευσαν*, which, under the present circumstances, can mean no more than, that they believed in the Divine mission of Jesus, and received the religion which he came to promulgate. Yet it cannot be supposed that *all* that did so were predestined to eternal salvation. We do not find those who believed at *other* times were predestined; some falling away, as is represented in the parable of the Sower. Nor is it likely that such should come in all at once, but gradually. *Ἐπίστευσαν*, then, can have no reference to their persevering, or not persevering. Besides, as the best Commentators are agreed (see Grot., Hamm., Whitby, and Schoettg.) there is here an *opposition*, arising from a tacit comparison between the conduct of these Gentiles on the one hand, and of the Jews on the other. The Gentiles, *τεταγμένοι εἰς ζωὴν αἰών.*, and who accordingly received the Gospel, are contrasted with the Jews mentioned at v. 46., who, by rejecting it, acted as if they "thought themselves not worthy of eternal life." See Krebs and Wet. And as no absolute decree can, by the words *ὑμῖν ἦν ἀναγκαῖον—λόγον τοῦ Θεοῦ* be supposed in the latter case, (see the able Note of Whitby) so none must be supposed in the former.

Having now seen what *cannot* be the meaning of the words, let us examine what is probably their sense. In the first place, we must not adopt the construction of many considerable Interpreters, who would connect *εἰς ζωὴν* with *ἐπίστευσαν* (thus, *ἐπίστευσαν, ὅσοι τερ. εἰς ζωὴν αἰώνιον*), because it is too violent, and requires an unauthorized sense of *ζωὴν αἰώνιον*. The natural construction must be preserved, and such a sense assigned to *τεταγ.* as may be suitable to *εἰς ζωὴν αἰώνιον*, and be permitted by the usage of the Scriptural as well as the Classical writers. Many eminent Commentators fancy a military metaphor, and take the sense to be 'those who had arrayed themselves for salvation,' namely, by hearing the word of God and not resisting the work of the Holy Spirit on their hearts. They take the passive here in a reciprocal sense, than which use nothing is more common. See Dresig de verbis mediis N. T. i. 24. But there is something so *far-fetched* in this military metaphor, that almost all the above Commentators abandon it when they descend to full explanation. It should seem best neither to fancy any deeply recondite Theological mystery, nor to suppose any far-fetched allusion; but to take the words in their plain and popular sense. Now *τάσσεσθαι* *εἰς* signifies to be *thoroughly disposed for*, to be *purposed for*, bent on; as Ps. lviii. 1. "Are your minds set upon righteousness?" So the Greek *εὐθετος εἶναι εἰς*. In all these senses the reciprocal force is quite inherent. And any one of them, or that of Doddridge's version 'determined for,' may be assigned in the present passage. See the examples of the above signification adduced by Krebs, Loesner, and others, to which may be added 2 Macc. vi. 21. *οἱ δὲ πρὸς τῷ σπαραγμῷ τεταγμένοι*,

- 50 δι' ὅλης τῆς χώρας. *οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σε- A.D. 45.
βομένας γυναῖκας καὶ τὰς εὐσχήμονας, καὶ τοὺς πρῶτους *2 Tim. 3.
τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ
τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν.
51 *οἱ δὲ ἐκτιναζάμενοι τὸν κοινορτὸν τῶν ποδῶν αὐτῶν ἐπ' f Matt. 10.
52 αὐτοὺς, ἦλθον εἰς Ἰκόνιον. οἱ δὲ μαθηταὶ ἐπληροῦντο χα- 11.
ρὰς καὶ πνεύματος ἁγίου. Luc. 6. 11.
Luc. 9. 5.
infr. 14. 6.
11. et 18. 6.

1 XIV. ΕΓΕΝΕΤΟ δὲ ἐν Ἰκόνῳ, κατὰ τὸ αὐτὸ εἰσελ-
θεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλήσαι
οὕτως ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλη-
2 θος. οἱ δὲ ἀπειθοῦντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν
3 τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. *ἵκανόν μὲν s Marc. 16.
οὖν χρόνον διέτριψαν παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ 30.
Hebr. 2. 4.
infr. 19. 11.

"those who are disposed for compassion." The recent Commentators, (and among the rest Bp. Middl.) bring forward as most apposite a citation of Loesner from Max. Tyr. Diss. v. ἐπὶ σαρκῶν ἡδονῶν συνεταγμένους. It is strange, however, that they should have passed by the *συν* in that passage. Had they referred to the two last and best Editions, those of Davies and Reiske, they would have seen that *συνεταγμένους* is there edited by both. Yet as that is only on conjecture, we may be allowed to propose, and I would read, *τεταγμένους*, bent upon. The *συν* expressed in MSS. by *σ*, might easily be absorbed in the *ε* preceding. I would add an apposite passage from Bulkley's heterogeneous heap, Plato de Legg. vi. p. 563., where he speaks of a *φύσις εἰς ἀρετὴν τεταγμένη*, 'well or fully disposed to virtue.' It is plain that Chrysost., must have taken this view of the sense, since he observes that the expression *τεταγμένοι* is used to show that the thing is not a matter of necessity.

50. τὰς εὐσχήμονας] 'women of rank.' See Note on Mark xv. 43.

— ἐξέβαλον] i.e. 'were the means of their being driven.' Εξέβαλον ἀπὸ τῶν ὁρίων may seem strong terms. For (though the Commentators do not appear aware of it) we need not suppose that force was employed in removing them; which, as no resistance was made, would have been unnecessary. This kind of order for departure used to be given in due form, and there were sometimes persons appointed to superintend the execution of it, by conducting the person over the borders. So Thucyd. ii. 12. καὶ ἐκέλευον ἐκτὸς ὅρων εἶναι αὐτὸν ἡμέρῳ.

51. ἐκτιναζάμενοι τὸν κοινορτὸν] See Note on Matt. x. 14.

52. χαρὰν] 'the consolations of the Gospel.' Πνεῦμα, ἁγ. This must be explained of the gifts and graces of the Holy Spirit for sanctification, not for working miracles, since hands had not been laid upon them for that purpose. Bp. Kaye in his admirable work on the Ecclesiastical History of the three first Centuries, rightly lays this down as a criterion for deciding on the presence or absence of the power of working miracles.

XIV. 1. κατὰ τὸ αὐτὸ] The earlier Commentators suppose an ellip. of ἔθνος. But it is

better, with the later ones, to take it as equivalent to ἐπὶ τὸ αὐτὸ; Heyseh. explaining it by ὁμοῦ, and both expressions being used by the LXX. to express the Hebr. *יחד*. 'ἑλληνοῦ, put for 'ἑλληνιστῶν, Jewish proselytes.

2. ἀπειθοῦντες] 'refusing belief, unbelieving,' *μη πιστεύοντες*. A sense occurring also at xvii. 5. xix. 9. Joh. iii. 36. Heb. xi. 31., but rarely found in the Classical writers. Yet it occurs in Hom. Od. v. 43. It generally means to refuse obedience.

— ἐπήγειραν—ἀδελφῶν] Kypke and Krebs maintain that the true construction is, ἐπὶ τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδ., καὶ ἐκάκωσαν. And it is true that τὰς ψυχὰς—τῶν ἀδ. are intended principally for ἐπήγειραν, as appears from xiii. 50. Yet perhaps those words are meant to be referred also to ἐκάκωσαν, two clauses being thus blended into one. Render, 'instigated and embittered the minds of the Gentiles against the brethren;' of which sense of *κακῶς* examples are adduced from Josephus. This verse is parenthetical, and therefore the *μὲν οὖν* at the beginning of the next verse may retain its usual signification, and be rendered 'accordingly.' It has also a *resumptive* force.

3. παρρησιαζ. ἐπὶ τῷ κ.] Most Commentators take this to mean 'being bold in the profession of Jesus,' i.e. in his doctrine and cause. But perhaps that would require ἐν τῷ κ. It is better, with Grot., Pisc., Mor., Kuin., and Schleus., to render 'speaking freely, in reliance on the Lord,' i.e. on Christ, as most Commentators explain, or, as Grot. and Kuin. understand, *God*. Similar uncertainties of interpretation often occur; but they at least strongly attest the grand doctrine of the *Deity of Christ*!

The *καὶ* before διδόντι is omitted in many of the best MSS. and Versions, and in almost all early Edd. It crept into the later Erasmian Editions, and was thence introduced into the third of Steph. It has been, very properly, cancelled by Matth., Griesb., Knapp, and Vater, both from *internal evidence* (since we may account for its omission, but not for its insertion) and from *propriety of language*; for (as Rinck observes) where a later participle is meant for the explication of a preceding one [and denoting *by means*, i.e. how] the copulative is usually absent, as at v. 17 & 22. See Note on ix. 28. Also

A. D. 42. μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, [καὶ] διότι
σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. ἐσ- 4
χίσθη δὲ τὸ πλῆθος τῆς πόλεως· καὶ οἱ μὲν ἦσαν σὺν
τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις. Ἦς δὲ ἐγένε- 5
το ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἄρχουσιν
αὐτῶν, ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς, ἑσυνιδόντες κατέ- 6
φυγον εἰς τὰς πόλεις τῆς Λυκαονίας, Λύστραν καὶ Δέρβην,
καὶ τὴν περίχωρον, κακεῖ ἦσαν εὐαγγελιζόμενοι.
καὶ Σὺρ. 3. 2. καὶ τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσὶν ἐκά- 8
θητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων, ὃς οὐδέποτε
περιεπεπατήκει. οὗτος ἤκουε τοῦ Παύλου λαλοῦντος· ὃς ἄτε- 9
νίσας αὐτῷ καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι, εἶπε 10
μεγάλῃ τῇ φωνῇ· Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός!
καὶ ἤλλετο καὶ περιεπάτει. οἱ δὲ ὄχλοι ἰδόντες ὃ ἐποί- 11
ησεν ὁ Παῦλος, ἐπῆραν τὴν φωνὴν αὐτῶν, Λυκαονιστὶ λέ-
γοντες· οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς
ἡμᾶς. ἐκάλουν τε τὸν μὲν Βαρνάβαν Δία, τὸν δὲ Παῦλον 12

Middl. Gr. A. iii. 3. 4. Wakef. has well rendered, 'by granting.' All such participles should be similarly rendered.

4. ἐσχίσθη] 'was divided in opinion.' When σχίζεσθαι, which signifies to be split, has the metaphorical sense to *dissent*, γνώμαις is generally added by way of explanation, though sometimes omitted, as here and in two passages of Xenoph. and Diod. Sic., cited by the Commentators.

5. ὁρμῇ] This is by some rendered *impetus assault*. But that sense is negated by the *συνεπόμενοι* at v. 6. The best Commentators take it to denote *impulse*, of which sense Munthe adduces several examples. In those passages, however, the word is used with ἐπέπεσε, and here it rather seems to denote a set-design, full purpose, ὁρμῇ ἐγένετο being for ὁρμώμετο scil. τὰ ἔργα.

6. συνιδόντες] 'having come to a knowledge [of the design].' A sense of the word frequent in the later writers.

— τὰς πόλεις τῆς Λ.] Here the Article is not without force, though that is not expressed by our Translators. Nor need the Commentators have supposed a transposition, thus: κατέφυγον εἰς Λ. καὶ Δ. τὰς πόλεις τῆς Λ.; for then the Article would have been improper even in the Greek, *Iconium* being a city of consequence. The truth is, that Λύστραν and Δέρβην fall under the rule of *apposition for definition's sake*, (i. e. to determine the whole by specifying the parts. See Matth. Gr. Gr. § 431 & 432) and the use of the Article falls under that of *insertions in hypothesis*; also the words τῆς Λυκαονίας are added by way of explication. If the Article, however, be allowed its force, it would be certain that St. Luke did not reckon *Iconium* as in Lycania. And yet Strabo, Pliny, and Steph. Byz. do. But Xenophon in his *Cyrop.* reckons it in *Phrygia*, though on the borders of Lycania. And probably so it continued till the Roman

conquest, and even then was popularly regarded as in Lycania.

8. ἐκάθητο] Wakef. and Kuin. stumble at the sense κατ, and render 'was' or 'dwelt'; a frequent sense of κάθημαι, derived from the Hebr. נָשָׁב. And this interpretation is confirmed by the antient Syr. Yet I prefer the common signification, meant, it should seem, to express graphically the condition of this poor wretch, who had never walked. 'ἀδύνατος. Not weak, or infirm, or disabled, as some English Translators render; but *helpless in his feet*, or, as Wakef. expresses it, who had no use of his feet. Χωλός. Not lame, as Newc. and Wakef. render, but a cripple, i. e. according to the true derivation of that word (not perceived by the Etymologists, and which is suggested by the old spelling of the word) *creep*, one who can only creep. This is distinctly stated in the next clause. ἤκουε, was hearing or listening to.

10. ἤλλετο καὶ περιεπ.] See Note on Acts iii. 8.

11. Λυκαονιστὶ] On the precise nature and character of this language the learned are not agreed. The most probable opinion is, that it was of Greek origin, but, by coalition with the languages of Asia Minor, peculiarity of pronunciation, and other causes, had become almost a distinct language from the Greek. St. Paul evidently did not understand what was spoken, otherwise he would have prevented the preparation for sacrifice.

12. ἐκάλουν—Ερμῇ] The antients supposed that the Gods especially frequented those cities which were sacred to them. From v. 13, it appears that Jupiter had a temple, and it is probable, from what is there said, that the city was sacred to him. It was *likely*, therefore, that he should appear; of course, in a human form: as also that he should be accompanied by *Mercury*, since Jupiter was believed to be generally accompanied on such visits by Mercury.

- 13 Ἑρμῆν· ἐπεὶ δὲ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου. ὁ δὲ ^{A.D. 45.}
 ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως αὐτῶν, ταύρους
 καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας, σὺν τοῖς ὄχλοις
 14 ἤθελε θύειν. ¹¹ Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ ^a ^{Matt. 26.}
 Παῦλος, διαρρήξαντες τὰ ἱμάτια αὐτῶν εἰσεπήδησαν εἰς τὸν
 15 ὄχλον, κρίζοντες ^o καὶ λέγοντες· Ἄνδρες! τί ταῦτα ποιεῖτε; ^o ^{Supr. 10.}
 καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, εὐαγγελιζό- ^{25.}
 16 μενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ τὸν ^{Gen. I. 1.}
 Θεὸν τὸν ζῶντα, ὃς ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν καὶ ^{Psalm. 33. d.}
 17 τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς. ^{12.} ὃς ἐν ταῖς πα- ^{et 134. 8.}
 ρωχημέναις γενεαῖς εἰσέσε πάντα τὰ ἔθνη πορεύεσθαι ταῖς ^{et 146. 6.}
 ὁδοῖς αὐτῶν. καὶ τοι γε οὐκ ἀμάρτυρον ἑαυτὸν ἀφῆκεν, ^{Apoc. 14. 7.}
 ἀγαθοποιῶν, οὐρανόθεν † ἡμῖν νετοὺς διδοὺς καὶ καιροὺς καρ-

— ὁ ἡγούμενος τοῦ λόγου] 'the leading speaker.' Thus Mercury is called by Jambli. Θεὸς ὁ τῶν λόγων ἡγεμῶν.

13. ὁ ἱερεὺς] The Commentators take this for ἀρχιερεὺς, as often; and they have shown that a High Priest was sometimes so called among the heathens. But unless there were several priests of Jupiter, this will not hold good. The Article will decide nothing either way. At τοῦ Διὸς Kuin. supposes an ellip. of ἱεροῦ, as in Aristoph. Plut. 358. ἡκεῖ παρὰ τοῦ Θεοῦ, and often. Perhaps, however, there is no ellip. at all, but only Jupiter put for the temple of Jupiter, the God for the temple, by a common figure of speech; for Valckn. has shown that it cannot be understood of a statue, because statues had no Priests attached to them. The above view is, I find, supported by Bp. Middl., who adduces an apposite proof of this idiom from Pausan. iv. p. 337. Μαντικὸν δὲ καὶ τὸ ἱερὸν Μεσσηνίου τοῦ Ἑρακλίου ἐποίησε, καὶ ἐστὶν ἐκτὸν τεῖχος ὁ Θεὸς Ἰδρυμένος, which evidently means that the Temple in which stood a statue of Hercules, was without the wall. The temple being situated in front of the city shows that Jupiter (thus πρότολος) was accounted the πολιοῦχος or tutelary God of the place.

— στέμματα] 'chaplets,' to place around the horns of the bulls. There is here no hendiadys, as some suppose. Πυλῶνας. It is not clear of what we are to understand them; whether of the gates of the city, or the portals of the temple, or the porch of the house where the Apostles were.

14. διαρρήξαντες τὰ ἱμ.] An action expressive of grief and detestation at hearing blasphemy. See Matt. xxvi. 65.

15. ὁμοιοπαθεῖς] This is not well rendered by Doddr. and Newc. 'of like infirmities,' nor by Wakef., 'of like weaknesses.' Still less should it be rendered, with Pearce and Weston, 'mortals subject to death.' The term ὁμοιοπαθεῖς is too complex a one to be adequately represented by any such special expression. In fact ἄνθρωποι is emphatic, q. d. We are men, not Gods. And ὁμοιω., as is plain from the Classical citations adduced by Wets., denotes the being subject to all those accidents which attach to mortality, namely, the passions and affections, the

wants and weaknesses, the liability to disease and death, to which flesh is heir; all the very reverse to the idea connected with the God-head.

— τὸν ματαίων] Many Commentators take this in the masculine, and understand the statues of the God, δεικτικῶν; which, they think, is required by the antithetical Θεὸς ζῶν. But it is doubtful whether the words were pronounced at the Temple-gate; certainly not in the temple. It is better, with others, to refer the words to the ozen and garlands. It should seem, however, that the Apostle meant, in a general way, the rites and ceremonies of idolatry, as in 1 Kings xvi. 2. τοῦ παροργίσαι με ἐν τοῖς ματαίοις αὐτῶν. and Joseph. Ant. x. 4. 1. cited by Wets. τὸν ζῶντα. As opposed to dumb idols, stocks, and stones. See Note on Matt. xvi. 16.

16. πάντα τὰ ἔθνη] Not all nations, (which would not be agreeable to facts) but all the nations, ἔθνη, the Gentiles. (Pearce and Markl.) Πορεύεσθαι ταῖς ὁδ. α., to follow the course of their own imaginations respecting the Divine worship; and to whom he had not given a revelation of his will either by Divine legates or by Revelation. The εἰσέσε, however, does not imply allowance, but abandonment. See Whitby.

17. καὶ τοι γε] 'And yet, at least.' Οὐκ ἀμάρτυρον ἑαυτὸν. Ἀμάρτυρος denotes the being without testimony as to existence, nature, properties, &c. There is an elegant meiosis in οὐκ ἀμαρτ. for πολυμαρτύρον, of which I have adduced many examples on Thucyd. ii. 41. οὐ δὲ τοι ἀμάρτυρον γε τὴν δύναμιν παρασχόμενοι.

— ἡμῖν] For this many MSS., Versions, and Fathers have ὑμῖν; and a little after for ἡμῶν, ὑμῶν. Both these readings are received by Griesb., Knapp, and Tittm.; and I should have followed them, notwithstanding the insufficiency of external testimony, (for in words so similar that is next to nothing) had I not suspected the readings to be emendations of the Alexandrian school. And though ὑμῖν and ὑμῶν would be more agreeable to strict propriety, yet ἡμῖν and ἡμῶν have more of nature and simplicity. The Apostle speaks (through delicacy) κοινᾶς, q. d. 'you as well as us, both of us.' There is in οὐρα-

A. D. 45. ποφόρους, ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας
† ἡμῶν. καὶ ταῦτα λέγοντες, μόλις κατέπαυσαν τοὺς ὄχ-
λους τοῦ μὴ θύειν αὐτοῖς.

q 2 Cor. 11.

25.

2 Tim. 3.

11.

r Supr. 11.

25.

et 13. 43.

Mat. 10.

36.

et 16. 34.

Luc. 22. 26.

29.

et 34. 26.

2 Tim. 3.

12.

Rom. 8. 17.

r Supr. 1.

26.

et 11. 31.

Titus 1. 5.

9. Ἐπῆλθον δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι, καὶ 19
πείσαντες τοὺς ὄχλους, καὶ λιθάσαντες τὸν Παῦλον, ἔσυρον
ἔξω τῆς πόλεως, νομίσαντες αὐτὸν τεθνάναι. κυκλωσάντων 20
δὲ αὐτὸν τῶν μαθητῶν, ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν
καὶ τῇ ἐπαύριον ἐξῆλθε σὺν τῷ Βαρνάβᾳ εἰς Δέρβην. ἐν 21
αγγελισάμενοί τε τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες
ἱκανοὺς, ὑπέστρεψαν εἰς τὴν Λύστραν καὶ Ἰκόνιον καὶ Ἀρ-
τίοχειαν, ἑπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρα- 22
καλοῦντες ἐμμένειν τῇ πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων
δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. *χειροτο- 23

νόθεν ὑετοὺς δίδουσι something, together with the simplicity of early times, almost poetic. So Aratus cited by Grot.: ὑδατος ἐρχομένου Διὸς παρὰ, which passage was probably in the mind of the Apostle, and if so, it will add another to the proofs (few in number) that he was not unacquainted with the Greek Classical writers; and it is curious that one of the passages alluded to is from this same Aratus. See xvii. 28. and Note. Ἰετούς. The plural is rare; yet Lucian i. 104. has ὑετοὶ τε βαρδαῖοι καὶ βίαιοι. The term denotes continued and heavy rain.

17. ἐμπιπλῶν—ἡμῶν] Grot., Triller, and Schleus. attempt to remove the apparent harshness of this phraseology by taking εὐφροσύνης of wine, and τὰς καρδίας in the sense stomachs. A more ill-founded and tasteless criticism cannot well be imagined. Little better is that of Rosenm. and Kuin., who take τὰς καρδίας ἡμῶν, by Hebraism, for ἡμᾶς. There need not be any perplexity. We have only to suppose a sort of *synchysis* and *brachylogia*. The sense fully expressed would be, 'filling our stomachs with food and our hearts with gladness.'

19. καὶ πείσαντες—ἔσυρον] The full sense, which is obscured by brevity, is, 'And having prevailed on the multitude to stone Paul, they, after having stoned him, drew him,' &c. Λιθάσαντες may, however, be rendered 'and having procured him to be stoned.' There is a similar construction at xii. 20. καὶ πείσαντες Β. ἤτουντο εἰρήνην.

—νομίσαντες αὐτὸν τεθνάναι] There is no sort of foundation for the irreverent fancy of Pric. and Wets. that Paul pretended to be dead. He was, no doubt, in a swoon and senseless; and when we consider that he had been stoned, at least almost to death, we shall see that his being enabled to walk home, and the next day to set out for Derbe, can be regarded in no other light than as preternatural.

22. παρακαλοῦντες] And is wrongly supplied in our common version. The sense is, 'by exhorting them.' See Note supra v. 3. In καὶ ὅτι διὰ &c. there is (as Kuin. well observes) an idiom by which another word of cognate signi-

fication is to be supplied from one which has preceded, i. e. λέγοντες from παρακαλοῦντες. The διὰ πολλῶν—Θεοῦ must not, with many recent Commentators, be confined to that time, but extended to every age; in which the words will, *mutatis mutandis*, be found true. See Chrysost.

23. χειροτονήσαντες α.] Erasmus., Calvia, Beza, and, more latterly, Knatchb., Raphel, Doddr., and all the Presbyterian Commentators take the sense to be, 'having ordained their elders by the votes of the people.' But nearly all the most learned Interpreters have rejected this interpretation, which requires a very strained sense to be put on χειροτον., and one, moreover, which is forbidden by the αὐτοῖς following. Hence it has been long exploded, and there is no point on which the learned have been more agreed for above a century, than this, that χειρ. here simply denotes 'having selected, constituted, appointed.' See Hamm., Whitty, Wolf, and especially Kuin. At the same time it is granted, by some able maintainers of this interpretation, that the appointment in question is not the same thing with the formal Ecclesiastical ordination of a somewhat later period. And, on the other hand, the Presbyterians themselves admit that imposition of hands accompanied this χειροτονια. But if it did not amount (of which, however, I am not sure) to the solemn ordination of a later period, there is the less reason to suppose, (as many do,) that the consent of the people was previously obtained for these appointments. Though indeed the imposition of hands, which both parties admit, taken in conjunction with the solemn fasting and prayer, which accompanied the appointment, seem to show that it was, in fact, Ecclesiastical ordination; while, at the same time, it seems probable that the situation of these Elders differed not a little from the stated Pastors of a somewhat later age, when believers were divided into the two separate classes of Clergy, and Laity. At the period now in question, the Presbyters probably exercised their ministry in conjunction with the trades or professions to which they had been brought up. But when, in the next generation, it had been thought expedient that Presbyters should be confined to their sacred duties, and

- νήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν, προσευ-
 ξαμενοι μετὰ νηστείων, παρέθεντο αὐτοὺς τῷ κυρίῳ εἰς ὃν
 24 πεπιστεύκεισαν. καὶ διελθόντες τὴν Πισιδίαν, ἦλθον εἰς
 25 Παμφυλίαν· καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον, κατέ-
 26 βησαν εἰς Ἀττάλειαν· ἑκάκειθεν ἀπέπλευσαν εἰς Ἀντιόχειαν,
 ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ εἰς τὸ ἔργον.
 27 ὃ ἐπλήρωσαν. " παραγενόμενοι δὲ καὶ συναγαγόντες τὴν
 ἐκκλησίαν, ἀνήγγειλαν ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐτῶν,
 28 καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως. διέτριβον δὲ ἐκεῖ
 χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.
- 1 XV. * ΚΑΙ ΤΙΝΕΣ ΚΑΤΕΛΘΟΝΤΕΣ ΑΠΟ ΤΗΣ 'ΙΟΥΔΑΙΑΣ, ΕΔΙ-
 δασκον τοὺς ἀδελφοὺς· "Οτι εἰ μὴ περιτέμνησθε τῷ ἔθει
 2 Μωϋσέως, οὐ δύνασθε σωθῆναι. γ γενομένης οὖν στάσεως
 καὶ συζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ

secluded from all secular occupations, (which, by the way, made the two classes of Clergy and Laity) then ordination would become a much more solemn affair, and the conferring of it not be committed to any but to the highest rulers of the Church, who succeeded to the duties of the Apostles.

— προσευξαμενοι μετὰ νηστ.] 'in using prayer under fasting,' *inductio jejuniis*. See Note on xiii. 3.

— παρέθεντο τῷ κ.] 'committed them to the Divine keeping and protection.' So in a kindred passage at xx. 32. παρατίθεμαι ὑμᾶς τῷ Θεῷ, καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ. See also 1 Pet. iv. 19.

26. ὅθεν ἦσαν παραδ.] Παραδ. is here synonymous with παρατίθεσθαι supra v. 23. But though the general sense of the passage is clear, yet with ὅθεν the Commentators are not a little perplexed. And those mighty Grecians Hemsterh. and Valekn. thought the difficulty so great as to warrant Critical conjecture. They would read, for ἦσαν, ἦσαν, 'whence they had gone.' But the MSS. afford no countenance; the Greek is questionable; and the form is not used in the N. T. The common reading must be retained, and explained as it may. Now the best Commentators are agreed, that it is to be taken for ἔπου; referring for examples to Matt. xxv. 24 & 26. Exod. xxx. 36. This, however, explains nothing, and is, in fact, a mere cloak for ignorance. The only true view seems to be that of recognising here a *significatio prægnaans*, arising from a blending of two expressions, q. d. whence they had been commended &c. and from whence they had gone commended &c., i. e. where, on their departing, they had been commended. We might, therefore, translate, 'whence they had set out, commended' &c. Ἐπλήρωσαν is well rendered by Newc. and Wakef., 'had fulfilled, or performed.' When the Aorist is put for the Imperf., it is generally to be understood of action recently past, and is mostly used in narration.

27. μετ' αὐτῶν] The Commentators are not agreed whether the sense is 'by their means,' i. e. instrumentality; or, 'to them,' for αὐτοῖς. The latter mode of interpretation is adopted by

the best Commentators, and is confirmed by several passages of the O. T.; but the former seems more agreeable to what follows. This may, however, have been a popular idiom comprehending both those senses.

XV. On the then situation of the Church at Jerusalem, and on the circumstances which led to the celebrated Apostolic decision of the question respecting the use of circumcision and the other forms of the Mosaic Law, as also on the nature and extent of that decree, see a full discussion in Recens. Synop.

1. τινες] These are thought to have been Antiochians, and Jewish converts, who had formerly been Pharisees, and still retained an attachment to the forms of the Mosaic Law. At ἐδίδασκον τοὺς ἀδελφοὺς must be understood λέγοντες.

— περιτ.] Circumcision is put for the whole of the ritual law of Moses, as being the principal ceremony, binding the person who underwent it to the observance of the rest. Ἐθεῖ, 'institution or precept'; a signification frequent in St. Luke's writings, but found no where else in the N. T.

2. στάσεως] Bp. Pearce thinks, that as the word, being used of the Apostles, cannot mean tumult, or sedition, and dissention would be improper, it should be rendered 'a standing up.' A more ill-founded criticism than which can scarcely be imagined. There is no reason why it should not be rendered *dissention*, or dispute, of which sense the Commentators adduce two or three examples, as Ælian V. H. ii. 34. cited by Wakef. Ὁ βέλτιστος, τί στασιάζετε καὶ διαφέρεσθε ὑπὲρ ὀλίγων ἡμερῶν; to which I would add a most apposite one from Æschyl. Pers. 744. Blomf. Λόγος κρατεῖ σαφηνῆς, τῷ δὲ γ' οὐκ ἐνὶ στάσει. If this should still be thought unsuitable to Apostles, we may place a comma after γενομένης, and understand the words of the brethren at large before mentioned; which is confirmed by xiii. 10. πολλὰς δὲ γενομένης στάσεως, κ. τ. λ.

— συζητήσεως] 'mutual discussion,' or controversy. Wets., Matth., Knapp, Griesb., and Vater edit *ζητήσ.*, from several MSS. and some Versions, and the Ed. Princ.; but without reason. The evidence of the Versions lies the con-

A. D. 45.

Supr. 13.

1, 3.

Supr. 15.

4.

1 Cor. 16. 9.

2 Cor. 2. 12.

Apoc. 3. 8.

A. D. 46.

2 Gen. 17.

10.

Lev. 12. 3.

Gal. 5. 1, 2.

Phil. 3. 2.

Col. 2. 6.

11, 16.

Gal. 2. 1.

supr. 11. 30.

Α.Δ. 46. πρὸς αὐτοὺς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ
 τινὰς ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσ-
 βυτέρους εἰς Ἱερουσαλὴμ, περὶ τοῦ ζητήματος τούτου. οἱ δ'
 μὲν οὖν, προπεμφθέντες ὑπὸ τῆς ἐκκλησίας, διήρχοντο τὴν
 Φοινίκην καὶ Σαμάρειαν, ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν
 ἐθνῶν· καὶ ἐποίουν χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς.
 27. 1. παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ, ἀπεδέχθησαν ὑπὸ τῆς 4
 ἐκκλησίας τὰ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων,
 ἀνήγγειλάν τε ὅσα ὁ Θεὸς ἐποίησε μετ' αὐτῶν. ἐξανέσ- 5
 τησαν δέ τινες τῶν ἀπὸ τῆς αἰρέσεως τῶν φαρισαίων
 πεπιστευκότες, λέγοντες, ὅτι δεῖ περιτέμνειν αὐτοὺς, πα-
 ραγγέλλειν τε τηρεῖν τὸν νόμον Μωϋσέως.

Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν 6
 10. 20. 21. 1, 2. περὶ τοῦ λόγου τούτου. ἡ πολλῆς δὲ συζητήσεως γε- 7
 νομένης, ἀναστὰς Πέτρος εἶπε πρὸς αὐτούς· Ἄνδρες ἀδελ-
 φοί, ὑμεῖς ἐπίστασθε ὅτι ἀφ' ἡμερῶν ἀρχαίων ὁ Θεὸς ἐν

trary way. Nothing is more common than for compounds to be changed by the scribes into simples. Besides, *ζητ.* would here be a term not strong enough. *Συζητ.* is required, which occurs at v. 7., whence the Editors in question affirm the present reading to have been altered. But that is quite a gratuitous supposition. Ἐταξαν, scil. οἱ ἀδελφοί, the brethren at large, not the *Præpositi ecclesie*, as Hamm. supposes.

3. προπεμφθέντες] This is by some rendered '*præmissi*, commissioned, delegated;' which may be the sense. But it is explained by the best Commentators *honorificè deducti*, 'set forward on their way;' a mark of respect usually rendered to eminent persons among the ancients, and always shown to Apostles, and of which we have mention further on in this Book and in the Epistles. Thus the *οἱ* must be put for the pronoun demonstr., and consequently the punctuation should be that which I have adopted. See, however, xi. 11, compared with xiii. 4. & varr. lectt. Ἐπιστροφὴν, 'conversion.' Formed on the use of ἐπιστρέφειν at xi. 21. & xiv. 15. Ἐποίουν χαρὰν μεγ., 'occasioned great joy.' So Aristid. cited by Wets.: ὁ δὲ Θεὸς ἐποίησέ μοι χαρὰν ὑπερμεγέθη.

4. ἀπεδέχθησαν] Not received, as E. V., but 'received with approbation,' as at xviii. 27.

5. ἐξανέστησαν δέ τινες—λέγοντες] These words are so manifestly St. Luke's that plain readers would be surprised to learn that any other opinion had ever been formed. And yet many eminent Commentators, stumbling at what they think the harshness of the *answer, or decision*, being given before the *question*, or difficulty, had been propounded, suppose the words to be those of the Jewish party at Antioch reported by Paul and Barnabas. But although a transition from the oblique is occasionally found, (as in i. 4. xvii. 8. and Lu. v. 14.) yet here it would be peculiarly harsh, and the ellip. of ἔλεγον which they propose, inadmissible. Besides, ἐξανίστημι will not be a suitable term. In fact, the difficulty is quite imaginary; for as the words ἀνήγγει-
 λαν—αὐτῶν cannot but signify that *they gave an account of what had happened to them in the exercise of their mission, the difficulty which brought them there could not fail to be mentioned.* See Kuin., who refers to a similar brevity at Acts xi. 3. On this view, all difficulty vanishes, and ἐξανέστησαν has peculiar propriety, and the ἐξαν. δὲ may be rendered, 'then there started up;' not 'rose up,' as in most versions. The word is often used in Thucyd., Xenoph., and the best writers, in the sense to start forth from ambush, by which was implied suddenness. Now that is very applicable to the present passage. It should seem that the Judaizing party, on hearing the matter propounded, suddenly and hastily started up, saying that it was proper to &c. This opinion, it is plain, was given not at a public assembly, called for the purpose of considering the matter in question, but probably at one held publicly to receive them on their return. The meeting denoted by συνέχθησαν was plainly another, called for the purpose of deciding on the question after due deliberation. Πεπιστευκότες is Participle for Substantive, and must be taken after τινες as determining the sense. The words ὅτι δεῖ—Μωϋσέως are, I think, not in *oratione directâ*, but *indirectâ*, as they are taken in our common version, and that of Doddr., confirmed by the Syr. Peshito.

6. ἰδεῖν περί] This, by an idiom found both in Hebrew, Greek, and English, signifies, 'to consider about.' See Cant. vi. 11.

7. ἀφ' ἡμερῶν ἀρχαίων] The Interpreters are not agreed on the sense of this expression. Several of them take it to mean *a principio*, 'from the beginning of the Gospel.' But it may be observed, that the purpose in question was not made known till the conversion of Cornelius; for that is plainly alluded to in διὰ στόματος. The expression will appear to be not inapplicable to that period, (13 or 14 years before) if we consider that ἀρχαίος is, as De Dieu and Grot. have shown, used of what has happened heretofore,

- ἡμῖν ἐξελέξατο διὰ τοῦ στόματός μου ἀκούσαι τὰ ἔθνη A. D. 46.
 8 τὸν λόγον τοῦ εὐαγγελίου, καὶ πιστεύσαι. ^bκαὶ ὁ καρ- b 1 Par. 28.
9, et 29. 17.
Ps. 7. 9.
Jer. 11. 20.
et 17. 10.
et 20. 12.
supr. 10.
43. Ac.
1 Cor. 1. 2.
c 1 Pet. 1.
22.
d Gal. 3. 1.
 διογνώσθης Θεὸς ἐμαρτύρησεν αὐτοῖς, δούς αὐτοῖς τὸ
 9 πνεῦμα τὸ ἅγιον, καθὼς καὶ ἡμῖν ^cκαὶ οὐδὲν διέκρινε
 μεταξύ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθάρισας τὰς
 10 καρδίας αὐτῶν. ^dΝῦν οὖν τί πειράζετε τὸν Θεόν, ἐπι-
 θειναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε
 11 οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι; ^eἀλλὰ e Eph. 2.
4, 11.
Titus 3. 4.
 διὰ τῆς χάριτος τοῦ κυρίου Ἰησοῦ Χριστοῦ πιστεύομεν
 12 σωθῆναι, καθ' ὃν τρόπον κἀκεῖνοι. Ἐσίγησε δὲ πᾶν τὸ
 πλήθος, καὶ ἤκουον Βαρνάβαν καὶ Παύλον ἐξηγουμένων
 ὅσα ἐποίησεν ὁ Θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσι

whether many ages before, or only a few years; of which examples are adduced. Thus our common version 'a good while ago' very well represents the sense.

There is more difficulty in *ἐν ἡμῖν ἐξελέξατο*, with which the Commentators are much perplexed. It is, however, pretty much agreed among the learned, that the expression is to be regarded as a Hebraism, *בב* in Hebrew taking after it *ב*, *ἐν*. And thus it will be equivalent to *ἡμῶν ἐξελ.* That mode of solution, however, is precarious; and this occurrence of *ἡμῖν* and *μου* in the same clause would be harsh. As to *ἐν ἡμῖν*, it is, after all, best rendered in our common version (confirmed by the Syr. and De Dieu) 'amongst us.' Then *ἐμε* may be supplied, (as in the Syr. and Bohem. Versions) which is suppressed through delicacy, as in very many passages which I could adduce from Thucyd. The Apostle, after uttering the word *ἐξελ.*, does not add *ἐμε* and *κηρύσσειν τὸν λόγον* &c., as he might have done, but omits it, and gives the sentence another turn, so as to avoid egotism.

8. *καρδιογνώσθης*] See Note on i. 24. By this the Apostle hints that God can best determine who are worthy of being admitted as Christians, and who not, as also the rites and ceremonies to be enjoined on them. 'Εμαρτύρησεν αὐτοῖς. The sense (unperceived by the Interpreters) seems to be 'hath borne testimony in their favour,' 'hath testified his approbation,' namely, by giving them the Holy Spirit. *Μαρτυρέω* with a Dative also implies favourable testimony. This signification occurs in Lu. xi. 48. and often in the Classical writers.

9. *οὐδὲν διέκρινε*] 'made no distinction.' A remarkable idiom, of which the Commentators adduce no apposite example. The following, however, which I have noted, will supply the deficiency. Thucyd. i. 49, 7. *διέκκριτο οὐδὲν ἔτι.* Diod. Sinop. ap. Athen. p. 239. *οὐχὶ διακρίναν τὴν πενιχρὰν ἢ πλουσίαν.* By τὰς καρδίας are denoted not their minds, but their souls and consciences: these were sanctified by the Holy Spirit and purified by the great truths of the Gospel.

10. *πειράζετε τὸν Θεόν*] i. e. 'try the forbearance of God by perversely resisting his will.' So 1 Cor. x. 9. *καθὼς καὶ τινες αὐτῶν ἐπείρασαν.* Hebr. iii. 9. and often in the O. T., as Exod. xvii. 2 & 7. Ps. lxxxviii. 46. This is the

interpretation of Schleus. Lex., and is, I think, the best founded. Others may be seen in Recens. Synop. At *ἐπιθεῖναι* sub. *ώστε*.

11. *ἀλλὰ διὰ—κἀκεῖνοι*] There are few passages that, with the appearance of plainness, involve more difficulty than this. That indeed is apparent from the variety of senses assigned to the words by Commentators. And no wonder; since *ἡμεῖς*, though concealed in *πιστεύομεν*, and *κἀκεῖνοι* are capable of being applied to different persons; and the ellip. at *κἀκεῖνοι* may be filled up in two ways. The *we* is by some referred to the Apostles, Peter and James; by others to Peter only. But neither methods can be admitted. Thus also *κἀκεῖνοι* is referred by some to οἱ πατέρες; by others, to Paul and Barnabas; both, I conceive, erroneously. It is, I think, plain that *we* and *those*, which are antithetical, must denote no other than the same persons as *αὐτοῖς* (i. e. the Gentiles) and *ἡμῖν*, similarly antithetical at v. 8. and *ἡμῶν* and *αὐτῶν* at v. 9., namely the Jewish and the Gentile converts. Again, there is, I apprehend, at *διὰ τῆς χάρις* &c. the very common ellip. of *μόνον*. See Lu. xvii. 10. At *κἀκεῖνοι* the true grammatical ellip. would be *πιστεύοντες*. But among the other peculiarities of the Hellenistic style is that of anomalous ellip., as here of *σωθῆσονται*. Finally, the *ἀλλὰ* is *adversative*, answering an objection, and signifies *imō, nay, yea*, as in 2 Cor. vii. 11. Thus we may render: 'yea by the grace of our Lord Jesus Christ alone do we trust we shall be saved—in which same way they too are alone to be saved.' The inference is obvious, and therefore left to be supplied, that a thing so unimportant to salvation as the observation of the ceremonies of the Mosaic Law ought not to be exacted from the Gentile converts. The true reference in *we* and *they* was alone perceived by Hamm., Whitby, Doddr., A. Clarke, and Scott. And this view is confirmed by Ecumenius. The sentiment here is the very same as that in Galat. ii. 15 & 16. Rom. iii. 30.

12. *πλήθος*] The word does not here signify multitude, but assembly, or *synod*, (as Lu. xxiii. 1. and elsewhere) consisting of persons convened for the special purpose of considering this question. The passage might be freely rendered, 'Whereupon the assembly at large kept a reverential silence, and listened to Paul and Barnabas

A. D. 46. δι' αὐτῶν. 'Μετὰ δὲ τὸ σιγῆσαι αὐτοὺς ἀπεκρίθη 'Ia-13
 f Supr. 12. κωβος, λέγων· Ἄνδρες ἀδελφοί, ἀκούσατέ μου. 'Συμεὼν 14
 17. εἰσηγήσατο, καθὼς πρῶτον ὁ Θεὸς ἐπεσκέψατο λαβεῖν ἐξ
 g 2 Psa. l. l. ἔθνων λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ. καὶ τούτῳ συμφ- 15
 h Amos 9. νοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται· Ἄμετά 16
 11, 12. ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν
 Δαβὶδ τὴν πεπτωκυῖαν καὶ τὰ κατεσκαμμένα
 αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν· ὅπως 17
 ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν
 κύριον, καὶ πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκληται
 τὸ ὄνομά μου ἐπ' αὐτούς· λέγει κύριος ὁ ποιῶν
 ταῦτα πάντα. Γνωστὰ ἀπ' αἰῶνός ἐστι τῷ Θεῷ πάντα 18

while recounting' &c. That was done for the purpose of establishing the facts on which the validity of Peter's reasoning rested.

13. ἀπεκρίθη] 'addressed [the assembly].'
 14. καθὼς] for *as*, how. Πρῶτον is not well rendered at the first, because that might seem to mean at the beginning of the Gospel. See Note on v. 7. Dodd. and Newc. well translate 'first.' 'Ἐπεσκέψατο λαβεῖν &c. A blending of two clauses into one, for ἐπισκ τὰ ἔθνη (ὥστε) λαβεῖν ἐξ αὐτῶν λαὸν ἔ. τ. ὁ. α. On ἐπισκ. see Note on Lu. i. 68. 'Ἐπὶ τῷ ὀν. α., 'in order to bear his name and be called his peculiar people, by professing his Religion.

16—17. This quotation is taken from the LXX., with the following unimportant variations. Μετὰ ταῦτα is for ἐν τῇ ἡμέρᾳ ἐκείνῃ, to give the sense more clearly; and Rosenm. says "recte verit." Ἀναστρέψω is supplied, though without any thing corresponding to it in the Hebrew, for the same cause. The next clause is compressed by blending the two parts of a parallelism into one. The words καθὼς αἱ ἡμέραι τοῦ αἰῶνος are omitted; and with reason, since they make no sense. The Translators ought to have seen that there is an ellipsis of *ἡ* at *ἡ* *ἡ*. Though indeed עָלֵינוּ כִּי (occurring in Mich. vii. 14. and Is. lxiii. 9.) may have been considered as a sort of adverb. Finally, the words τὸν κύριον are not found in the LXX., at least in the principal text, the Vatican. But there is no real discrepancy, since it is impossible to suppose the above to be correct, the sense being left so miserably incomplete. The Alexandrian text supplies τὸν κύριον; and that is adopted by Alp. Newc., as representing the true reading of the Hebrew text. But rashly; for there can be little doubt that it is from the margin. And the conjecture of the learned Prelate that *ἡ* was changed into *ἡ*, however ingenious, must be pronounced unfounded, and is negatived by τὸν κύριον not being brought in after ἐκζητ. I have no doubt that the reading of the Aldine and Pachom, and perhaps several other copies of the Sept., represents the true text, viz. ἐκζητήσωσί με. The *μ* was changed into an *ν*, and the *ε* absorbed in *οι*. The τὸν κύριον of St. James was a gloss on the *με*, and perhaps had at an early period expelled the textual reading in some MSS. At any rate it was adopted by St. James, as making the sense yet

clearer. Still between the Sept., even thus emended, and the Hebrew there is an important variation. Correspondent to *שָׁמַע אֶת אֲשֶׁר-שָׁמַע אֲנָשִׁים-אֲדֹרָאִים* is *שָׁמַע אֲנָשִׁים-אֲדֹרָאִים* 'that they may possess the residue of Edom.' But that makes such bad sense, even after all that Rosenm. has done with it, that there can be no doubt that the Hebrew text is corrupt. And this suspicion is countenanced by the extreme, and, for the Hebrew text, almost unprecedented varr. lectt., none of them, however, giving any aid. The corruption seems to be older than the Masoretic recension, and the true reading is certainly what Lightf. supposed, *שָׁמַע אֲנָשִׁים* to read *שָׁמַע אֲנָשִׁים*, and for *שָׁמַע* to read *שָׁמַע*.

But, to turn from words to things, it is not true that the Apostle accommodates the passage to the propagation of the Gospel among the Gentiles. The Prophet himself, there is no doubt, so meant it, at least if he fully comprehended the sense of the prediction he was inspired to make. Nay, even the sceptical Rosenm. (Junior) remarks: "Quæ hic pollicetur vix multo sunt ampliora et magnificentiora, quam: Hic tunc tempore, aut post reditum e Babylonis exilio, aut Hyrcani tempore, impleta censeri possunt."

— σκηνήν] The word properly signifies a booth or hut; but sometimes denoted a permanent house, and figuratively a family; and, when applied to a royal family, its reign or kingdom. Κατασκάπτω properly signifies to dig down, and was often used of the utter destruction of houses or cities. See Dr. Blomf. on Æschyl. Theb. 46. who (as does also Kypke) adduces many examples, though not one that exactly suits the present use. The following may therefore prove acceptable. Ælian V. H. xii. 54. κατασκαμμένη.

— ἐκζητ. τὸν Κύριον] This phrase here and at Rom. iii. 1. Heb. xi. 6. signifies, by an imitation of the Hebr. שָׁמַע אֶת אֲשֶׁר-שָׁמַע אֲנָשִׁים, to earnestly seek, for the purpose of praying to, and serving him. The κατάλοιποι τῶν ἀνθρώπων is explained by the τὰ ἔθνη in the next clause. In ἐπ' αὐτούς there is a Heb. pleonasm.

18. γνωστὰ—αὐτοῦ] There has to many Commentators appeared so much abruptness in the introduction of this remark, as to require much to be supplied to unite the words in a

- 19 τὰ ἔργα αὐτοῦ. διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ A. D. 46.
 20 τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν Θεόν. ἅλλὰ ἐπιστεῖλαι i Infr. ver.
 αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων, Gen. 3. 4.
 21 καὶ τῆς πορνείας, καὶ τοῦ πνικτοῦ, καὶ τοῦ αἵματος. ^k Μωσῆς Lev. 3. 17.
 et 17. 14.
 Deut. 12.
 23.

chain of reasoning with the preceding. To remedy which, novelties of interpretation are proposed by some; and others would cut out the words *ἔστι—αὐτοῦ* and unite *γινώσκει ἀπ' αἰῶνος* with the preceding. But there is very little authority for the former course; and the latter is negated by both the Hebrew and Sept. Besides, *supposing* them away, then *something is wanting*, and yet something which would never have been *thus* supplied. In fact, the verse seems necessary *as a link* in the chain of reasoning, and though introduced abruptly, yet it is in a manner very agreeable to the Hellenistic and Scriptural style, which deals much in such axiomatic sentences. Chrys., as I have proved in Recens. Synop., certainly read the words; and the sense they are meant to convey seems to be this: *God is immutable. He hath determined from all eternity (so that the thing is not a novelty) to found a spiritual kingdom into which not only Jews, but Gentiles, shall be received.* Thus the scope of the verse is to engraft on the correspondence of the conversion of the Gentiles with antient prophecies, a reflection on the presence and providence of God.

19. *ἐγὼ κρίνω* 'My judgment or opinion [on the matter] is.' That this is the sense the best Interpreters antient and modern are agreed. Wets. aptly cites Thucyd. iv. 60. *ὡς ἐγὼ κρίνω*. and Grot. the Latin *Ita censeo*. It should be observed, that the term *κρίνω* implies *decided opinion*. *Μὴ παρενοχλεῖν*, 'to give them no molestation.' The *παρά* does not, as many fancy, import 'unnecessarily,' but coalesces with the *ἐν* and *ὄχλ.*, to make up the sense. It seems to be a popular form of expression, and the only apposite example cited by the Commentators is Arrian. Epict. i. 9. *Μὴδὲ παρενοχλήσῃς τοῖς νείοις, μὴδὲ τοῖς γέρονσι*. See Hebr. xii. 15.

20. *ἐπιστεῖλαι αὐτοῖς* 'to direct them by letter,' as Acts xxi. 25. *Τοῦ ἀπέχεσθαι*. The Genit. seems to be dependent on *ἐνέκα* understood, equivalent to *ἵνα ἀπεχῶνται*. But to advert to the particulars of the prohibition *τῶν ἀλισγημάτων* &c.; the term *ἀλισγημα* is quite Hellenistic, and is derived from *ἀλίσγειν*, to pollute. How that signification arises the Lexicographers do not tell us. Perhaps it may be derived from *ἀλίζω* and *ἀλίσω*, to roll, which in a neuter sense will mean to roll oneself, i. e. to wallow. And then, by an easy transition, (perhaps by a metaphor borrowed from *swine*, see 2 Pet. ii. 22.) it may denote to *suffer pollution*. And both it and the noun are used alike of physical and moral defilement, especially that of idolatry, as the greatest. See Dan. i. 8. Eccles. xl. 33. Mal. vii. 2., where the subject is meat offered to idols. Here, however, to fully determine the sense, the words *τῶν εἰδώλων* are added. Now though the word might denote any participation in idolatry, yet the passages of Daniel and Malachi, which were probably in the mind of the Apostle, as well as the antient glosses

of Hesych. and Suid., (formed, no doubt, from the early Scholiasts,) determine it to be *the eating of meats offered to idols*, not merely in the temples, but even when it was taken for sale into the public market. For, we learn from the passages cited by the Commentators, that among the Gentiles, after the sacrifice of a victim in the temple, and when a portion had been given to the priests, and sometimes another eaten by the offerer and his friends on the spot, the residue was often taken home for domestic use, and sometimes was sent to the public shambles to be sold. The flesh, however, was, of course, held in abomination by the Jews, (See 1 Cor. x. 20.) and therefore the use of it was very properly forbidden, in order that no needless offence might be given to the Jewish Christians.

— *καὶ τῆς πορνείας*] Most Commentators are much at a loss to account for this being inserted among things of themselves lawful, but from which the Gentiles were to abstain, lest they should offend the Jewish Christians. For *πορνεία*, they observe, was never accounted as a thing permitted; and no reason would appear why, if greater offences are mentioned with smaller ones, *this alone* should be taken; which, they think, would go far to put the things mentioned in this list on a level. To remove this difficulty, many methods have been devised. Bentley conjectures *xoupelas*, pork. But that is utterly unauthorized. Others propose various interpretations. Some understand *spiritual whoredom*, viz. idolatry. Others, *marriage with idolaters*. Others, again, *meat sold in the public shops*. Each of these interpretations is open to insuperable objections, stated in Recens. Synop., and particularly this, which is applicable to them all, that no *recondite* or *uncommon* sense could be intended; since in public edicts words are supposed to be used in their usual sense. In fact, there is no good reason to abandon the common version *fornication*, which has been defended by the ablest Commentators, as Grot., Wets., Valckn., Schoettg., Pearce, Nitzsch, Rosenm., Kuin., Scott, Wahl, and Ep. Marsh., which last writer satisfactorily removes the objections to the word being taken in its ordinary sense, showing that there are other instances to be found of moral and positive precepts, duties of common and perpetual obligation with local and temporary ones, in the same list, as in the Decalogue. And he concludes by saying, "that since it appears from the Acts of the Apostles, and the Epistles of Paul, that the precepts of the Pentateuch were abrogated only by degrees, it seems by no means extraordinary that the Decree of the Council in Jerusalem should contain a mixture of moral and positive commands." I would add, that it is not unimportant, in this view, to remark that in the words of the decision actually sent (v. 29.) we find the two kept separate, *πορνείας* being put apart from the rest, and *last*. It is also very well suggested by Nitzsch, that "a distinction

A. D. 46. γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας
1 Cor. 8. αὐτὸν ἔχει, ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον
1, 9, 10, 20, 21. ἀναγινωσκόμενος.

1 Thim. 4. Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις²²
3. σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν
4. Neh. 8. πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ
1. τὸν ἐπικαλούμενον Βαρσαβάν, καὶ Σίλαν, ἄνδρας
supr. ver. 1. ἡγουμένους ἐν τοῖς ἀδελφοῖς, γράψαντες διὰ χειρὸς αὐτῶν²³
1 Joh. 2. 19. τάδε· Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἀδελφοί,
τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς
τοῖς ἐξ ἐθνῶν, χαίρειν. Ἐπειδὴ ἠκούσαμεν ὅτι τινὲς ἐξ²⁴

should be made between the Scholastic and the popular mode of instruction, the latter of which respects practice, and is propounded for certain persons, in certain cases, and for a certain end; and must therefore conjoin all points that pertain to that end, whether they be local, or common." As to the objection founded on πορνεία being never ἀδιάφορον, it might not in theory, or philosophical speculation, but was so considered practically. No one who is at all acquainted with the Classical writers can doubt that simple fornication was, by the Heathens, considered as no crime at all. We find that even their religion permitted, nay encouraged, licensed fornication. It is unnecessary for me to defile my pages with the gross details which some Commentators offer, or writers on Classical antiquities will supply. Therefore, it is certain, that the recommendation of chastity of this kind (for that contained in abstaining from adultery, could not need enforcing) was highly necessary, and there was the more occasion to give the injunction, since, for many reasons, which are detailed in Recens. Synop., whoredom and idolatry were in the minds of the Jews inseparably connected, (Compare 1 Cor. x. 7 & 8. v. 11. Eph. v. 5. Col. iii. 5. Revel. ii. 14 & 20.) and particularly since whoredom was especially committed at the heathen temples, and licensed by the idolatrous priests. See particularly Exod. xxxiv. 14-16. To abstain from this, therefore, was alike necessary to maintain their credit both with the Jewish Christians, and with the heathens whom they had left. It has been justly observed by Grot., that the sole purpose of this list was to specify from what things besides known sins the Gentile Christians ought to abstain, in order to coalesce with the Jewish Christians without offence.

20. τοῦ πικροῦ] scil. κρέατος (supplied in Athen. l. ix.) namely, flesh of animals killed by strangling, which was much in use (especially in the smaller animals, and in fowls, for reasons of epicurism) by the antients, both Greeks, Romans, and Orientals. As to the blood, the heathen nations used, when butchering an animal, to carefully preserve the blood, and mixing it up with flour and unguents, made various sorts of dishes. Now as both the foregoing were strictly forbidden in the Mosaic Law, there was ample reason to forbid them to the Gentile Christians, in order to avoid giving offence to the Jewish brethren. That an injunction of so local and of such temporary obligation cannot be binding on

Christians of these times, is manifest, and has been convincingly established by Schoettg. and Doddr., whom see in Recens. Synop.

21. Μωσῆς γὰρ &c.] Here again there has been imagined to be such abruptness of transition, and want of connexion between this subject and the preceding that many have supposed something to have been lost out of the text. But the connexion, though obscure, may be traced. See several modes detailed in Recens. Synop. all of them more or less objectionable on the score of requiring too much to be supplied to which to refer the γὰρ. I would now propose the following as the simplest mode of drawing the connexion: '[And remember the breach of these will occasion not only private but public scandal,] for the Mosaic religion has, for a very long period backward, had its professors in every city, and its Scriptures publicly read in the synagogues every sabbath-day.'

22. ἔδοξε τοῖς ἀποστόλοις—πέμψαι] The syntax in ἐκλεξαμένους is generally thought not quite agreeable to the proprietas linguae: ἀπὸ γράψαντες deviates entirely from it. It ought, it is said, to have been written ἔδοξε τοῖς ἀπ. ἐκλεξασθαι ἄνδρας καὶ πέμψαι. 'Εκλεξαμένοι, however, is as regular as ἐκλεξαμένοι, and is more frequent in the later writers, (as Josephus) the Accusative being used with the Infinit. as in Latin. Yet it is not exactly put (as Kypke and Rosenm. think) for ἵνα ἐκλεξασθαι πέμψωσι, but is a different construction, in which the Accus. is closely associated with the Infin., and τὸ is understood. Thus it serves to explain what was meant by the "it" in "it seemed good." As to γράψαντες for γράψωσι, that is merely an anacoluthon, such as in long sentences, especially containing parenthetical clauses, is not unusual. So Thucyd. iii. 36. αὐτοῖς—ἐπικαλοῦντες. iv. 42. τοῖς Συρακουσίοις—ὄρῶντες, and often; in which cases the participle in the Nomin. is used as if a verb in the third person plur. indic. had preceded. "Ἀνδρας ἡγουμένους, literally 'leading men;' a Hellenistic idiom by which the Participle is used as an adjective or substantive. The Commentators adduce no apt example. It occurs in the Participial form with an Article, put for a noun, in Lu. xxii. 26. "Ἐδοξε is the word with which decrees usually commenced.

23. χαίρειν] Sub. λέγονσι or the like. The idiom frequently occurs in the later writers, and is said by the minor Greek Lexicographers to

- ἡμῶν ἐξελθόντες ἐτάραξαν ὑμᾶς λόγοις, ἀνασκευάζοντες ^{A. D. 46.}
 τὰς ψυχὰς ὑμῶν, λέγοντες περιτέμενσθαι καὶ τηρεῖν τὸν
 25 νόμον, οἷς οὐ διεστείλαμεθα· ἔδοξεν ἡμῖν γενομένοις ὁμο-
 θυμαδὸν, ἐκλεξαμένους ἄνδρας πέμψαι πρὸς ὑμᾶς, σὺν τοῖς
 26 ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ, ^{ἡ ἀνθρώποις παρα-} ^{m Supr. 13.}
 δεικνύοντες τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου ^{et 14. 19.}
 27 ἡμῶν Ἰησοῦ Χριστοῦ. ἀπεστάλκαμεν οὖν Ἰούδαν καὶ
 Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά.
 28 ἔδοξε γὰρ τῷ ἁγίῳ Πνεύματι καὶ ἡμῖν, μηδὲν πλέον ἐπι-
 τίθεσθαι ὑμῖν βάρος, πλὴν τῶν ἐπιτάγην τούτων·
 29 ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος καὶ πικτοῦ, καὶ ^{ἡ Supr. v.}
 πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς, εὖ πράττετε. ^{Infr. 16. 4.}
 ἔρρωσθε. ^{et 21. 23.}
 30 Οἱ μὲν οὖν, ἀπολυθέντες, ἦλθον εἰς Ἀντιόχειαν· καὶ
 31 συναγαγόντες τὴν πλῆθος, ἐπέδωκαν τὴν ἐπιστολὴν. ἀνα-

have originated with Cleon the demagogue, who prefixed it in the place of εὖ πράττειν to his distich announcing the victory at Pylum. Yet it was used a very short time after by one not likely to have imitated Cleon, namely Xenophon. Cyr. iv. Κύριος Κνωξάει χαίρειν, and soon after by Plato in his third Epistle to Dionysius. In the Horatian "Celso gaudere et bene rem gerere refer" there is allusion to both forms.

24. ἐτάραξαν] See Note on Matt. ii. 3. and Gal. i. 7. which latter is a kindred passage. Ἀνασκευάζοντες. Ἀνασκ. properly signifies to pack any thing up for removal; as in Thucyd. i. 18. and elsewhere; 2. to remove, as in Xenoph. An. vi. 2, 5; 3dly. from this packing up and removal easily arises the sense of *sacking, carrying off, plundering*, which, though weakly proved by the Commentators, may be established from Xenoph. Cyr. vi. 2, 25. οὐδὲν εὐρήσκειν τῶν ἐπιτηδείων ἀνεσκευασταὶ γὰρ τὰ μὲν ὑφ' ἡμῶν, τὰ δὲ ὑπὸ τῶν πολεμίων. where the term signifies 'carried off as plunder.' I am therefore inclined to think the sense here may be, 'removing and perverting your minds from the truth.' Λέγοντες περίτ., 'telling you to be circumcised.' Λέγειν, like εἰπεῖν, has often the sense of *commanding*, which is here adopted by the Commentators. But it does not, I conceive, in the present case come up to that. Οἷς οὐ διεστείλαμεθα. Sub. οὐδὲν, 'to whom we gave no direction or authority [so to act].' The οὐδὲν is necessary to be supplied, because οὐ διεστείλαμεθα always signifies to forbid.

25. γενομένοις ὁμοθυμαδόν] Sub. ἐπὶ τὸ αὐτό, which is expressed elsewhere in this Book.

26. παραδ. τὰς ψυχὰς &c.] i. e. 'have jeopardized their lives,' by a slight hyperbole; not delivered up, i. e. laid down, as Wakef. renders. ὑπὲρ τοῦ ὀν., 'on behalf of the religion.'

27. καὶ αὐτοὺς διὰ λόγου ἀπαγγ. τὰ αὐτά] I have on Thucyd. vii. 8. & 10. (Transl.) treated on the subject of messengers, or the bearers of public letters or despatches, being allowed to explain any obscurity therein. The truth is that such were, in the earlier ages, always sent, in the form of *verbal messages*, by trustworthy persons

to deliver by word of mouth; and that had continued even up to the age of Thucyd. On the introduction, however, of written messages, or despatches, still the custom was retained of permitting the messenger to explain any obscurity in the Epistle, or give further particulars of what was only briefly adverted to in the letter; nay occasionally to act as a sort of *ambassador*, and treat on the business at issue. Sometimes, however, the messengers were forbidden to say any thing; and therefore the words καὶ αὐτοὺς διὰ λόγου &c. here, may be considered as informing the persons addressed, that the messengers were empowered to deliver the same message by word of mouth, of course more fully and explicitly, if desired. Ἀπαγγέλλοντας. Pres. for Fut.: or render 'who are to tell you by message.'

28. ἔδοξε γὰρ] I know not why all the English Translators should render the γὰρ 'for.' It is plainly *resumptive*, and put for οὖν, as often in the Sept. ἔδοξε, 'it hath seemed good.' Τῷ ἁγ. πνεύμ. καὶ ἡ., by Hendiadys, 'to us who are deciding under the influence of the Holy Spirit.' Βάρος. It was an early, and especially Oriental form of expression to apply the terms βάρος, ζυγός &c. to all laws, orders &c. laid on those subject to their authority, whether they were heavy or light. See Revel. ii. 4. and Matt. xxiii. 4. and Note. At ἐπιτάγην many eminent Commentators stumble, and they propose various conjectures, all unnecessary. Ἐπιτάγην comes from the old adjective ἐπιτάγην, which is found only in the Nomin. or Accus. neuter. It is properly an *adverb*, and is found in the best writers from Herodot. downwards. Here it is put for an *adjective*, by the ellipsis of ὄντων. Οἱ τῶν ἐπιτάγην may be considered as standing for ἡ ἐπιτάγην ποιητέον.

29. εὖ πράττετε] This does not merely mean, 'you will do right,' as many Commentators suppose, but, 'it shall be happy for you,' 'it will tend to your salvation.' I would compare Eccles. viii. 12. Is. iii. 10. Jerem. xlii. 6.

30. ἀπολυθέντες] 'having been dismissed,' as v. 33. Ἐπέδωκαν τὴν ἐπ., A vox sol. de hac re. See Wets.

Α. D. 46. γνόντες δὲ, ἐχάρησαν ἐπὶ τῇ παρακλήσει. Ἰούδας δὲ καὶ 32
Σίλας, καὶ αὐτοὶ προφητῶντες, διὰ λόγου πολλοῦ πα-
ρεκάλεσαν τοὺς ἀδελφούς, καὶ ἐπεστήριξαν. Ποιήσαντες 33
δὲ χρόνον, ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν
πρὸς τοὺς ἀποστόλους. [ἔδοξε δὲ τῷ Σίλᾳ ἐπιμείναι 34
αὐτοῦ.] Παῦλος δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, 35
διδάσκοντες καὶ εὐαγγελιζόμενοι, μετὰ καὶ ἐτέρων πολλῶν,
τὸν λόγον τοῦ κυρίου.

ΜΕΤΑ δὲ τινὰς ἡμέρας εἶπε Παῦλος πρὸς Βαρνάβαν 36
Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφούς ἡμῶν
κατὰ πᾶσαν πόλιν, ἐν αἷς κατηγγείλαμεν τὸν λόγον τοῦ
κυρίου, πῶς ἔχουσι. Ὁ Βαρνάβας δὲ ἐβουλεύσατο συμπαρα- 37
λαβεῖν τὸν Ἰωάννην τὸν καλούμενον Μάρκον. Ὁ Παῦλος 38

31. ἐχάρησαν ἐπὶ τῇ παρακ.] I know not why so many eminent Commentators should have interpreted παρακλήσει exhortation, or instruction. The common interpretation, (confirmed by all the ancient Versions) consolation or comfort, is more suitable and natural. They rejoiced at the comfort which this Epistle gave them, by the assurance that they were delivered from whatever was burdensome in the Mosaic Law. This use of the Article, as referring to something which may very well be supplied from the context or the subject matter, is rather uncommon.

32. προφητῶντες] See xi. 27. and Note, as also Br. Pearce in Recens. Synop. διὰ λόγου πολλοῦ, 'in a discourse of considerable length.' Παρεκάλ., 'exhorted, admonished, and instructed them'; stating, we may suppose, the grounds and reasons on which the determination of the Synod was founded, by showing why the whole ritual was not enjoined, and why a part was retained; and withal defining the cause, nature, and extent of the duty of abstaining, in certain cases, from things naturally lawful.

33. ποιήσαντες χρόνον] 'having staid some time.' An idiom confined to the later and especially the Hellenistic writers. Μετ' εἰρήνης, i. e. with good wishes and prayers for their welfare, or whatever was included in the Hebr. עִנְיָן. See Note on Joh. xiv. 17.

34. ἔδοξε—αὐτοῦ] This verse is omitted in several MSS. and Versions, and is rejected by Mill, Wets., Pearce, Newc., Kuin, and Griesb., bracketed by Vat., and cancelled by Matthæi. The reason which they assign for its having come to be inserted, is, that it was done to account for what might have seemed strange and inconsistent in Silas being said to have gone with Jude to Jerusalem, whereas, a few days after, he is said to have been chosen by Paul as his companion in his journey to visit the churches. Yet (say the critics in question) 'he may have gone to Jerusalem, and been sent for from thence, and the circumstance of his sending for, been omitted to be mentioned.' I must own that there is nothing to negative this in the expression μετὰ τινὰς ἡμέρας, (especially if it be taken of the first mention of a plan which might not be carried into execution for some short time) that being an

indefinite term, which may, at least, mean after not a very few days. See xvi. 13. There is, however, something very hypothetical in this way of accounting for such a purpose are very rare, and none but Critics would do it. On the other hand, if we suppose the verse to be genuine, its omission may readily be accounted for, namely to remove a seeming inconsistency, a person being here said to have staid, who was just before said to have gone; in which case the readiest way, and that on a level with the capacity of even the scribes, would be to cancel the verse. And Critics and Commentators have felt the same difficulty, and resorted to the same mode of removing it. Whereas it may satisfactorily be obviated by taking ἀπελύθ. not in the sense departed, but in the usual one dimissi sunt, as in the Vulg. and Schl. We may freely render, 'they received their dismissal (or permission,)' in order to their going.' At πρὸς τοὺς ἀπ. we may supply ὥστε λέγειν. This is confirmed by the ancient Syriac 'dimiserunt eos fratres in pace ad apostolos.' One might, indeed, have expected that it should have been added that Jude went on his journey. But this was not absolutely necessary, and such omissions are frequent. Words to that effect are, indeed, found in some MSS. and Versions; but it is so very difficult to account for their omission, and so easy for their insertion (from the margin) that they cannot be received. It should seem that Silas's first determination to remain was sudden, and only at the very period of departure. Thus internal evidence is decidedly in favour of the genuineness of the verse; and external evidence is equally as much so. About a fifth of the MSS. and those mostly altered are all that omit it. The Versions are few and bad; and the citations from Chrys. and Theophyl. not to the purpose. I see no proof that Chrys. and Theophyl. did not read the verse. I have, however, in deference to the opinion of many eminent Critics, placed the verse in single brackets.

36. ἐπισκεψώμεθα τοὺς ἀδελφούς—πῶς ἔχουσι] This may be a common Grecism for ἐπισκ. πῶς ἔχουσι οἱ ἀδελφοί. Or at πῶς ἔχουσι we may supply σκεψόμενοι, from ἐπισκεψ. The ἐπισκ. must here denote inspection of their state, as Christian professors. Hence was derived the

δὲ ἡξίου, τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας, καὶ ^{A. D. 46.}
 μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαραλαβεῖν
 39 τοῦτον. ἐγένετο οὖν παροξυσμός, ὥστε ἀποχωρισθῆναι
 αὐτοὺς ἀπ' ἀλλήλων, τὸν τε Βαρνάβαν παραλαβόντα τὸν
 40 Μάρκον ἐκπλεῦσαι εἰς Κύπρον· Παῦλος δὲ ἐπιλεξάμενος
 Σίλαν ἐξῆλθε παραδοθεὶς τῇ χάριτι τοῦ Θεοῦ ὑπὸ τῶν
 41 ἀδελφῶν. διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, ἐπιστη-
 1 ρίζων τὰς ἐκκλησίας. XVI. ^q Κατήντησε δὲ εἰς Δέρβην ^q ^{Supr. 14.}
 καὶ Λύστραν. καὶ ἰδοὺ μαθητὴς τις ἦν ἐκεῖ, ὀνόματι Τι-
 μόθεος, υἱὸς γυναικὸς τινος Ἰουδαίας πιστῆς, πατὴρ δὲ
 2 Ἑλλήνος· ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ
 3 Ἰκονίῳ ἀδελφῶν. τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ
 ἐξελεῖν, καὶ λαβὼν περιέτεμεν αὐτόν, διὰ τοὺς Ἰουδαίους
 τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις· ᾗδισαν γὰρ ἅπαντες
 4 τὸν πατέρα αὐτοῦ ὅτι Ἕλλην ὑπῆρχεν. ὥς δὲ διεπο-
 ρεῦντο τὰς πόλεις, παρεδίδουν αὐτοῖς φυλάσσειν τὰ δόγ-
 ματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσ-
 5 βυτέρων τῶν ἐν Ἱερουσαλὴμ. αἱ μὲν οὖν ἐκκλησῖαι ἐστε-
 ρεοῦντο τῇ πίστει, καὶ ἐπερίσσεον τῷ ἀριθμῷ καθ' ἡμέραν.
 6 Διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν,
 κωλυθέντες ὑπὸ τοῦ ἁγίου Πνεύματος λαλῆσαι τὸν λόγον
 7 ἐν τῇ Ἀσίᾳ, ἐλθόντες κατὰ τὴν Μυσίαν ἐπείραζον κατὰ
 τὴν Βιθυνίαν πορεύεσθαι· καὶ οὐκ εἶασεν αὐτοὺς τὸ Πνεῦμα.

use of the term ἐπίσκοπος in the sense Bishop, which not long afterwards arose.

38. ἡξίου—μὴ συμπαραλαβεῖν] The ἡξίου (which signifies, *wished or thought proper*) must be closely united with μὴ συμπαραλαβεῖν, as in several passages of Thucyd. cited in Recens. Synop.

XVI. 1. κατήντησε] Literally, 'went down to.' A sense often occurring in this Book, and found in the later Greek writers.

— ἦν ἐκεῖ] Whether this is to be understood of Derbe, or Lystra, Commentators are not agreed. The present passage favours the opinion that he was of Lystra; while that at xx. 4. is thought by some to prove him to have been of Derbe. But the Δερβαιοὺς there must refer to Gaius and Gaius only, otherwise St. Luke would have written καὶ Γάϊον καὶ Τιμόθεον, Δερβαιοί. He does not to Τιμόθεον add Αυστραῖος, because it was unnecessary, he having, he thought, expressed that *here*. And certainly the ἐκεῖ cannot well be understood of any other than Lystra, since that was the last mentioned place. From the position of the cities there can be no doubt that they went to Derbe first, and then to Lystra.

3. περιέτεμεν α.] He had not been circumcised, because his mother had no right to do that without the father's consent. The reason why Paul circumcised him (which he might do without violation of Christian liberty, as being of Jewish birth), and because, though circumcision

was not enjoined as necessary to the Gentile converts, it might be sometimes *expedient* is just after suggested, namely, that he might not offend the Jews, who would conclude Timothy to be uncircumcised because his father was a Gentile, and, consequently, would not listen to his teaching; therefore the Apostle accommodated himself to the prejudices of weak brethren. On the contrary, he did not permit Titus, who was of Gentile birth by both parents, to be circumcised, because it was demanded to be done by the false teachers, as necessary to salvation. *There* St. Paul could not give way. See more in Grot. and Doddr.

4. παρεδίδουν αὐτοῖς φυλ. &c.] 'commanded to them observances.'

6. Ἀσίᾳ] This must here denote that part of Asia Minor which was peculiarly so called, i. e. *Ionia*, or the region of which Ephesus was the capital. How this hindrance was imparted to them, whether by dream, or by some mental impression is uncertain. The latter is most probable, and the Apostles well knew how to distinguish the motions of the Holy Spirit from their own thoughts.

7. πνεῦμα] Nine MSS. add Ἰησοῦ, and others, with several Versions and some Fathers, τοῦ Ἰησοῦ, which is adopted by Mill and Wets., and received into the text by Griesb., Knapp, Tittm., and Vat., as had been long ago done by Beza. And it is expressed by Doddr., Newc., and Wakef. But there seems no sufficient evidence

A. D. 46. "παρελθόντες δὲ τὴν Μυσίαν, κατέβησαν εἰς Τρωάδα. 8
 u Infr. 201. καὶ ὄραμα διὰ τῆς νυκτὸς ὤφθη τῷ Παύλῳ· ἀνὴρ τις 9
 2 Cor. 2.12. ἦν Μακεδὼν ἐστὼς, παρακαλῶν αὐτὸν καὶ λέγων· Διαβάς
 3 Tim. 4. 13. εἰς Μακεδονίαν βοήθησον ἡμῖν· ὡς δὲ τὸ ὄραμα εἶδε, 10
 εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν, συμβι-
 βάζοντες ὅτι προσκέκληται ἡμᾶς ὁ κύριος εὐαγγελίσασθαι
 αὐτούς. Ἀναχθέντες οὖν ἀπὸ τῆς Τρωάδος, εὐθυδρομήσαμεν 11
 εἰς Σαμοθράκην, τῇ τε ἐπιούσῃ εἰς Νεάπολιν, ἐκεῖθεν τε 12
 εἰς Φιλίππους, ἥτις ἐστὶ πρώτη [τῆς] μερίδος τῆς Μακε-
 δονίας πόλις, κολωνία.

Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινάς,
 τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν τῆς πόλεως παρὰ 13
 ποταμὸν, οὗ ἐνομίζετο προσευχὴ εἶναι, καὶ καθίσαντες

of its genuineness to warrant its reception. The external evidence is weak, as far as regards MSS.; and Versions and Fathers are, in a matter of this kind, not quite unexceptionable testimony. But, to advert to internal evidence, it would at first sight seem that as πνεῦμα Ἰησοῦ is a very rare expression, occurring no where else, but in Phil. i. 19. (and there in a different sense) we may far better account for the omission than for the insertion of Ἰησοῦ. And yet we do not elsewhere find that rare expressions are cancelled by the scribes. Besides, when any very rare forms of expression are connected with important doctrinal questions, we are to advert to the possibility, nay probability, that they may have been tampered with by the ancient Theologians, either by adding something to the text, or by removing something from it. In fact, it appears from the Note of Weis. that the Romanists, a little after the printing of the Greek Text, maintained that Ἰησοῦ had been expunged by the Nestorians; which is incredible. They might rather have been expected to add than to remove it. The addition, however, I suspect, came from the Arians, who would have more reason to add it, in order to destroy so decided an example of τὸ πνεῦμα in the personal sense. Thus it is caught up by all the Socinian interpreters. See Wakef. And when once introduced by the Arians, it would be likely to be admitted by the Nestorians, who would rather have it than not. From the former of these it was, I suspect, foisted into the Vulgate, and by the latter into the Syriac Version, and from thence it would easily be transmitted to the Æthiopic, Coptic, and Armenian Versions. Finally, the word is strongly discountenanced by the context. For, to use the words of Bp. Middl., "in the preceding verse we are told that the Apostles were forbidden of the Holy Ghost to preach the word in Asia; in the present, that on their attempting to go into Bithynia, the Spirit suffered them not. It is, therefore, highly unnatural that the τὸ πνεῦμα of the latter verse should be meant of any other than the τὸ ἅγιον πνεῦμα of the former.

10. ἐζητήσαμεν] As St. Luke here uses *we* after having before all along used *they*, it is plain that he himself became a companion of Paul and Timothy in this journey.

10. συμβ.} collecting, conjecturing. See Note on ix. 22.

12. πρώτη—πόλις] The Commentators have here found, or made many difficulties. *Philippi* was not the capital of Macedonia, but *Thessalonica*; and *πρώτη* cannot mean *most considerable, opulent, &c.*, (though there is reason to think *Philippi* was so) but *first in rank*. To remove this difficulty, many eminent Commentators would read *πρώτης*, in the sense, 'which is a city of the Provincia prima of Macedonia.' But thus the *Article* would be requisite, and a circumstance little to the purpose be introduced; and, what is more, not a single MS. is found to have the reading. *Πρώτη*, then, must be retained, and taken either in the sense 'the first city;' or, if it were certain that *Thessalonica* then was the capital of the province, 'a primary city,' which use of *πρώτος* has been proved by Eckh. referred to by Kuin. Bp. Middleton. prefers the former mode; and as *μερίδος* undoubtedly means *district*, he would render: 'which is the chief of its district, a city of Macedonia, a colony.' This, however, is doing great violence to the construction; for the *πρώτη* must be construed with *πόλις*. But if so, and *πρώτης* cannot be admitted, and if *μερίδος* mean, as it must do, *province*, the *τῆς* before *μερίδος* will be worse than useless, and should be omitted, as it is in some Versions and Fathers. The *τῆς* before *Μακ.* is omitted in several MSS., but it is probably genuine. It should seem that St. Luke wrote only *one τῆς* and that before *Μακ.*, but that the scribes in general, mistakingly, put it before *μερ.*, which they ignorantly took to mean *country*, as, I suspect, the Syriac Translator did. Or the *τῆς* may, in some instances, have arisen from a var. lect. of *πρώτη*, namely *πρώτης*.

13. παρὰ ποταμὸν] 'by the river-side;' not 'by a river,' as our English Translators render: for the *Strymon*, which is the only river, must be meant. And the *Article* is omitted chiefly on account of the notoriety of the river, and partly by reason of a preposition being used. See Middleton.

—οὗ ἐνομίζετο προσευχὴ εἶναι.] The Commentators are not agreed on the sense of these words, which the earlier ones take to mean 'where prayer was wont to be made;' while the

- 14 ἐλαλοῦμεν ταῖς συνελθούσαις γυναῖξί. Καί τις γυνή ὀνό- A. D. 46.
 ματι Λυδία, πορφυρόπωλις πόλεως Θυατείρων, σεβομένη
 τὸν Θεόν, ἤκουεν· ἧς ὁ κύριος διήνοιξε τὴν καρδίαν, προσ-
 15 ἔχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου. ὥς δὲ ἔβαπ- * Gen. 19.
3. et 33. 11.
Jud. 19. 21.
Luc. 24. 29.
Heb. 13. 2.
 τίσθη, καὶ ὁ οἶκος αὐτῆς, παρεκάλεσε λέγουσα· Εἰ κε-
 κρίκατέ με πιστὴν τῷ κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν
 16 οἶκόν μου μένατε. καὶ παρεβιάσατο ἡμᾶς. Ὑἑγένετο, † 1 Sam.
29. 7.
Infr. 19. 24.
 δὲ πορευομένων ἡμῶν εἰς προσευχὴν, παιδίσκην τινὰ ἔχουσαν
 πνεῦμα Πύθωνος ἀπαντῆσαι ἡμῖν, ἥτις ἐργασίαν πολλήν

later ones interpret, 'where, according to the Jewish custom, there was a proseucha, or oratory.' That such places (not edifices, but groves, like the antient Druidical temples) were then frequent, where no synagogue was to be found, is proved by the Commentators; as also that such were held by the sea or river side. Yet I see not how οὐ νομιζέτο εἶναι can have the above sense, still less be taken for οὐ ἦν, with others. Neither do I see any truth in the objections, that the common interpretation yields too indefinite a sense, and is unauthorized phraseology. The former seems not to have a shadow of reason; and the latter is overturned by one of the passages adduced to establish the new interpretation, namely, *Philo Contra Flaccum*: Διὰ τῶν ἐκχυθέντων ἐπὶ τοὺς πλησίον αἰγιαλοὺς, τὰς προσευχὰς ἀφῆρητο, οὐ νομιζέτο προσευχὴ εἶναι. where we have the very phrase, and in the very sense of the common interpretation. It is plain that St. Luke here does not employ the term προσευχή, however it may have been in use, but adopted a circumlocution for greater perspicuity. It is true, that at v. 16. πορευομένων ἡμῶν εἰς προσευχὴν seem to require προσ. to be taken in the sense proseucha, as is admitted even by some who contend for the common interpretation. But though I am not prepared to assert that the sense in that passage 'as we were going to prayer' is to be interpreted, since that would make the notice of the time when the circumstance took place still more indeterminate, and be very frigid: yet the sense proseucha would require the Article. It should seem that the sense there is something between proseucha and prayer, namely prayer-meeting, q. d. as we were going to the place where prayer was wont to be made.

— ἐλαλοῦμεν] Not 'discoursed with,' as Wakef. renders; for λαλεῖν must here be taken in the sense of *harangue*, or *discourse* as a public teacher or preacher; as is plain from the preceding καθίσαντες, which alludes to the posture adopted. Ταῖς συνελθ. γυναῖξί. Hence it is plain that the congregation consisted of women only. To account for which, we may suppose that since that separation of the sexes, which always subsisted in regular buildings, such as synagogues, was impossible in places like proseucha, the same end was effected by the sexes attending at different times.

14. Λυδία] Some take this as a name of country, and to be joined with γυνή. But the νόματι shows it to be a proper name. The name was common both among the Greeks and Romans. Πορφυρόπωλις, i. e. a seller not of

purple dye, but of purple vests, for which the Lydians were famous, who seem to have participated in, or succeeded to the reputation of the Tyrians.

— διήνοιξε τὴν καρδίαν] The expression was probably derived from the Hebrew, for it occurs in the Jewish prayers, as also in 2 Mace. i. 14. δ. τὴν καρδίαν ἐν τῷ νόμῳ αὐτοῦ καὶ ἐν τοῖς προστάγμασι. Themist. 2. p. 29. and other writers. The mind is said to be closed against admonition, which, either, from prejudice, cannot know the truth, or, from pride and perversity, will not admit the admonition. Hence to open the mind or heart denotes, to render it more intelligent, to cause that any one shall better perceive the truth, and more readily yield assent to it. The opening in question was effected by the grace of God working with the concurrent good dispositions of Lydia.

15. πιστὴν τῷ κυρίῳ] 'a true believer in the Lord [and his religion].' The expression elsewhere occurs without the addition of τῷ κ., and denotes a Christian. Παρεβιάσατο ἡμᾶς. This term, like ἀναγκάζω, is used of the moral compulsion of urgent entreaty, such as, in a manner, compels the person to grant the request. St. Luke here, and in his Gospel xxiv. 29., seems to have had in mind Gen. xix. 3. where Lot, it is said, κατεβιάζετο (many good MSS. have παρεβ., which is probably the true reading) the angel to enter; also 1 Kings xxviii. 23. καὶ οὐκ ἐβουλήθη φαγεῖν, καὶ παρεβιάσαντο αὐτὸν οἱ παῖδες καὶ ἡ γυνή. The παρα signifies *prater* [scil. voluntatem,] and thus παραβιάζειν is a stronger term than ἀναγκάζειν. See Note on Lu. xxiv. 29.

16. παιδίσκην] 'a girl,' or, as appears from what follows, a female servant or slave.

— ἔχουσαν πνεῦμα πύθ.] For a full detail of the various opinions on this somewhat perplexing subject see Recens. Synop., Townsend's Dis. on the nature of the spirit of divination in the Pythones, and Scott in loc. Suffice it here to remark, that πύθων is properly an appellation of Apollo. But, as he was the God of divination, it came to be applied to soothsayers, conjurers, and those who pretended to evoke spirits. Now as ventriloquism was a most useful art to persons of that profession, they generally acquired more or less of it; hence the word is sometimes so explained in the antient Greek Lexicographers. Whether this girl was a ventriloquist, has been much debated; but the negative is the view adopted (and, I think, rightly) by the most eminent Commentators. See Deyling, Wolf, and Kuin. There is no reason to suppose it from the name, and

A. 13. 46. παρείχε τοῖς κυρίοις αὐτῆς μαντευομένη. αὕτη κατακολου- 17
θῆσασα τῷ Παύλῳ καὶ ἡμῖν, ἐκράζε λέγουσα· Οὗτοι οἱ ἄν-
θρωποι δούλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσιν, οἵτινες καταγ-
γέλλουσιν ἡμῖν ὁδὸν σωτηρίας! * τοῦτο δὲ ἐποίει ἐπὶ 18
πολλὰς ἡμέρας. διαπονηθεὶς δὲ ὁ Παῦλος, καὶ ἐπιστρέψας,
τῷ πνεύματι εἶπε· Παραγγέλλω σοι ἐν τῷ ὀνόματι Ἰησοῦ
Χριστοῦ ἐξελθεῖν ἀπ' αὐτῆς. καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ.
2 Cor. 6. α' Ἰδόντες δὲ οἱ κύριοι αὐτῆς, ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ἐρ- 19
γασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν,
1 Cor. 18. 17. εἰλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας· * καὶ προσα- 20
1 Cor. 17. 6. γαγόντες αὐτοὺς τοῖς στρατηγοῖς, εἶπον· Οὗτοι οἱ ἄνθρω-
ποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν, Ἰουδαῖοι ὑπάρχοντες
καὶ καταγγέλλουσιν ἔθνη, ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι 21
οὐδὲ ποιεῖν, Ῥωμαίοις οὖσι. * καὶ συνεπέστη ὁ ὄχλος κατ' 22
1 Cor. 11. 25. αὐτῶν, καὶ οἱ στρατηγοὶ περιρρήξαντες αὐτῶν τὰ ἱμάτια,
1 Thim. 2. 2. ἐκέλευον ραβδίζειν· πολλὰς τε ἐπιθέντες αὐτοῖς πληγὰς, 23
Phil. 1. 13. ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύλακι, ἀπ-

still less from the circumstances. A more important question is, whether she was an impostor, or a mere lunatic and insane person, who, like Joanna Southcote, fancied she was inspired to foretell future events. As to the former, Deyling, Wolf, Walch, and Biscoe have convincingly shown it to be unfounded; and the latter notion involves far greater difficulty than the common opinion, adopted by the antients and most modern Commentators, that she was possessed by an evil spirit, which enabled her to foretell future events. Indeed, it is plain that St. Luke and St. Paul both viewed the matter in that light. The expression, then, is a kindred one with that used by St. Luke in his Gospel, iv. 33. ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου. And Hesych. well explains Πύθωνα· δαιμόνιον μαντικόν, a conjuring demon.

16. ἐργασίαν] This word, from ἐργάζεσθαι, to make money (as we say), signifies gain. Τοῖς κυρίοις. Fischer and Vater take this as plural for singular, as in Lu. xix. 33. That passage, however, is of a different nature, and to call in enallage were not only ill judged, but unnecessary, since Grot. and Wahl have fully proved, that the common possession of a slave, especially when exercising any gainful profession, was not unfrequent.

17. δούλοι τοῦ Θεοῦ—σωτ.] Though the expression δούλοι Θεοῦ was in use among the Gentiles to signify those devoted to any God as his Priests, yet as ὁδὸς σωτηρίας was one quite unknown to them, we might imagine both expressions were derived from persons who had heard Paul and Timothy preach, (who might probably use such language of themselves) but that it is best to suppose the words pronounced by the demon, through the organs of the girl, and thus bearing the same honourable testimony to the Apostles, that had been borne by the demons to our Lord.

19. ἐξῆλθεν] There seems to be, as Valekn. remarks, a paronomasia with the preceding ἐξῆλ-

θεν, since with the going out of the demon went away their hope of gain. They perceived it was gone, when they found that the girl had no longer the power of divination. * Ἐπιλαβόμενοι, 'having [caused to be] apprehended;' as xviii. 17. xxi. 30. and Lu. xxiii. 26. Ἐλκυσαν. This term, like σύρειν and the Latin rapere, is often used of impleading any one, and consequently obliging him to go to judgment. The ἄρχοντες just after is a general term, in the place of which is, in the next verse, substituted the more special one στρατηγοί; for so, it seems, the magistrates at Philippi were called. On the number of such στρατηγοί, the origin of the appellation, and other matters of antiquities, see Wets. and Kaia. in Recens. Synop.

20. ἐκταράσσουσιν] 'are causing great disturbance to.' The ἐκ is intensive. The charge made was two-fold, 1. that they were disturbers of the peace, and 2. teachers of unlawful religious customs and rites; both charges alike falling under the cognizance of the magistracy. And though the Romans were not intolerant, yet, in the permission to foreigners to worship God according to their consciences, it was understood that there should be no public attempts at Proselytism. And whenever the former charge was connected with the latter, the magistrates were bound to punish. In Ἰουδαῖοι ὑπάρχοντες it is suggested that their offence is greater by the persons being, as foreigners and of a most despised nation, those who ought the less to have ventured so to do.

22. περιρρήξαντες] This use of the word is like that of the Latin scindere and the corresponding words in Greek; and denotes a hasty and, if done by another, a violent, stripping off of clothes. So Xenoph. p. 742. τὴν ἐσθήτα περιρρήξαντες. and Diod. Sic. l. xvii. 35. οἱ τὰς ἐσθ. περιρρήγνυνται. The scourging was ordered as a temporary punishment to satisfy the people, and as reserving the final examination of the charge for another occasion.

- 24 φιλῶς τηρεῖν αὐτούς· ὃν παραγγελίαν τοιαύτην εἰληφώς, A. D. 46.
 ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν, καὶ τοὺς πόδας
 25 αὐτῶν ἡσφαλίσατο εἰς τὸ ξύλον. ^d Κατὰ δὲ τὸ μεσονύκ- d Supr. 4.
 τιον Παῦλος καὶ Σίλας προσευχόμενοι ὑμνοῦν τὸν Θεόν· 31.
 26 ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμοι. ^e ἄφνω δὲ σεισμός ἐγένε- e Supr. 2.
 ρετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου· et 12. 7.
 ἀνεῳχθῆσαν τε παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ
 27 δεσμὰ ἀνέθη. ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν
 ἀνεωγμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν,
 ἐμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγῆναι τοὺς δεσ-
 28 μίους. ἐφώνησε δὲ φωνῇ μεγάλῃ ὁ Παῦλος λέγων· Μηδὲν
 29 πράξεις σεαυτῷ κακόν· ἅπαντες γάρ ἐσμεν ἐνθάδε. αἰτήσας
 δὲ φῶτα εἰσεπήδησε, καὶ ἔντρομος γενόμενος προσέπεσε τῷ
 30 Παύλῳ καὶ τῷ Σίλᾳ· ^f καὶ προαγαγὼν αὐτοὺς ἔξω, ἔφη· f Luc. 3. 10.
 31 Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ; οἱ δὲ εἶπον· Πίστευσον supr. 2. 37.
 ἐπὶ τὸν κύριον Ἰησοῦν Χριστὸν, καὶ σωθήσῃ σὺ καὶ ὁ οἶ- et 3. 6.
 32 κός σου. καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ κυρίου, καὶ Joh. 3. 16.
 33 πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. καὶ παραλαβὼν αὐτοὺς, ἐν 36, et 6. 47.
 ἐκείνῃ τῇ ὥρᾳ τῆς νυκτός, ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ 1 Joh. 5. 10.

24. τὴν ἐσωτέραν φυλ.] Jails were not so strongly built at the outer part as the interior, to which there was access by many gates, and where sometimes there were subterranean dungeons. Chains, too, were then added, and a machine called ξύλον, in which the arms and head were sometimes confined as in our pillory, but more frequently the legs only; not, however, as in our stocks; for the machine was one in which the feet were constrained and bruised. Hence it was called ποδοκίκη and ποδοστράφη. Of this Grot., Pric., and Elsn. adduce many examples.

26. ἀνεῳχθῆσαν—πᾶσαι] The opening of doors of themselves was always thought to attest the presence of God, or an angel. See xii. 10. and Note. Καὶ πάντων τὰ δεσμὰ ἀνέθη. By this, most Commentators understand that the chains of the prisoners were relaxed; though not so much as to place them quite at liberty. This, however, is difficult to conceive, and, from the use of the word in the Classical writers (see the examples cited by Wets.) ἀνέθη can only signify 'were freed from chains.' Yet, as the doors were, at the same time, opened, it would seem surprising that the prisoners should not have made their escape; which is by many attributed to extreme astonishment! In the reason assigned by Grotius, namely, Divine interposition, we may far better acquiesce. I cannot, however, help suspecting that for πάντων we should read πᾶσων, as referred to θυραὶ, or rather take πάντων as put for πᾶσων, by a very frequent enallage, in which an adjective is made to agree not so much with the antecedent, as with some kindred word, as here θυρέτρων. Now chains are applicable to doors as well as to persons, and were so applied, as I find from Athen. 517. C. ἐστὶ θυρίς—καὶ αὐτὴ ἀλύσει

δέδεται. ἐπιλαμβάνεται τῆς ἀλύσεως, καὶ ἔλακε τὴν θυρίδα.

27. ἔξυπνος] A word only occurring in the later writers.

28. μηδὲν—κακόν] An euphemism, like that of Xenoph. cited by Wets.: ἐδεδοίκεν γὰρ μή τι ἑαυτὸν ἐργάσθαι δεινόν. Doddr. thinks Paul collected the jailor's intention from some desperate words which he had uttered.

29. αἰτήσας φῶτα] Plural for sing., say the Commentators. Ἐντρομος. Various causes might produce this feeling, and among these, that of awe, as in the presence of Divine legates, attested to be such by the supernatural occurrence already witnessed.

30. ἔξω] i. e. out of the inner jail.

—τί με δεῖ—σωθῶ:] I have, in Recens. Synop., proved that this cannot mean 'what must I do to be safe?' viz. from the punishment of the magistrates; but, as the whole of the context requires, 'by what means can I attain eternal salvation?' He knew they professed to show the means, and their commission to do it was now established beyond doubt.

31. πιστεύσον ἐπὶ—σου] 'Embrace the Christian religion, and thou and all thy family shall be put into the way of salvation.' It is taken for granted that his family become Christians as well as himself.

33. ἐν ἐκείνῃ τῇ ὥρᾳ τῆς ν.] 'at that very hour of the night, unseasonable as it was.' Ἐλουσεν ἀπὸ τῶν πλ. It is not necessary to suppose ἔλουσεν put for ἐλ. καθαρίζων, with Pisc., or, with Kypke, Kuin., and Campb., to take the ἀπὸ in the sense propter, supplying σώματα. The true mode, I conceive, of taking the passage is to consider it as a blending of two forms of expression, namely, ἔλουσεν αὐτοὺς, and ἀπέλουσεν αἷμα τῶν πληγῶν. So Hom.

A. D. 46. ἔβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παραχρῆμα· ἀναγα- 34
 ῖ Luc. 8. γών τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ, παρέθηκε τράπεζαι,
 28. et 12. 6. καὶ ἡγαλλιάσατο πανοικί πεπιστευκῶς τῷ Θεῷ.

Ἡμέρας δὲ γενομένης, ἀπέστειλαν οἱ στρατηγοὶ τοὺς 35
 ραβδούχους λέγοντες· Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους.
 ἀπήγγειλε δὲ ὁ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς 36
 τὸν Παῦλον· Ὅτι ἀπεστάλκασιν οἱ στρατηγοί, ἵνα ἀπο-
 λυθῇτε· νῦν οὖν ἐξελθόντες, πορεύεσθε ἐν εἰρήνῃ. ὁ δὲ 37
 Παῦλος ἔφη πρὸς αὐτούς· Δείραντες ἡμᾶς δημοσίᾳ, ἀκατα-
 κρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλον εἰς φυ-
 λακὴν, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; οὐ γάρ· ἀλλὰ
 ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν. ἀνήγγειλαν δὲ τοῖς 38
 στρατηγοῖς οἱ ραβδούχοι τὰ ῥήματα ταῦτα· καὶ ἐφοβήθη-
 1. Matt. 8. 31. σαν ἀκούσαντες ὅτι Ῥωμαῖοί εἰσι, καὶ ἐλθόντες παρεκά- 39
 λεσαν αὐτοὺς, καὶ ἐξαγαγόντες ἡρώτων ἐξελεῖν τῆς πό-
 λεως. ἐξελθόντες δὲ ἐκ τῆς φυλακῆς εἰσῆλθον εἰς τὴν Δυ- 40
 δίαν· καὶ ἰδόντες τοὺς ἀδελφούς, παρεκάλεσαν αὐτοὺς, καὶ
 ἐξῆλθον.

II. Σ. 345. ὅθρα τάχιστα Πάτροκλον λού-
 σειαν ἀπο βρότον αἱματόεντα. where λούσειαν
 —αἱματ. is for ἀπολοῦν β. αἱματ.

37. ἔφη πρὸς αὐτούς] i.e. to the beadles, by
 a message, it should seem, sent by the Jailor. In
 δείραντες—ἐκβάλλουσιν there is such spirit,
 brevity, and point (almost each word forming a
 head of complaint) as could not easily be pa-
 ralleled even in the writings of Demosthenes.
 Ἀκατακρίτους signifies 'not found guilty, on
 trial, of any wrong.' On the law, and especially
 the Roman law on this point, and on the privi-
 leges of citizens in foreign countries, the Com-
 mentators adduce numerous Classical citations
 and references. In what sense Paul was enabled
 to call himself a Roman citizen, is a point much
 debated among the Commentators, but nothing
 has been with certainty determined. Some
 think it was on the ground that Tarsus was a
 Roman colony, or at least a *municipium*. The
municipia were properly Italian towns on which
 had been conferred the *jus civitatis*, whereby
 the citizens of those places had the public and
 private rights of *Quirites*, and moreover made
 their own laws, and elected their own magis-
 trates. There were, however, *municipia* which
 had not the right of suffrage; and so possessed
 not the full *jus civitatis*. Yet Tarsus (Paul's
 birth-place) was neither a colony, nor a *muni-*
cipium, but merely an *urbs libera*. See Pliny v.
 27. Now these free cities lived under their own
 laws, had their own magistrates, were inde-
 pendent of the jurisdiction of the Roman pre-
 sident, and were not occupied by Roman gar-
 risons. With this freedom the Tarsæans had
 been presented by Augustus, as a compensation
 for the damages they had sustained in the cause
 of Julius Cæsar, under various calamities at-
 tending the Civil War. That the Tarsæans had
 not the *jus civitatis Romana* is also hence ap-
 parent, that the Roman Tribune, notwith-

standing he knew Paul to be a Tarsæan (see xi.
 39.), ordered him to be scourged, (xiii. 14.)
 though he desisted as soon as he understood that he
 was a Roman citizen. See xxii. 27. seq. Therefore
 there seems reason to prefer the opinion of those
 who maintain, that some one of Paul's ancestors
 had this freedom given him for some service
 rendered to Cæsar in the civil wars.

When it is said ἡμᾶς Ῥωμαίους ὑπάρχ., the
 Commentators, supposing that Silas was not a
 Roman citizen, would take the singular as pe-
 for the plural, *dignitatis gratiâ*. But there is no
 necessity to resort to any such precarious device:
 for though that Silas is (as they say) no where
 else called a Roman citizen, be true, yet it is so
 where said, or even hinted, that he was not so.
 That he was, his very name Silas, for Silvanus,
 renders probable. Nor was the *jus civitatis*, in
 its most limited sense, then so very difficult to
 be acquired.

— οὐ γάρ] An elliptical formula, like many
 similar ones in Latin and English, in which the
 brevity (to be supplied by ποιεῖν εἰς or the
 like) is very well suited to a feeling of indigna-
 tion. Ἀλλὰ ἐλθόντες &c. A sort of symbolical
 action expressive of their conviction of their
 innocence. It appears from the Commentators
 to have been not unfrequently resorted to, and
 especially in this very country of Macedonia, and
 the neighbouring one of Thessaly.

39. παρεκάλεσαν αὐτούς] 'appeased them'
 by entreating them to overlook the in-
 jury.

40. εἰσῆλθον εἰς τὴν Δ.] Some stumble at
 this idiom, and would read Ἀυδίαν. But the
 MSS. give no countenance to that, and it has
 been proved by Wolf, Alberti, Heumann, Kypke,
 and Valckn., that εἰσέρχασθαι εἰς τινα is often
 used in the sense 'to enter into any one's
 house.'

— παρεκάλεσαν] We may here unite the

- 1 XVII. ΔΙΟΔΕΥΣΑΝΤΕΣ δὲ τὴν Ἀμφίπολιν καὶ Ἀπολ-
 λωνίαν, ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν ἡ συναγωγὴ τῶν
 2 Ἰουδαίων. κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθε πρὸς
 αὐτοὺς, καὶ ἐπὶ σάββατα τρία διελέγετο αὐτοῖς ἀπὸ τῶν
 3 γραφῶν, ^k διανοίγων καὶ παρατιθέμενος, ὅτι τὸν Χριστὸν ^k ^h ⁱ ^j ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} 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A. D. 46. ὄντες· ὅτι οἱ τὴν οἰκουμένην ἀναστατώσαντες, οὗτοι καὶ
 ἡ Luc. 23. ἐνθάδε παρέσιν! ὃς ὑποδέδεκται Ἰάσων. καὶ οὗτοι πῶ-
 2. Joh. 12. 12. τες ἀπέναντι τῶν δογμάτων Καίσαρος πράσσονσι, βασιλεὺς
 λέγοντες ἕτερον εἶναι, Ἰησοῦν. ἐτάραξαν δὲ τὸν ὄχλον καὶ
 τοὺς πολιτάρχας ἀκούοντας ταῦτα. καὶ λαβόντες τὸ ἱκα-
 νὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν, ἀπέλυσαν αὐτούς.
 2. 2. Cor. 9. Ὅι δὲ ἀδελφοὶ εὐθέως διὰ τῆς νυκτὸς ἐξέπεμψαν τὸν πε-
 Παῦλον καὶ τὸν Σίλαν εἰς Βέροϊαν. οἵτινες παραγενομένοι
 1. 1. Cor. 34. εἰς τὴν συναγωγὴν τῶν Ἰουδαίων ἀπήεσαν. ὅσοι δὲ ἦσαν
 16. Luc. 16. 27. εὐγενέστεροι τῶν ἐν Θεσσαλονικίᾳ οἵτινες ἐδέξαντο τὸν λό-
 2. Joh. 3. 36. γον μετὰ πάσης προθυμίας, τὸ καθ' ἡμέραν ἀνακρίνοντες
 τὰς γρηφάς, εἰ ἔχοι ταῦτα οὕτως. πολλοὶ μὲν οὖν ἐξ αἰ-
 τῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχη-
 2. 1. Thess. 2. 4. μόνων καὶ ἀνδρῶν οὐκ ὀλίγοι. ὥς δὲ ἐγνώσαν οἱ ἀπὸ
 τῆς Θεσσαλονικίης Ἰουδαῖοι, ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγ-
 γέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ Θεοῦ, ἦλθον κάκει σα-
 λείοντες τοὺς ὄχλους. εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέ-
 στειλαν οἱ ἀδελφοὶ πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν· ὑπέ-

7. ἐποδέεσθαι] 'has received as guests and friends.' So in Lu. xix. 6. James ii. 25, and often in the Classical writers. It is for *δέχεσθαι* ὑπὸ τὸν οἶκον. See Gen. xix. 8. 'Ἀπέναντι. The word properly signifies *opposite to*; but here *contrary to*.

9. καὶ λαβ. τὸ ἱκανόν] 'and they (i.e. the magistrates) taking surety.' Τὸ ἱκανόν λ. is a translation of the Latin law phrase *satisfactionem accipere*, the opposite of which is *ικανόν δοῦναι*. What the nature of the engagement was, we are left to conjecture. It probably was, that he would send away Paul and Silas forthwith, and would undertake to keep the peace.

11. οἵτοι δὲ] scil. Ἰουδαῖοι. Εὐγενέστεροι. Not more *noble* (for the men, we may suppose, were tradesmen of the lower sort) but more *ingenious* and well disposed. So the best of the later Commentators take the word, and they adduce examples of this sense, which occurs especially in the later writers. Perhaps, however, both significations may be included, viz. the *better sort of persons, more respectable* and better disposed. And so Chrys. seems to have taken the word, when he explains *ἐπικαιρότεροι*, i.e. the better sort and better disposed people. Thus Thucyd. viii. 93. ἀνθρώπων ἐπικαιρῶν, where I have fully explained the idiom and adduced many examples.

-- τὸ καθ' ἡμέραν] The Article would seem to have no force, and is omitted in several MSS. It must, however, be retained, since we may better account for its omission than for its insertion. To account for its being used here, it is proper to bear in mind, that καθ' ἡμέραν is often used with the Article for the adjective *ἡμερινοί*. The substantive is generally expressed, but sometimes omitted, and left to be supplied from the context, or the subject. Here εἶδος may be supplied, and the common ellip. of κατὰ supposed. Thus the sense will be, 'in their daily habits of

life;' equivalent to the Thucydidean τὸν ἡμέραν βίον, or the Æschinean τὴν καθ' ἡμῶν διαίταν. And so the best writers say τὸ ἐμὲ, 'quantum ad me attinet.'

-- ἀνακρίνοντες] This is well explained Chrys. ἀνερευνῶντες.

12. τῶν εὐσχ.] See Note on xiii. 30. word belongs both to γυναικῶν and to ἀνδρῶν.

13. σαλεύοντες] This word, from *σάλλω* surge of the sea, signifies to *agitate*. The Classical writers have many passages where agitation is compared to the tossing of a pestuous sea. See Soph. Œd. Tyr. 25.

14. πορ. ὡς ἐπὶ τὴν θάλασσαν] Markl. to what sea? and would read Θεσσαλίαν. query, however, may be satisfactorily answered. In the case of places situated, like Berea, between two seas, to go to *the sea* must denote the nearest sea, and if embarkation for a voyage be implied, the nearest sea-port may be posited. That, in the present case, was probably Pydna. Thus in a kindred passage Thucyd. i. 137., Admetus, to remove the toiles out of the reach of those who were seeking his life, sends him ἐπὶ τὴν ἐτέραν θάλασσαν which must mean the Ægean, and, as we afterwards learn, to Pydna. Had τὴν θάλασσαν been written, the Adriatic must have been understood.

The ὡς ἐπὶ our English Translators render 'as if,' or 'as it were;' which compels them to suppose that this going to the sea was on stratagem to deceive his enemies, who might suppose he was taking ship, when he, in reality, should go to his destination by land. The however, is but a slender foundation on which to erect such a notion. There can be no doubt but that the two words ὡς ἐπὶ are to be taken together, and understood, as in many passages of the Classical writers cited by the Commentators, e. gr. Pausan. καταβάντων ὡς ἐπὶ

- 15 μενον δὲ ὁ τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ. Ὅι δὲ καθι- A.D. 46.
Infr. 18.
στῶντες τὸν Παῦλον, ἤγαγον αὐτὸν ἕως Ἀθηνῶν· καὶ λα-
βόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τά-
χιστα ἔλθωσι πρὸς αὐτὸν, ἐξήσαν.
- 16 Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοῦ τοῦ Παύλου,
παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντι κατείδω-
17 λον οὖσαν τὴν πόλιν. ⁴ διελέγετο μὲν οὖν ἐν τῇ συναγωγᾷ Supr. ver.
γῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν τῇ ἀγορᾷ
18 κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας. τινὲς δὲ
τῶν Ἐπικουρείων καὶ τῶν Στωϊκῶν φιλοσόφων συνέβαλλον
αὐτῷ· καὶ τινες ἔλεγον· Τί ἂν θέλοι ὁ σπερμαλόγος οὗτος

λασσαν. to which I could add others from Thucyd., where the *eis* is pleonastic. Or the sense may be *unto*, i.e. down to. And so ἐπὶ τὴν θάλασσαν in Thucyd. vi. 66. So the Vulg. has *usque ad*, and the Syr. *ad*.

15. οἱ καθιστῶντες] This is not, as Kuin. imagines, for οἱ προπέμποντες, but for κατέγοντες, as in a kindred passage at ix. 39. κατήγαγον αὐτὸν εἰς Κ. The present term, however, is equally correct. So Thucyd. iv. 78. κατέστησαν (scil. οἱ ἄγοντες) αὐτὸν ἐν Δίῳ, where I have adduced examples from Xenoph., Plutarch, and Jambli. We may here render, 'those who had the charge of conveying Paul brought him to Athens.' The construction requires an *eis*, or ἐπὶ, or *de*, as in the earliest example of this idiom, Hom. Od. v. 274. αἶψα Πύλονδε. Wets., however, cites an example of μέγιστον from Arrian, which comes near to the *εἰς* of St. Luke.

16. ἐν αὐτῷ] This is added, by a Hebraism, as in Dan. vii. 15. "I was grieved in my spirit in the midst of my body;" which passage was perhaps in the mind of St. Luke. Κατείδωλον, 'full of idols.' This force of *κατά* is found in many words, as *κατάδενδρον*, *κατάμπελος* &c. With respect to the *fact*, it is fully established and copiously illustrated by Wets.; e.g. Pausanias says Athens had more images than all the rest of Greece; and Petronius tells us, "it was easier to find there a God than a man." To the passages of Pausan., Strabo, and Lucian cited by Wets., I add Thucyd. ii. 38. *θεοὶ αἱ διετησίαι νομίζοντες*.

17. τῇ ἀγορᾷ] There were many market-places, the most considerable being the Ceramicus, or *old*, and the Forum Eretriacum, or *new Forum*; the former of which is supposed to be the one here meant by Ikenius and Schleus., the latter by Kuin. and indeed most Commentators. And that this was by far the more frequented, being in the most thickly inhabited part of the city, confirms the latter opinion. *Τοὺς παρατ.*, 'those whom he might happen to meet with.' The Forum was the best adapted to his purpose, because it was (as in all the Eastern countries up to the present day) the place where people met for conversation. And from the citations of Wets. it appears that that was the place where Socrates and many other Philosophers had been accustomed to hold their discussions.

18. Ἐπικουρείων καὶ τῶν Στ.] The Epicureans were practically *Atheists*, since they held that the world was neither created by God, nor under the direction of his Providence. *Pleasure* they accounted the *summum bonum*, and *virtue* to be practised only for the sake of pleasure, not for its own sake. They maintained that the soul was material, like the body, and would perish with it, leaving nothing to be either hoped or feared after death. The Stoics did, indeed, believe in the existence of a God, but held such chimerical notions of his nature, attributes, and providence, as rendered that belief almost nugatory. They maintained, that both God and man were bound by a *necessitas fatalis*; that the wise man yielded in no respect to God, of whom they believed that his nature was *fire*, and diffused throughout the world. On the condition of the soul after death, and on the existence of a state of rewards and punishments, they varied in opinion; but all denied the immortality of a future state. Nay, some thought that, sooner or later, the soul merged in the celestial fire of the Deity. Thus while the former denied the existence, or at least Providence, of God; the latter, though professing to believe both, yet, by ascribing all human events to fate, destroyed the foundation of all religion as much as the former. It is obvious that both the above systems were as far as possible removed from the doctrines of Christianity; and therefore it is no wonder that the latter should have been both unaccountable and unacceptable to these Philosophers. There were, besides, two other sects, the *Platonists*, and the *Peripatetics*, the latter of whom probably came not near Paul, since their places of discussion were far removed. The opinions of the former made far nearer approaches than those of the rest to the doctrines of Christianity; and these probably formed the far greater part of those who gave a qualified approbation of St. Paul's doctrines by proposing to hear him again on the subject of the immortality of the soul.

—συνέβαλλον] Sub. λόγους, which is sometimes expressed.

—σπερμαλόγος] The word was used properly of those small birds, *sparrows* &c. which live by picking up scattered seeds; but *metaphorically*, to denote those *paupers*, who frequented the market-places, and lived by picking up any scattered or refuse produce; and, gene-

Α. Π. κ. λέγειν; οἱ δέ. Ξένων δαιμονίων δοκεῖ καταγγελεῖς εἶναι, ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν αὐτοῖς εὐηγγελίζετο. ἐπιλαβόμενοι τε αὐτοῦ, ἐπὶ τὸν Ἄρειον πάγον ἤγαγον λέγοντες· Δυνάμεθα γινῶναι, τίς ἡ καινὴ αὕτη ἢ ὑπὸ σοῦ λα-

really, persons of object condition without any regular means of support. Again, as the tribes of small birds which live by picking up seeds are especially garrulous, the word came to denote a prater, and some eminent Commentators think that is the sense here. But probably both senses may be intended, viz. "an insignificant babbler."

[18. οἱ δέ] Sub. ἄρα, 'spoke [in answer]. Ξένων δαίμων. καταγγ., 'a commender of foreign deities.' We are not here to understand *Gods* in the full sense of the term. It has been proved by the Commentators cited in Recens. Synop. (to whose matter I have subjoined much that is important from Max. Tyr., Jambli., Plutarch, Libani., Diog. Laert., Dion. Halic., Pindar, &c.) that there was properly a distinction, though not always observed, between *θεοὶ* and *δαίμονες*, by which the former denoted Jupiter and the *Gods by origin*, the latter those who had become so, though originally men. These, according to some, included the *heroes*, as Hercules; though others made a third class of them. The above, then, were all the classes that, properly speaking, were reckoned as *Divinities*. But the Pagan Theology comprehended another order of beings, which held the midway between *divinities* and *mere men*, and acted as *mediators* between God and men, by revealing the divine will, and helping the imbecility of man. This was the *δαίμονια*, one of which was said by Socrates to visit him; on which, Xenoph. Mem. i. 1, 2, tells us, was founded the charge *κατὰ δαίμονια διαφέρων*, almost the same expression as that used of St. Paul. Some eminent Commentators think that the Athenians meant by this to express that the place claimed by St. Paul for Jesus was in this last class. But it is plain that what they heard the Apostle say of Jesus would give them a notion of a Being who was a *δαίμων*, and that one of the higher order. And there is great reason to believe that *δαίμονιον* was sometimes used in the sense of *δαίμων*, as in the foregoing passage of Xenoph. (as is plain from the charge being elsewhere worded as *τὸ περί θεῶν καινοποιεῖν*) and those of Diog. Laert., Dio Cass., Elian and Josephus, cited by Wets., where the expressions *κατὰ δαίμονια εἰσπράττειν*, or *εἰσφέρειν*, and *ξένους δαίμονας εἰσάγειν* are equivalent.

[18. τὸν Ἰησοῦν καὶ τὴν ἀνάστ.] It is strange that many eminent Interpreters, antient and modern, should take *ἀνάστ.* (written *Ἀνάστασιν*) as the name of a new Goddess. It is true that there is something to urge in favour of that view, (see Recens. Synop.) but the common interpretation bears in its simplicity the stamp of truth, viz. 'preached Jesus and the resurrection of the dead through Him.' He being the first fruits of those that slept. This, too, is required by v. 31. *ἀναστήσας αὐτὸν ἐκ νεκρῶν*, and 32. *ἀκούσαντες ἀνάστασιν τῶν νεκρῶν*. As to the use just before of the plural *δαίμονια*, it may readily be accounted for from an idiom of fre-

quent occurrence and common to all languages, and mostly used when any charge is made against any one. Thus it may be considered as a *hyperbole*. It is not, however, improbable that they might so far mistake St. Paul as to suppose that he preached two Gods, i. e. God and Christ. The God (namely, Jehovah) preached by him and avowedly different from the *θεοὶ* of the Athenians, might very well be regarded by them as a *foreign God*.

[19. ἐπιλαβόμενοι αὐτοῦ] Commentators are not agreed whether this expression is to be regarded as importing *violence*, or *not*. There are examples in the N. T. of both uses. The latter (which is supported by the antient Versions) is adopted by many Commentators; it is more agreeable to the context. And it is countenanced by the fact, that the Areopagus was a tribunal for the trial of impiety, such as the introduction of the worship of foreign religions. Yet, still, all, it may be doubted whether there was anything of *apprehension* properly so called, for there is no appearance of any *regular trial* before the court of Areopagus. There is, indeed, reason to think, that this court retained but a shadow of its antient consequence, and that the *Inquisition* in many Catholic countries at the present time, had abated much of its antient severity in matters of religion, otherwise *heathen* and foreign deities would not have been *whipped* as they then were at Athens. A strong proof of which cannot be imagined than the following passage of Athen. ix. p. 372., adduced by me in Recens. Synop., and said of the Athenians *τοῦτοις ὑπάρχει ταῦτ' ἐκείνη τοῖς θεοῖς βουναὶ ἀπέκλυσαν ἄρα σέβοντες ὅπως εἴη φησι τὴν ἑλίου πύλιν αὐτῶν τὴν πόλιν ποίηκας αὐτ' Ἀθηναίων*, which passage has been given up by Bentley and Porson as corrupt; it may, however, be very well emended. For *ποίη* read *ποιεῖ*, and for *ποίηκας* read *ποιοῦντας*, i. e. *ποιεῖν*. Taken, then, in conjunction with the preceding verse, the words conceive, suggest rather a tumultuary proceeding on the part of the two classes of persons just before mentioned. They, it should seem, thought proper to call Paul to a public and solemn account, and considered no place so proper as the hill called Areopagus. Thus the words, after, *ἐν δυνάμει γινῶναι*; (with which Words aptly compares Plautus "possum scire, et profectus, ejus sis, aut quid veneris") as *ἀποβουλόμεθα γινῶναι*. Paul, too, does not address them as *judges*, nor seek any justification of his conduct, but as *philosophers*. If, then, any of them were, as was Dionysius, Areopagites, they were there not as sitting *ex officio*, but as private individuals. Perhaps this may account for the little seriousness or ceremony which the Apostle experienced.

— *ἐν δυνάμει γινῶναι*] This is Hellenistic Greek, both in the use of *δύνασθαι* for 'to be permitted,' and in the not prefixing some particle of interrogation.

- 20 λουμένη διδαχή; ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν βουλόμεθα οὖν γινῶναι, τί ἂν θέλοι ταῦτα εἶναι. Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι, εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν τι καὶ ἀκούειν καινότερον.
- 22 Σταθεῖς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου, εἶπεν Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ. διερχόμενος γάρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν, εὖρον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο ἌΓΝΩΣΤΩ ΘΕῷ. ὃν οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον ἐγὼ καταγα-

20. *ξενίζοντα*] for *ξένα*, strange. Literally, things which strike us with surprise. Ἀκοὰν, ears. This use of the word in the plural is thought to be rarely found out of the N. T. Yet I have in Recens. Synop. adduced examples from Eurip., Ælian., Herodian, Polyb., and Themist.

21. Ἀθηναῖοι δὲ πάντες &c.] Render, 'Now all the Athenians' &c.

— οἱ ἐπιδημοῦντες ξένοι] Pric. remarks that the distinction between the *δοτοί* and *ξένοι* was at Athens very frequent. The *δοτοί* considered themselves as alone possessing any rank. All the rest were included indiscriminately under the name *ξένοι*. They called themselves the *first inhabitants*, the *αὐτοχθόνες*; the rest they styled *new comers*. And Kypke thus observes: "The inhabitants of Athens were divided into *πολίται*, *μέτοικοι*, and *ξένοι*. Only the *πολίται* (i.e. the *δοτοί*) and the *ξένοι* are sometimes opposed, in a more extensive sense, by which the latter comprehended both the *μέτοικοι* and the *ξένοι*. Hence the question arises whether the *ἐπιδημοῦντες ξένοι* are to be taken in this more extended sense, as denoting all the *ξένοι* (viz. who had not the *jus civitatis*) or only those who, not having their fixed habitation at Athens, sojournd there for a time. But I find the phrase only used in the *stricter* sense." And so Thucyd. ii. 36. τὸν δῆμιον καὶ ἀσπίων καὶ ξένων. The difference between the *μέτοικοι* and *ξένοι* seems to have been this, that the former were *residents*, the latter *sojourners*. Moreover, the *μέτοικοι*, had a sort of *jus Latii*, by a particular ceremony, which included an oath of allegiance to the government; whereas the *ξένοι*, who were only *sojourners*, were not called upon to go through such a ceremony.

— εἰς οὐδὲν ἕτερον εὐκαίρουν] *nulli rei magis vacanti*. Εὐκαίρ. is for *σκολαζέειν*, by a use confined to the later writers. The next words exactly characterise the chief traits of the Athenian garrulity, and rage for novelty, on which see many passages from the Classical writers in Recens. Synop. At Athens there were places called *λεσχαι*, devoted to the reception of news-mongers.

22. In this brief, but pithy, discourse (which would doubtless have been longer, had it not been broken off by the scoffs of some and the listlessness and abrupt departure of others) the Apostle wisely accommodates himself to the circumstances of his hearers. After a complimentary exordium, such as was usual in publicly addressing the Athenians, as also by a *præoccupatio benevolentiae* not unfrequent in the antient

Orations, (of which those in Thucyd. supply abundant examples) he notices the *occasion* which led to his addressing them, and shows, that it is his desire to enable them to satisfy their wish of worshipping even *unknown gods*, by pointing out that *great Being* (to them hitherto unknown), the *only and the true God*; some of whose chief attributes, and the various benefits He hath wrought, he then proceeds to recount. From thence he infers the *duty* incumbent on his creatures of seeking, i.e. *worshipping*, Him; at the same time noticing certain erroneous modes thereof which had originated in utter ignorance of His true nature. This introduces an exhortation to abandon these errors, fortified by an announcement of a future day of judgment, and punishment for all wilful disobedience to the will of God. Now this implied a present state of accountableness, and the duty of guiding themselves by the light of that Gospel, which God had been pleased to reveal by Jesus Christ.

— *δεισιδαιμονεστέρους*] Almost all Commentators of eminence for the last two centuries have, with reason, been of opinion, that the word must here have the *good* sense, i.e. 'more than others attentive to religious matters.' That such was the case with the Greeks generally is attested by Mitford in his History of Greece, Vol. ii. p. 304.; and that it was so with the Athenians particularly is proved by a multitude of Classical citations. Sophocles' matchless drama of the *Œdipus Col.* abounds in testimonies to this effect. See 260, 1006, 1187., as also Aristoph. Nub. 300. sqq. Æschyl., too, and Eurip. both frequently bear this attestation. That the word is *susceptible* of the above sense has been established by a multitude of proofs; and that it must be so taken *here*, is plain, both from the air of the context, and from a consideration of the circumstances. The other interpretation would involve such a violation, as the Apostle could never have intended, of that decorum, which was no where so studiously preserved as at Athens, or so rigidly exacted from public speakers. Beza, Campb., and Newc. imagine that the words ὡς δεισιδ. ὑμᾶς θεωρῶ import a *softened disapprobation*, q. d. I perceive that ye are somewhat too religious. This, however, seems every way untenable.

23. τὰ σεβάσματα ὅ.] Not *devotions*, but rather (as Erasmus, Koppe, and Schleus. render) modes of worshipping God, as shown in temples, altars, images, sacrifices, &c.

— ἀγνώστῳ θεῷ] These words have given rise to no little debate. The difficulty hinges on this, that although we find from Pausan. l. i.

A. D. 46. γέλλω ὑμῖν. ὁ Θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς κύριος ὑπάρχων, οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ, οὐδὲ ὑπὸ χειρῶν ἀνθρώπων.

& v. 14., and Philo-str. Vit. Ap. vi. 3., that there were at Athens altars inscribed 'to unknown Gods,' yet no passage is adduced which makes mention of any altar 'to an unknown God.' Jerome, Erasmus, and others would remove this difficulty by supposing, that the inscription was: Ἀγνώστοι θεοί, or rather θεοὶ ἄστος καὶ ἑρῶντες καὶ ἀβύβης θεοὶ ἀγνώστοι καὶ ἑρῶντες. But, as Bp. Middl. observes, "that is a most improbable supposition; and, indeed, the manner in which the inscription is introduced makes it incredible that St. Paul could intend merely a remote or vague allusion." Thus, (Kuin. observes) the whole force of the Apostle's argument would be taken away, nay, his assertion would not be true. Therefore, "that the altar (as Middl. remarks) was inscribed simply Ἀγνώστω Θεῷ, must either be conceded, or all inquiry will be in vain." For, as Baronius and Wonna have seen, "though there might be several altars at Athens and elsewhere inscribed to unknown Gods generally, or to the unknown Gods of any particular part of the world, yet that there might occasionally be one inscribed to one of them, is extremely probable." Bp. Middl., indeed, (too implicitly following Wonna) thinks that the words of the author of the Philopatris (apud Lucian.) ἡ τὸν Ἀγνώστον τὸν ἐν Ἀθῆναις, are decisive, that Ἀγνώστω Θεῷ in the singular, was a well known inscription. Which would, indeed, be the case if the Philopatris stood in the same circumstances as almost every other work of the Classical writers preserved to us. But, in fact, that tract (which was written, as Gesner has proved) not by Lucian, but by an imitator of his style and manner, who lived 200 years after him, in the time of the Emperor Julian, and who bore the same name, contains (as I can myself affirm, after having carefully examined the whole for the purpose of knowing) little short of twenty passages written with manifest allusion to various parts of the Scriptures, chiefly of the N. T. There can be no doubt, then, that the writer had the present passage in view, and consequently his testimony will only serve to confirm our belief (which, however, is of some consequence) that the singular number was used by St. Paul. But though no other writer seems to have recorded the existence of an altar, or altars, so inscribed, yet it has probability to support it, and no argument from the silence of authors can be drawn to the discredit of any writer of unimpeached integrity.

The question, however, as Bp. Middl. observes, is, "was this inscription meant to be applied to one of a possible multitude, as if we should impute any kindness or any injury to an unknown benefactor, or enemy, - or was it meant to be significant of the one true God?" He proves that the latter opinion (though the general one) is ungrounded. It involves, as he observes, a great improbability that an inscription so offensive to a Polytheistical people could have been tolerated. And he proves that it is inconsistent with the propriety of the Article. The omission of the Article, and the position of the words re-

quire (as he shows both from the rules of ordinary language and the custom of inscriptions that the words should be rendered 'to an unknown God,' or 'to a God unknown.' Attila truly observes, that the discourse of the Apostle is, even according to that way of taking it, very pertinent, and that the meaning of any unknown Deity gave him a sufficient handle for the purpose in question. How it happens that there was an altar so inscribed, is a matter on which there has been great variety of opinion. It seems, however, most probable, that the altar had been erected by the public on account of some remarkable benefit received, which seems attributable to some God, though it was uncertain to which. There can be little doubt but that the benefit was the removal of the Pestilence at Athens described by Thucydides, and which threatened at one time to depopulate the city, when, as Thucyd. tells us, "all human help was vain, and Divine aid fruitlessly implored." Now when the Athenians, at length, experienced so great and unexpected a deliverance, so religious a people would not fail to ascribe it to some God. And then was probably the time when the altar in question (and perhaps others) was erected. This is supported by the opinions of some antients mentioned by Isidore and Theophylact; though some thought that the altar was erected before the Pestilence was stayed. But that is contradicted by the testimony of Thucyd. ii. 47., who says that "they desisted from all religious deprecations." The above view is also confirmed by Diog. Laert. i. 10. For though that passage has been, for the last century, rejected as inapposite, yet it is perhaps not so. The story he tells is indeed fabulous, and was doubtless invented by the priests in after ages to support a sinking cause; but still his narrative contains, I conceive, a nucleus of truth; namely, that, on the cessation of the Pestilence, altars were erected, one at each considerable town, (and others, even what were called ὁμοίαι, were, as we find from Thucyd., provided with them) and sacrifices offered up "to a God unknown," one who had wrought out their deliverance. These altars would be, at first, all of them (as Diog. Laert. says) ἀνώνυμοι, uninscribed, and many would afterwards continue so. Some, however, of them, it is probable, and certainly the one at Athens, had inscribed Ἀγνώστω Θεῷ. This probably led to the custom, in after ages, of erecting altars Ἀγνώστοι θεοὶ καὶ ἑρῶντες: of which many vestiges are found in the Classical writers, and to which the inscription seen by Jerome, no doubt, belonged, and which appears to be the only record of such an inscription at full length.

24. ὁ Θεὸς—κατοικεῖ &c.] The best Commentators rightly remark, that this seemingly plain statement of the truth is so skillfully managed, as to be directed against the irreligious scepticism of the philosophers and higher ranks, as well as the superstition of the common people. On the sentiment οὐκ ἐν χειροποιήτοις &c. see vii. 48. and Note.

- θεραπεύεται προσδεόμενος τινός, αὐτὸς διδούς πᾶσι ζῶν καὶ
 26 πνοὴν καὶ τὰ πάντα· ²ἐποίησέ τε ἐξ ἑνὸς αἵματος πᾶν
 ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς,
 ὁρίσας * προστεταγμένους καιροὺς, καὶ τὰς ὁροθεσίας τῆς
 27 κατοικίας αὐτῶν· ζητεῖν τὸν κύριον, εἰ ἄρα γε ψηλαφή-
 σειαν αὐτὸν καὶ εὖροιεν, καίτοιγε οὐ μακρὰν ἀπὸ ἑνὸς ἐκά-
 28 στου ἡμῶν ὑπάρχοντα. ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα
 καὶ ἐσμέν· ὡς καὶ τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασι·
 29 Τοῦ γὰρ καὶ γένος ἐσμέν. ³Γένος οὖν ὑπάρχοντες τοῦ
 Θεοῦ, οὐκ ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χα-
 ράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι
 30 ὅμοιον. ⁴Τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ
 Θεὸς, τανῦν παραγγέλλει τοῖς ἀνθρώποις πᾶσι πανταχοῦ
 31 μετανοεῖν· ⁵διότι ἔστησεν ἡμέραν, ἐν ᾗ μέλλει κρίνειν τὴν
 οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὥρισε, πίστιν παρασ-
 32 χὼν πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν. Ἀκούσαντες δὲ

25. οὐ θεραπεύεται] The sense seems to be, 'is not [to be] served or ministered unto by the hands of men,' i. e. by temples, sacrifices, &c. This is the primary sense of *θεραπεύω*. See my Note on Thucyd. ii. 51. No. 5. At *προσδεόμενος* there may seem to be an ellip. of *αὐτοῦ*. But, in fact, the apposition includes that sense.

For τὰ πάντα many MSS. have κατὰ τὰ πάντα, which was preferred by Wets. and edited by Matth., but on insecure grounds. For the authority of MSS. is very slender in so minute a variation. Besides, the sense yielded by κατὰ πάντα is very unsatisfactory; whereas, that of καὶ τὰ πάντα is extremely apposite, viz. "all things necessary to the sustaining of life, and which are particularized in a similar passage at xiv. 17.

26. αἵματος] 'race.' See Note on Joh. i. 13. Wets. compares Anthol. iii. 31, 6. Ἄσπεα—ἐνὸς αἵματος, and Virg. sanguine ab uno. With respect to the sentiment, by thus tracing back the origin of mankind, the Apostle meant to elude the vanity of the Athenians, who maintained that they were αὐτογενέες and γηγενεῖς. See my Note on Thucyd. i. 2. & ii. 36. With ἔθνος ἀνθρώπων. The words ὁρίσας—κατοικίας αὐτῶν may be rendered 'appointing certain determinate seasons [for the inhabiting] and the boundaries of the regions they should inhabit.' There is reference to the records of the early colonization and settling of the earth in the Book of Moses. For *πρωτ.* many MSS. and early Edd. have *προστ.*, which is adopted by almost every Editor from Beng. and Wets. to Vater; and, I think, rightly; though the old reading might be defended.

27. εἰ ἄρα γε ψηλ. &c.] These words are exegetical of the foregoing, and may be literally rendered, '[to try] if indeed they could feel out and find him.' A Hendiadys for εἰ ψηλαφήσαντες εὖροιεν, 'if by investigating they could find out His attributes, will,' &c. It is not impossible that St. Paul may have had in mind Plato Phæd. § 47. (cited by Bulkley) where he

censures those who *feel* after God in the dark, by resting in the investigation of second causes, without carrying up their inquiries to that *first cause*, to which all other things are owing, and which established that admirable order of things which we behold.

28. ἐν αὐτῷ—ἐσμέν] Many here recognize a climax. But it rather seems to be a strong mode of expression, for 'To Him we owe life and every faculty connected with it—by Him we are what we are.'

— τῶν καθ' ὑμᾶς π.] for τῶν ὑμετέρων π., of which Wets. cites an example from Longinus. Τοῦ γὰρ γένος ἐσμέν. These words occur both in Arat. Phæn. 5. and in a Hymn of Cleanthes on Jove v. 5., given at length in Recens. Synop. Similar sentiments are adduced from several other writers by the Commentators, as Pind. Nem. Od. σ. ἐν ἀνδρῶν, ἐν Θεῶν γένος, to which I have added an interesting passage of Apollonius Epist. 44., no doubt fabricated by Philostratus, and formed on an imitation of this passage.

30. τοὺς μὲν οὖν χρόνους—μεταν.] q. d. 'However, though God gave men plain tokens of his existence and providence, yet they long entertained erroneous notions of both, and did not worship him aright. These errors, arising from ignorance, God long was pleased to overlook and bear with. (compare xiv. 16.) but now,' &c. Μετανοεῖν, i. e. of their idolatry and other sins. 'Repentance,' says Hierocles (probably enlightened by the Gospel), is itself the beginning of Philosophy."

31. εἰστί ἔστησεν &c.] q. d. 'And there is need that you should obey God's orders, repent, and reform your lives, for you must give an account,' &c. Ἐν δικαιοσύνῃ, i. e. in such strictness and justice as must exclude all mercy to the impenitent and unreformed. Ἀνδρὶ. The term is (Ecumenius observes) spoken οἰκονομικῶς, denoting the God-man Jesus &c. Πίστιν παρσχών. The phrase, here and often, signifies, 'to produce faith in any thing, or confidence in

A. D. 46. ἀνάστασιν νεκρῶν, οἱ μὲν ἐχλεύαζον· οἱ δὲ εἶπον· Ἀκουσόμεθά σου πάλιν περὶ τούτου. καὶ οὕτως ὁ Παῦλος ἐξη-³³
θεν ἐκ μέσου αὐτῶν. τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ³⁴
ἐπίστευσαν· ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης, καὶ γυνή
ὀνόματι Δάμαρις, καὶ ἕτεροι σὺν αὐτοῖς.

XVIII. ΜΕΤΑ δὲ ταῦτα χωρισθεὶς ὁ Παῦλος ἐκ τῶν¹
Ἀθηνῶν ἦλθεν εἰς Κόρινθον·^b καὶ εὗρών τινα Ἰουδαῖον ὀνό-²
ματι Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως ἐληλυθότα
ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναικα αὐτοῦ, (διὰ τὸ
διατεταχέναι Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους
ἐκ τῆς Ῥώμης) προσῆλθεν αὐτοῖς·^c καὶ διὰ τὸ ὁμοτέχον³
εἶναι, ἔμενε παρ' αὐτοῖς καὶ εἰργάζετο· ἦσαν γὰρ σκηνο-
ποιοὶ τὴν τέχνην. διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ⁴

any one's pretensions, by adducing sufficient proofs.

32. ἀκουσόμεθά σου π. τ.] I cannot accede to the opinion of those who here recognize a wish to hear more; for if so, why should they not hear it then, for the Apostle had not wearied his gay fastidious hearers with obscure prolixity. The feeling seems to have been that of indifference and distaste; or rather we may consider this as a civil way of saying, We will hear no more of this at present. Some other time will do. See Dodd. and Scott. See Luke xxiv. 25. Thus the Apostle's reception was so very discouraging, that he, in disgust, breaks off his discourse, which, therefore, may be said to have been as much interrupted and cut short as Stephen's was, and others recorded in this Book, nay, even some of our Lord's discourses to the Jews, as recorded by St. John. Had that not been the case, St. Paul would doubtless have enlarged on the nature of that religion whose divine origin had been thus attested by God himself.

34. κολληθέντες] 'become his converts.' See Note on v. 13. Γυνή, 'a matron,' no doubt, of some rank, as being here mentioned. The glosses (for they are no more) of the most antient MSS. attest the early belief of this. Propriety so demands the masculine ἕτεροι, that it is strange Markl. should conjecture ἕτεραι, which would really be solecistic.

XVIII. 2. Ἰουδαῖον] Whether he was then a Christian is by the recent Commentators thought doubtful. But St. Luke often omits (as indeed do all antient writers) minute circumstances, which may easily be supplied; and this probably is one of them; especially since the expression προσῆλθεν αὐτοῖς implies a sort of connexion, which was probably that of identity of religion. Now there had been a congregation of Christians at Rome, from the earliest period of the Gospel, which is supposed to have originated with certain of those who had been present at the feast of Pentecost, when the Holy Ghost was imparted; and was doubtless promoted by those Jewish Christians, who had occasion to repair to that city on commercial or other business.

— προσφάτως] for πρόσφατος, which, the

Grammarians say, properly signifies recently slain, but is used both in the Classical and Hellenistic writers in the sense recent. I agree, however, with Dr. Blomf. on Æschyl. Choeph. 791. that it is rather to be derived from πρῶς and φάω, cognate with φαίνω, appareo.

— διατεταχέναι] 'had issued a διάταγμα, or decree.' This is noticed by Sueton. Claud. C. 23. Judæos impulsore Chresto assidue tumultuantes Romæ expulsi. This Chrestus is by most recent Commentators supposed to have been a Hellenistic Jew; but by the antient and early modern ones taken to mean Jesus Christ, which is the best founded opinion. The tumult & question were dissensions between the Jews and Christians (whether Jewish or Heathen), and other political disturbances which so mighty a moral revolution was sure to promote; in which sense Christ might well say he came not to send peace, but a sword. The change of Chrestus to Chrestus was likely to be made, and, in fact, we know was made. And Christ might, by means of his religion, be said to be the impulsor.

3. σκηνοποιοί] Few words so plain have given rise to more debate on the interpretation. The general opinion, both of antients and moderns, is that it signifies tent-makers. Some Commentators, however, thinking it too mean a trade for the Apostle of the Gentiles, have devised other interpretations, e. gr. weavers of tapestry—makers of mathematical instruments—saddlers. But for these significations there is very slender authority; and St. Luke, writing in a plain style, and upon no subject of art or science, must be supposed to use such a word as this in its ordinary sense. And although Schoettg. remarks, that the question cannot be positively settled without a more intimate acquaintance with the then modes of life in Syria and Asia Minor, yet there can be little doubt that St. Paul's trade was, as Chrysost. says, that of a maker of tents, formed of leather or thick cloth, both for military and domestic purposes; the latter having been, from the scarcity of inns, much used throughout the East in travelling, nay in that warm climate, were even used as houses during the summer season.

- 5 πᾶν σάββατον, ἐπειθέ τε Ἰουδαίους καὶ Ἕλληνας. ⁴ Ὡς δὲ ^{A. D. 46.}
κατῆλθον ἀπὸ τῆς Μακεδονίας ὃ τε Σίλας καὶ ὁ Τιμόθεος, ^{d Supr. 17.}
συνείχετο τῷ πνεύματι ὁ Παῦλος, διαμαρτυρόμενος τοῖς ^{14, 15.}
6 Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν. ^{e Lev. 20.} ἀντιτασσομένων δὲ αὐτῶν ^{9, 12.}
καὶ βλασφημούντων, ἐκτιναξάμενος τὰ ἱμάτια, εἶπε πρὸς ^{2 Sam. 1.}
αὐτούς· Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν· καθαρὸς ἐγώ· ^{16.}
7 ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι. καὶ μεταβάς ἐκέθην ^{Ezech. 3.}
ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι Ἰούστου, σεβομένου τὸν ^{18, 19.}
8 Θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ. ^{Macl. 10.} Κρίσπος ^{14.}
δὲ ὁ ἀρχισυναγωγὸς ἐπίστευσε τῷ κυρίῳ σὺν ὅλῳ τῷ οἴκῳ ^{et 27. 25.}
αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευον καὶ ^{supr. 13.}
9 ἐβαπτίζοντο. ^{f1 Cor. 1.} Εἶπε δὲ ὁ κύριος δι' ὀράματος ἐν νυκτὶ τῷ ^{14.}
10 Παύλῳ· Μὴ φοβοῦ, ἀλλὰ λάλει, καὶ μὴ σιωπήσῃς· ^{g Infr. 23.} ^{h Joh. 10.} οἷός τι ^{16.}

4. ἐπειθέ] This is strangely rendered by many recent Commentators *docebat*. There will be no reason to deviate from the usual sense, if we suppose that here, as often, action is put for *endeavour*, and that *πειθεῖν* must, from the subject, mean 'persuading them to embrace Christianity.' So 2 Cor. v. 11. *ἐλόδοτε τὸν φόβον τοῦ Κυρίου ἀνθρώπους πείθομεν*.

5. *συνείχετο τῷ πνεύματι*.] Some MSS., several Versions, and some Fathers, have *σὺν τῷ λόγῳ*, which is preferred by Beng., Pearce, and Kuin., and edited by Griesb., Knapp, and Tittm.; but, I think, without sufficient reason. The external authority for this reading is trifling, and the internal by no means strong. The sense, indeed, 'was occupied in preaching the word', is not amiss, though somewhat frigid. The Vulg. and other Versions help out the sense by rendering '*instabat verbo*.' But that would require *ἐνέκειτο*, as indeed Markl. conjectured, but for which there is not the least authority. I now cannot help suspecting that this *plainer* reading has arisen from *alteration*. Not that it is a *gloss*, for *πνεύματι* could not thus be explained; but it should seem that the ancient Critics (who were but *half-learned*) stumbled at the phrase, and thought just as we find Bp. Pearce did, and so put down *τῷ λόγῳ* in the margin, or over *τῷ πνεύματι*, to denote that it seemed more appropriate to *διαμαρτυρόμενος*. Markl., indeed, professes not to understand the common reading. But it may be sufficiently well understood; nor is it necessary, as Markl. supposes, to take *διαμαρτυρόμενος* for an Infinitive; but we may regard it as put for *καὶ διαμαρτύροτο*, and render it '[thereby] earnestly maintaining.' The common reading, then, must be retained, and the sense given by Luther, Doddr., and Schleus., is the best, 'he was incited by a strong impulse of mind': a signification of *πνεῦμα* very frequent. *Συνείχεσθαι*, indeed, usually means 'to be hemmed in' &c. But, from the adjunct, it may very well denote to be urged, impelled, &c. So 1 Cor. v. 14. *ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς*, urges me, will not let me rest, as Chrys. explains. There is a similar idiom at xx. 22. *δοδεκίμενος τῷ πνεύματι*. At Ἰησοῦν sub. εἶναι.

6. *ἀντιτασσομένων*] 'contradicting and opposing by words.' This is a *military* metaphor,

of which Elsn. and Markl. adduce two examples; but there is one more apposite in Thucyd. iii. 83. *τὸ δὲ ἀντιτετάχθαι ἀλλήλοις τῇ γνώμῃ ἀπίστων ἐπὶ πολλὸ διήνεγκεν*.

— *βλασφημούντων*] 'reviling.' Ἐκτιναξάμενος τὰ ἱμάτια. A symbolical action, with which we may compare what is mentioned in Nehem. v. 13., like shaking the dust off one's shoes at any one, and signifying that we renounce all intercourse. See Note on xiii. 51. At τὸ αἷμα &c. sub. *τρέφεται*. By αἷμα is meant *destruction*, i. e. figuratively, perdition in the next world. This manner of speaking was usual both with the Hebrews (see 2 Sam. i. 16. Ezra xxxiii. 4.) the Greeks and the Romans. See examples in Elsn. and Wets., who rightly derive it from the very ancient custom of putting hands on the heads of victims for sacrifice, and imprecating on them the evils which impended over the sacrificer, or the nation. Καθαρὸς, 'clear [of it].' *Εἰς τὰ ἔθνη πορεύσομαι*. These words must not be understood as implying abandonment of the Jews, but an especial attention to the Gentiles, by going among them. See Note on xiii. 10.

7. *μεταβάς ἐκέθην*] Not from the house of Aquila, (thus shifting his lodgings) as most Commentators suppose; but from the *synagogue*, that being, no doubt, the place where the words just before had been pronounced. For the place where the exhortations &c. were delivered, is plain from the words *ἐβλέγετο ἐν τῇ συναγωγῇ*. Besides, if *συναγ.* be not taken as the substantive of place referred to, *there is no other*. Then ἦλθεν εἰς οἰκίαν must be understood to mean 'entered into,' 'entered upon,' for the purpose of teaching and preaching, perhaps in an upper apartment appropriated to that purpose. See a kindred passage at xix. 9. There is no reason to think that Paul shifted his lodgings from the house of Aquila; which, indeed, as he no doubt continued to *work* with him, would have been inconvenient.

9. *λάλει καὶ μὴ σιωπήσῃς*] This intermixture of the Imperat. with the Subjunct. is thought to be a Hebraism. There is no *pleonasm*; for the Subjunct. form is more significant than the Imperative, there being an ellip. of *ἴρα*, q. d. Mind that ye be not silent!

A.D. 48. ἐγὼ εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεται σοὶ τοῦ κακῶσαι σε· διότι λαὸς ἐστὶ μοι πολὺς ἐν τῇ πόλει ταύτῃ. ἐκὰ-11
A.D. 48-49. θισέ τε ἐναντιὸν καὶ μῆνας ἕξ, διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ Θεοῦ.

Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας, κατεπέσ-12
τησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα λέγοντες· Ὅτι παρὰ τὸν νόμον13
οὗτος ἀναπειθεὶ τοὺς ἀνθρώπους σέβεσθαι τὸν Θεόν. ἡμέλ-14
Infr. 23. 11. λοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα, εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους· Εἰ μὲν οὖν ἦν ἀδίκημά τι ἢ ῥαδι-
ούργημα πονηρὸν, ᾧ Ἰουδαῖοι, κατὰ λόγον ἂν ἠνεσχόμεν ὑμῶν· εἰ δὲ ζήτημά ἐστι περὶ λόγου καὶ ὀνομάτων καὶ15
νόμου τοῦ καθ' ὑμᾶς, ὄψεσθε αὐτοί· κριτὴς γὰρ ἐγὼ τούτων οὐ βούλομαι εἶναι. καὶ ἀπήλασεν αὐτοὺς ἀπὸ τοῦ16
1 Cor. I. 1. βήματος. ἑπιλαβόμενοι δὲ πάντες οἱ Ἕλληνες Σωσθένην τὸν ἀρχισυνάγωγον, ἔτυπτον ἔμπροσθεν τοῦ βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίῳ ἐμελεν.

1 Num. 6. 18. Infr. 21. 24. Ὁ ΔΕ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς, τοῖς18
ἀδελφοῖς ἀποταξάμενος, ἐξέπλει εἰς τὴν Συρίαν· καὶ σὺν αὐτῷ Πρίσκιλλα, καὶ Ἀκύλας, κειράμενος τὴν κεφαλὴν ἐν

10. τοῦ κακῶσαι] for εἰς τὸ, or ὥστε κακ. On λαὸς ἐστὶ the best Commentators remark that the persons in question are called Christ's people by *anticipation*; just as the Gentiles, who should afterwards embrace the Christian religion, are in Joh. x. 16. already called the *stock* of Christ.

11. ἐκάθισέ] 'took up his abode.' A Hellenistic use of the word, as in Lu. xxiv. 49.

12. Γαλλ. ἀνθυπ. τῆς Ἀχ.] The best Commentators are agreed that the sense is, 'on Gallio becoming Proconsul.' Κατεπίστημι is a very rare word, but may be compared with κατεπιχειρέω and others.

13. παρὰ τὸν μόνον—Θεόν] As much as to say: "The Roman people permit no Jews in Greece to worship God after the rites of the Mosaic Law (See Joseph. Ant. xiv. 40, xvi. 2. and the Note on Acts xxiv. 6.); but this fellow teaches things contrary to our Law, and excites disturbances among us."

14. ἀδικ. ἢ ραδιούργημα π.] The best Commentators are agreed, that ἀδικ. is equivalent to παρανόμιμα, any capital or serious offence. Ραδ. they define *flagitium*. It should rather seem to correspond to the minor class of offences with us styled *larceny*, (Hence indeed the word *rogue* is derived. See Note on xiii. 10.) or even those petty breaches of the peace which with us are called *misdeemeanors*. The ραδ. πονηρὸν perhaps had reference to those *roguish waggeries* not unfrequently played off in Heathen countries in ridicule of the Jewish rites and ceremonies, like Alcibiades' ridicule of the mysteries &c., and such as that which Josephus tells us was committed by a Roman in ridicule of circumcision, and which were always punished, when the

authors could be detected, by the Roman magistrates. Ἀν ἠνεσχόμεν. 'I should bear with you, I should lend a patient ear to you.'

15. λόγου καὶ ὀνομ.] i. e. of doctrine and names [of the respective supporters, as of Moses and Christ] and of the law which ye hold [compared with another newly promulgated: Ὅψεσθε. So Matt. xxvii. 5. σὺ ὄψει. where see Note.

16. ἀπήλασεν] i. e. 'bid them be gone.' See Kuin. adduces an example from Xenoph.

17. ἐπιλαβόμενοι δέ] Render, 'Whereupon the Greeks laying hold of' &c. There is no reason to suppose Ἕλληνες should be cancelled. By πάντες οἱ Ἕλλ. are denoted all the Greeks namely, both Christians and heathens, of whom the latter as well as the former were incensed by the bitter spirit evinced by the Jews, and were glad to take this opportunity of insulting Jews. Sosthenes, who seems to have been successor to Crispus, as Ruler of the synagogue, was thus treated as being, no doubt, the spokesman, and perhaps the promoter of the persecution. By ἔτυπτον is merely to be understood beating him with their fists, probably as he passed through the crowd out of the Hall of justice. Something similar occurs in Thucyd. iv. 47.

— οὐδὲν τούτων τῷ Γ. ἐμ.] See Note on Mark vi. 46.

18. κειράμενος τὴν κεφαλὴν] Commentators are not agreed whether this is to be referred to Aquila, or to Paul. Yet all peculiarly distinguished for knowledge of Greek (as Chrys. Ecum., Isid., Erasmus, Beza, Calvin, and Casaub. Salmas., Grot., Heinsius, Hamm., Whitby, Valckn., Wakef., Schleus., Heinr., Kuin., and almost every Editor of the N. T.) have adopted

- 19 Κεγχρεαῖς· εἶχε γὰρ εὐχὴν. κατήντησε δὲ εἰς Ἐφεσον, A. D. 48.
 κάκείνους κατέλιπεν αὐτοῦ· αὐτὸς δὲ εἰσελθὼν εἰς τὴν
 20 συναγωγὴν, διελέχθη τοῖς Ἰουδαίοις. ἐρωτῶντων δὲ αὐτῶν
 ἐπὶ πλεῖον χρόνον μείναι παρ' αὐτοῖς, οὐκ ἐπένευσεν·
 21 ἄλλ' ἀπετάξατο αὐτοῖς, εἰπὼν· Δεῖ με πάντως τὴν m. 1 Cor. 4.
19.
2ac. 4. 15.
Heb. 6. 3. ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα· πάλιν δὲ
 ἀνακάμψω πρὸς ὑμᾶς, τοῦ Θεοῦ θέλοντος. καὶ ἀνήχθη
 22 ἀπὸ τῆς Ἐφέσου. καὶ κατέλθων εἰς Καισάρειαν, ἀναβάς
 καὶ ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν.
 23 καὶ ποιήσας χρόνον τινα, ἐξῆλθε, διερχόμενος καθεξῆς τὴν
 Γαλιτικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας τοὺς
 μαθητάς.
 24 Ἰουδαῖος δὲ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ n. 1 Cor. 1.
12.
 γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἐφεσον, δυνατὸς ὢν
 25 ἐν ταῖς γραφαῖς. οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ 3. Infr. 19.
 κυρίου, καὶ ζέων τῷ πνεύματι, ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς
 τὰ περὶ τοῦ κυρίου, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰω-
 26 ἀννου· οὗτος τε ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ.

the former view, which is supported by the antient Versions, and as it involves far more probability, and avoids the difficulties attendant on supposing Paul to be meant, it deserves the preference. The sense, then, is, 'after having shorn his head at Cenchrea,' which was the port where he embarked on his voyage. The Commentators are generally agreed that the vow was not one of Nazarite, but a *votum civile*, such as was taken during or after recovery from sickness, or deliverance from any peril, or on obtaining any unexpected good, to consecrate and offer up the hair, the shaving of which denoted the fulfilment of the vow.

19. *κάκείνους κατέλ. αὐτοῦ &c.*] The sense is obscurely expressed, but there is no necessity to adopt the expedient proposed by Dodd., of transposing this clause, and placing it after *θέλοντος*, v. 21. The fact is that Paul had brought them with him, on his voyage to Caesarea, as far as Ephesus, and there put them on shore; and the ship stopping there a short time, including a sabbath day, Paul took the opportunity of preaching to the Jews, to whom his discourse was so acceptable, that they pressed him to remain longer with them, which, however, he was obliged to refuse, because if he permitted the ship to go without him, he should probably not be able to meet with another to convey him in time for the feast at Jerusalem.

21. *ἑορτὴν ποιῆσαι*] A Hellenistic phrase. The sense is merely, 'I must spend the feast time.' *Δεῖ με* must be taken populariter, according to an idiom of our own language. The Apostle's purpose may be imagined to have been to promote the cause of conversion, and the communication between the Christians of Jerusalem and of other parts of the world. And hence we may suppose that this feast was the *Passover*.

22. *ἀναβάς*] namely, to Jerusalem, as some of the best Commentators are agreed. This may, indeed, seem a somewhat harsh omission; but as *εἰς Ἱεροσόλυμα* occurred only a little before, it is not so. To take *ἀναβάς*, with some Commentators, of *Caesarea* involves far greater harshness, since it would exclude all mention of the going to Jerusalem, the great object of Paul's voyage into those parts. *Κατέβη εἰς Ἀντ.* would not be applicable to Caesarea, whereas it is to Jerusalem; for Paul would, no doubt, go by sea, perhaps by Caesarea.

24. *ἀνὴρ λόγιος*] An expression denoting, in the earlier writers, a *man of letters*, especially an historian; but in the later ones an *eloquent man*, which is probably the sense here, though some Commentators adopt the first-mentioned signification. *Δυνατὸς ἐν ταῖς γραφαῖς*, 'well versed in the interpretation of the Scriptures of the O. T.'

25. *κατηχ. τὴν ὁδὸν τοῦ κ.*] From what follows it is clear that this must be understood with limitation, namely, as only denoting that part of the Christian doctrine which consisted in *repentance and faith* in a Messiah to come. *Ἀκριβῶς*, carefully, i. e. according to his knowledge, the imperfection of which is suggested by what follows, *ἐπιστάμενος*—*Ἰωάννου*, where *τὸ βάπ.* 'I. must mean, by synecdoche, the whole doctrine and religious system of John. See Matt. xxi. 25. Lu. xx. 4. Acts i. 22. x. 37. Only it should seem to be implied that Apollos had received the baptism of John, though most probably not in person, but from some of his disciples, and even that recently. He had certainly not received Christian baptism, as Mr. Scott supposes.

26. *παρρησιάζεσθαι*] This may have reference to his descending on the necessity of repentance and reformation, and to his pointing out many errors in the usual mode of understanding the Scriptures, especially the Prophecies.

A. D. 48. ἀκούσαντες δὲ αὐτοῦ Ἀκύλας καὶ Πρίσκιλλα, προσελάβοντο αὐτόν, καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν τοῦ Θεοῦ ὁδόν. ¹ βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, ² προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν· ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσι διὰ τῆς χάριτος. εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγχετο δημοσίᾳ, ἐπιδεικνὺς διὰ τῶν γραφῶν, εἶναι τὸν Χριστὸν Ἰησοῦν.

XIX. ¹ ἘΓΕΝΕΤΟ δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν ¹ Κορίνθῳ, Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη, ἐλθεῖν εἰς Ἐφεσον· καὶ εὗρών τινας μαθητάς, ² εἶπε πρὸς αὐτούς· Εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; οἱ δὲ εἶπον πρὸς αὐτόν· Ἀλλ' οὐδὲ εἰ πνεῦμα ἅγιόν ἐστιν ἡκούσαμεν. εἶπέ τε πρὸς αὐτούς· Εἰς τί οὖν ἐβαπτίσθητε; οἱ δὲ εἶπον· Εἰς τὸ Ἰωάννου βάπτισμα. ³ εἶπε δὲ Παῦλος· Ἰωάννης μὲν ἐβάπτισε βάπτισμα μετανοίας, τῷ λαῷ λέγων, εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσι· τούτῳ

27. προτρεψάμενοι] This may be referred either to Apollos, or to the disciples; but the former mode, which is supported by the most eminent Commentators, is preferable. They exhorted him to carry into effect so good a resolution.

— συνεβάλετο—χάριτος] It is plain that συνεβ. must mean 'contributed to the advantage of.' But on the sense and construction of διὰ τῆς χάριτος Commentators are not agreed. That it must not be construed with τοῖς πεπ. is manifest, for that would give a very awkward air to the sentence; and no such phrase as πιστεύειν διὰ τῆς χάρ. elsewhere occurs in Scripture. Besides, the sense would be here not very suitable. It must be taken, as almost all the ancient Translators saw, with συνεβάλετο. The question, however, is what is the sense. Beza, Camer., Raphel, Wets., Rosenm., and Heinr., take τῆς χάριτος to mean grace of diction and manner, as in Lu. iv. 22. τοῖς λόγοις τῆς χάριτος. But that sense would here be scarcely important enough, and thus τοῦ λόγου would be indispensable. There can be no doubt that τῆς χάρ. is for τῆς χάρ. τοῦ Θεοῦ, a phrase so frequent, that sometimes τοῦ Θεοῦ is dispensed with. So Rom. xii. 3. διὰ τῆς χάριτος τῆς δοθείσης, also xii. 6. xv. 15. and especially Rom. vi. 17. οἱ τὴν περισσέλειαν τῆς χάριτος λαμβάνοντες, where τοῦ Θεοῦ must be supplied. And so at xix. 9. τὴν ὁδὸν is for τὴν ὁδὸν τοῦ κυρίου. The interpretation in question is moreover required by the strong expression εὐτόνως διακατηλέγχετο, where εὐτόνως may be rendered strenuously, as in Lu. xxiii. 10., and διακατηλ. signifies something more than κατηλέγχ., contested.

XIX. 1. τὰ ἀνωτερικὰ μέρη] 'the upper and inland regions,' of Phrygia. See my Note on Thucyd. i. 7.

— μαθηταῖς] Many recent Commentators think that these were only believers in a Mes-

siah, and followers of John the Baptist. But thus they could not have been Christ's disciples at all. Besides, St. Paul addresses them as baptized in the name of Jesus, which at least implies that they must have publicly professed faith in Jesus Christ. It should seem that the men had been, some time before, baptized by some of John's disciples, but had been not long at Ephesus, where partly by means of Apollos, and partly of Aquila, they became convinced of the truth of the Christian religion; though they were not thoroughly acquainted with its doctrines, as had yet been formally baptized.

2. ἀλλ' οὐδὲ—ἡκούσαμεν] This, according to the sense assigned by our Common Version, would imply such ignorance as, even on the supposition that the men were only Johannists, would be incredible. But indeed it is quite unnecessary to so interpret; for Grot., Bp. Pearce, and others have proved, that διδόμενοι, or λαμβανόμενοι must be supplied at ἐστίν, as at Joh. vii. 39. ὁπω γὰρ ἦν πνεῦμα ἅγιον, where our Version very properly expresses the διδόμενοι. In both passages the extraordinary influences of the Holy Spirit must be understood. The ἀλλὰ may be rendered Nay. These men, who probably had lived in some remote situation, and had not been long at Ephesus, had never heard of the effusion of the Holy Spirit at Pentecost.

3. εἰς τί] Sub. βάπτισμα. Else here, and often, does not denote purpose, as most Commentators suppose; but εἰς with the Accus. is put for ἐν [by] with a Dative, as in forms of swearing, e. gr. Matt. v. 35. εἰς Ἱεροσόλυμα, which is just after followed by ὁμνῶν ἐν τῇ γῇ.

4. βάπτ. μετανοίας] 'a baptism which bound those who underwent it to repentance, reformation, and purity of life.' See xiii. 24. and Note. Τοῦτ' ἐστίν, εἰς τὸν Χ. 'I. are the words of the Apostle, briefly importing, 'Now that Messiah whom John bound you to worship is Jesus.' No

- 5 εἰς τὸν Χριστὸν Ἰησοῦν. ἀκούσαντες δὲ ἐβαπτίσθησαν A. D. 48.
 6 εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. καὶ ἐπιθέντος αὐτοῖς † Supr. 2. 4. et G. 6.
 τοῦ Παύλου τὰς χεῖρας, ἦλθε τὸ Πνεῦμα τὸ ἅγιον ἐπ' et R. 17. et 10. 46. et 11. 15.
 7 αὐτούς, ἐλάλουν τε γλώσσαις καὶ προεφήτεον. ἦσαν δὲ
 8 οἱ πάντες ἄνδρες ὡσεὶ δεκαδύο. Εἰσελθὼν δὲ εἰς τὴν
 συναγωγὴν, ἐπαρρήσιάζετο, ἐπὶ μῆνας τρεῖς διαλεγόμενος
 9 καὶ πείθων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. u. 2 Tim. 1. 15. Ὡς δέ
 τινες ἐσκληρύνοντο καὶ ἠπειθουν, κακολογούντες τὴν ὁδὸν
 ἐνώπιον τοῦ πλήθους, ἀποστάς ἀπ' αὐτῶν ἀφώρισε τοὺς
 μαθητάς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράννου
 10 τινός. Τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο· ὥστε πάντας τοὺς A. D. 49—51.
 κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ κυρίου
 11 Ἰησοῦ, Ἰουδαίους τε καὶ Ἕλληνας. x Marc. 16. 20. 21. Δυναμεις τε οὐ τὰς
 12 τυχούσας ἐποίει ὁ Θεὸς διὰ τῶν χειρῶν Παύλου, ὥστε
 καὶ ἐπὶ τοὺς ἀσθενούντας ἐπιφέρεισθαι ἀπὸ τοῦ χρωτὸς
 αὐτοῦ σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν
 τὰς νόσους, τὰ τε πνεύματα τὰ πονηρὰ ἐξέρχεσθαι ἀπ'
 13 αὐτῶν. Ἐπεχείρησαν δὲ τινες ἀπὸ τῶν περιερχομένων
 Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύ-
 ματα τὰ πονηρὰ τὸ ὄνομα τοῦ κυρίου Ἰησοῦ, λέγοντες·
 14 Ὁρκίζομεν ὑμᾶς τὸν Ἰησοῦν ὃν ὁ Παῦλος κηρύσσει. ἦσαν
 δὲ τινες υἱοὶ Σκευᾶ Ἰουδαίου ἀρχιερέως ἐπτά, οἱ τοῦτο
 15 ποιοῦντες. ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπε·
 Τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι· ὑμεῖς
 16 δὲ τινες ἐστέ; καὶ ἐφαλλόμενος ἐπ' αὐτοὺς ὁ ἄνθρωπος

doubt St. Paul proceeded to enlarge on the evidence for the Messiahship of Jesus, the benefits of his religion, and its doctrines.

6. ἐλάλουν—προεφ.] Contrary to the opinions of some recent Commentators, I must maintain the sense to be, 'they spake with [foreign] tongues, and used their gift in the exercise of the προφητεία or inspired teaching and preaching. It is plain that γλώσσαις here is for ἐτέραν γλώσσαις, as in the kindred passage of Acts ii. 4. ἤρξαντο λαλεῖν ἐτέραν γλώσσαις, where see Note. We may observe a climax, προφητεία being a higher gift than λαλεῖν γλώσσαις. So 1 Cor. xiv. 5. μεῖζον γὰρ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις.

9. ἐσκληρ. καὶ ἠπειθουν] A sort of Hendiadys; 'obstinately refused to yield credence.' So Ecclesi. xxi. 11. μήποτε σκληρυνθεὶς ἀπειθήσῃ σοι. See also Ps. xciv. 8. and Hebr. iii. 8. Ἀποσταίς must be understood of separation from the synagogue and church communion, and preaching elsewhere. See Note on xviii. 7.

10. πάντας] This may be taken, with many Commentators, in a qualified sense; but, in fact, there was such a constant influx of persons to this capital and emporium of Asia Minor, that there could not be many persons but who had heard, at least by the report of others, of the doctrines of Christianity. By Ἀσίαν is meant

the province of which Ephesus was more immediately the capital, and nearly corresponding to the antient Ionia.

12. σουδάρια] See Lu. xix. 20. Σιμικίνθια, from the Latin *semicinctum*, a half-girdle, or garment, equivalent to our apron.

13. Περιερχ., called in Latin *circulatores*. The persons were something like our travelling mountebanks, and besides skill in medicine, pretended to knowledge of magic. See Note on iv. 7. and Matt. xii. 27.

14. τινες] This must be construed with ἑπτά, 'some seven persons, sons of Sceva.' See xxxiii. 23. and Thucyd. iii. 11. and vii. 87. The same idiom is found in our own language, and signifies about.

15. τὸν Ἰησοῦν γινώσκω—τινες ἐστέ;] q. d. 'I recognize the authority of Jesus and Paul, but your's I disavow.' Wets. compares from Isæus σὺ δὲ τίς εἶ; οὐ γινώσκω σε.

16. ἐφαλλόμενος] This use of the word, which is by a metaphor taken from wild animals, is rare, and not exemplified by the Commentators. I have, however, in Recens. Synop., adduced several examples from Homer. Κατακυρ. αὐτῶν, ἰσχ. κατ' α. Almost all Commentators for the last century are agreed in taking ἰσχυσε κατ' αὐτῶν to denote 'exercised force over them by maltreating them,' as in Wisd. xix. 20. But it

A. D. 49-51. ἐν ᾧ ἦν τὸ πνεῦμα τὸ ποιητὴν, καὶ κατακυριεύσας αὐτῶν, ἰσχύσε κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετρανυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. τοῦτο δὲ ἐγένετο γνωστὸν¹⁷ πᾶσιν, Ἰουδαίοις τε καὶ Ἑλλήσι, τοῖς κατοικοῦσι τὴν Ἐφεσον καὶ ἐπέπεσε φόβος ἐπὶ πάντας αὐτοὺς, καὶ¹⁸ ἐμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. Πολλοὶ τε¹⁹ τῶν πεπιστευκότων ἤρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. ἱκανοὶ δὲ τῶν τὰ περίεργα²⁰ πραξάντων, συνενέγκαντες τὰς βίβλους κατέκαιον ἐνώπιον πάντων καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εὗρον ἀργυρίου μυριάδας πέντε. οὕτω κατὰ κράτος ὁ λόγος²¹ τοῦ κυρίου ἤξανε καὶ ἰσχυεν.
 A. D. 52. Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῇ²² πνεύματι, διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν πορεύεσθαι εἰς Ἱερουσαλὴμ, εἰπὼν Ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ, δεῖ με καὶ Ῥώμην ἰδεῖν. ἀποστείλας δὲ εἰς τὴν Μακε-²³δονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἐραστον, αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν. Ἐγένετο δὲ κατὰ²⁴ τὸν καιρὸν ἐκείνον τάραχος οἰκ ὀλίγος περὶ τῆς οδοῦ.
 Διημέτριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς²⁵

a Rom. 55.
 11.
 sup. 6. 7.
 et 12. 24.

A. D. 52.

b Supr. 18.

21.

Rom. 15.

25.

Gal. 2. 1.

c Supr. 13.

5.

Rom. 16.

23.

2 Tim. 4.

20.

d 2 Cor. 1.

8.

e Supr. 16.

16.

may perhaps be regarded as a seemingly pleonastic, yet very significant expression, importing more than either would mean alone. Ἰσχύσε κατὰ is for κατίσχυσε. Γυμνοὺς may be taken as our popular phrase with the clothes torn off one's back.

18. ἐξομολ. καὶ ἀναγγ.] The expressions are nearly synonymous, and denote frank and open confession, with a narration of all circumstances. By the πράξεις are especially meant magical practices, though also implying sins of every kind.
 19. ἱκανοὶ] 'a good many.' Τὰ περίεργα. The word, as applied to persons, signifies *nimis sedulus, male curiosus*; and hence, as applied to things, *supervacuous, vanus*. Thus it was used to denote the "superstitious vanities" of magic, a sense occurring both in the Scriptural and Classical writers. See many examples adduced in Recens. Synop. The books here mentioned were, no doubt, treatises on magic, as those of Artemidorus, and Astrampsychus on the interpretation of dreams. Ephesus was the chief resort of the professors of the art, who formed what are called in the Classical writers Ἐφέσια γράμματα, which were scrolls of parchment inscribed with certain formulæ, and bound to the body, being used as amulets. Ἀργυρίου, 'of silver coin, what, it is impossible to determine. Some say the silver shekel of four drachms; but most think it was the drachm. Still it is not quite certain whether that was the same as the Attic drachm. Wets. adduces several examples of pernicious books being publicly burnt.

20. κατὰ κράτος] An adverbial phrase signifying extremely, ἰσχυρῶς. The word often occurs in Thucyd. Ἰσχυεν is well explained by Schleus. *vim exeruit*.

21. ἔθετο ἐν τῇ πν.] "statuit apud se. resolved." The best Commentators have been long agreed in assigning this sense, in preference to referring the expression to the Holy Spirit. The Article is used in the former sense as well as the latter, of which examples are adduced by Doddr.

22. ἐπέσχε χρόνον] Ἐπέσχειν signifies 1. to hold to (ἐπὶ), and 2. to keep to, stay; and has a reflected force by the ellip. of αὐτῶν. In the sense of stay it occurs frequently in the best authors, either without, or (as here) with the addition of an Accusative, (depending on κατὰ) denoting duration of time.

24. ἀργυροκόπος] This signifies a worker in silver, whether a silver-smith, or a manufacturer of silver coins, the Commentators are not agreed. The former is the more probable, and is supported by the best Commentators, who suppose the ναοὺς ἀργυροῦς Ἀρτ. to have been small silver medals of the celebrated Temple of Diana at Ephesus, (which was one of the wonders of the world, being 425 feet long, 220 broad, and having 120 columns sixty feet high, of which 30 were carved,) or at least of the chapel which contained the famous statue of the Goddess. These were largely bought for curiosity or devotion, (as the models of the Santa Croce at Loreto in modern times) and were carried by travellers or others, whereat to perform their devotions, and by way of safeguard. There can be little doubt but that the ἀργυροκόποι also executed large coins representing the temple, with the image of Diana; and an example of this sense is found in Jerem. vi. 29. LXX. The τεχνίται here denote the chief workmen, and the ἐργάται the inferior artizans employed on

ἀργυροῦς Ἀρτέμιδος, παρείχετο τοῖς τεχνίταις ἐργασίαν A. D. 52.
 25 οὐκ ὀλίγην· οὓς συναθροίσας, καὶ τοὺς περὶ τὰ τοιαῦτα
 ἐργάτας, εἶπεν· Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς
 26 ἐργασίας ἡ εὐπορία ἡμῶν ἐστὶ· καὶ θεωρεῖτε καὶ ἀκούετε † Psal. 115.
 ὅτι οὐ μόνον Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Jer. 10. 3.
 Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι
 27 οὐκ εἰσὶ θεοὶ οἱ διὰ χειρῶν γινόμενοι. οὐ μόνον δὲ τοῦτο
 κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἔλθειν, ἀλλὰ καὶ
 τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερόν εἰς οὐδὲν λογισθῆναι,
 μέλλειν δὲ καὶ καθαιρεῖσθαι τὴν μεγαλειότητα αὐτῆς, ἣν
 28 ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται. Ἀκούσαντες δὲ καὶ
 29 Ἀρτεμῖς Ἐφεσίων. καὶ ἐπλήσθη ἡ πόλις ὅλη συγχύσεως g Infr. 20.
 ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρπάσαντες et 27. 2.
 Γαῖον καὶ Ἀρίσταρχον Μακεδόνας, συνεκδήμους τοῦ Παύλου. Col. 4. 10.
 30 τοῦ δὲ Παύλου βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ
 31 εἴων· αὐτὸν οἱ μαθηταί. τινὲς δὲ καὶ τῶν Ἀσιαρχῶν,
 ὄντες αὐτῷ φίλοι, πέμψαντες πρὸς αὐτὸν, παρεκάλουν μὴ
 32 δοῦναι ἑαυτὸν εἰς τὸ θέατρον. ἄλλοι μὲν οὖν ἄλλό τι
 ἔκραζον· ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους
 33 οὐκ ᾔδεισαν, τίνος ἕνεκεν συνεληλύθεισαν. h Supr. 12.
 ὄχλον προεβίβασαν Ἀλέξανδρον, προβαλόντων αὐτὸν τῶν 17. 13. 16.
 Ἰουδαίων· ὁ δὲ Ἀλέξανδρος κατασείσας τὴν χεῖρα, ἤθελεν infr. 21. 40.
 34 ἀπολογεῖσθαι τῷ δήμῳ. *ἐπιγινόντες δὲ ὅτι Ἰουδαῖός

these portable chapels. By the τὰ τοιαῦτα a little further on is meant the work bestowed, i. e. statuary, painting, and such sort of matters connected with the Pagan religion. Παρείχετο ἐργασίαν, 'paid considerable wages to,' as Acts xvi. 16.

25. ἡ εὐπορία ἡμῶν] This is a term of middle signification, and is to be interpreted according to circumstances. See supra xi. 29.

27. ἡμῖν τὸ μέρος] The sense seems to be, 'this our part of the common employment, this our business.' The Dat. is for the Genit. Ἀπελεγμὸν, disgrace, from ἀπελέγχεσθαι, to be utterly refuted or rejected. The word is used by Symmachus, and ελεγμὸς occurs in the Sept. The construction of this passage is somewhat unusual; and therefore the passage has been treated as corrupt, and has been tinkered by both ancient and modern critics. But, in fact, no change is necessary, since the style is what is called popular, and the construction is: κινδυνεύει τὸ ἱερόν—λογισθῆναι, τὴν τε μεγαλειότητα αὐτῆς μέλλειν καὶ καθαιρεῖσθαι.

29. θέατρον] i. e. the place of public resort for every kind of business and pleasure. Συνεκδήμους, fellow travellers, or, as others explain, townsmen, those who had left their country together with Paul.

31. Ἀσιαρχῶν] These Asiarchs were among those annual magistrates, who in the Eastern part

of the Roman Empire, were (like the Roman Aediles) superintendents of things pertaining to religious worship, the celebration of the public games &c. They were called, according to the province over which they presided, either Asiarchs, Lyciarchs, Syriarchs &c. The office was only for a year, and was elective, a certain number of persons (in Proconsular Asia, ten) being elected by the towns, and sent to form a council at the capital. Of these the Proconsul appointed one to be the Asiarch, the rest, styled Asiarchs, being his colleagues. See more in Rec. Syn.

33. προεβίβασαν Ἀλέξ., προβ. τ. [I.] At ἐκ τοῦ ὄχλου sub. τινες. Προεβίβ. signifies 'they put him forward [as spokesman];' for βιβάζειν and its compounds often implies the latter. So Polyb. xxiv. 3. 7. προβ. τινα εἰς λόγους. See also Thucyd. iii. 52. fin. Προβαλόντων is best rendered by Kypke, Wets., and Kuin. recommending, of which sense they adduce three examples.

—ἀπολογεῖσθαι τῷ δήμῳ] There is some obscurity in the narration, to clear up which Bp. Pearce would render τῷ δήμῳ 'for the people,' i. e. to the Magistrates. This, however, is directly opposed to the usage of the language; and it would be very harsh to suppose so material a circumstance omitted. It is strange that the opinions of Commentators concerning the passage

A.D. 52. ἐστὶ, φωνὴ ἐγένετο μία ἐκ πάντων ὡς ἐπὶ ἄρας δύο κρᾶζοντων· Μεγάλη ἡ Ἄρτεμις Ἐφεσίων! Καταστellaς δὲ ὁ γραμματεὺς τὸν ὄχλον, φησὶν· Ἄνδρες Ἐφέσια, τί γάρ ἐστιν ἄνθρωπος ὃς οὐ γινώσκει τὴν Ἐφεσίῳ τὸν νεωκόρον οὖσαν τῆς μεγάλης [θεᾶς] Ἀρτέμιδος καὶ τῶ Διοπετοῦς; ἀναντιρρήτων οὖν ὄντων τούτων, δέον ἐστὶ ὑμᾶς κατασταλμένους ὑπάρχειν, καὶ μηδὲν προκετεῖς πράττειν. ἡγάγετε γὰρ τοὺς ἄνδρας τούτους, οὔτε ἱεροσολῶν οὔτε βλασφημούντας τὴν *θεὸν ὑμῶν. εἰ μὲν οὖν Δημή-

should have been so various, since the whole admits of satisfactory explanation. Ἀπολογεῖσθαι signifies to pronounce an apology, to speak in exculpation of oneself or of others. Now as this Alexander was set up to speak, and put forward by others, it is not likely that he should have intended to speak in his own behalf. But if in behalf of others, for whom so likely as the Jews, who put him forward? The purpose, doubtless, was to exculpate them from any share in the blame which was imputed to the Christians; that they might not be sacrificed in the destruction which threatened the Christians. And certainly they had reason for fear, from their well known hatred of idol worship; and the bitter animosity in which they were held, is clear from the multitude refusing to hear the orator because he was a Jew. It does not appear that Alexander meant to have made any attack on the Christians.

34. ἐπιγινόντων] This, (for the common reading ἐπιγινόντων) is the reading of many of the best MSS., of almost all the early Edd., and of several Fathers; and it is adopted by almost every Editor from Wets. to Vat. And rightly; for besides the strong external evidence, internal evidence is quite in its favour, it being the more difficult reading. It is, however, not so much a Nominative absolute, as it involves an *anacoluthon*.

35. Καταστellaω signifies properly to put down, as Ps. lxxv. 8. (Aq.) καταστ. τὸ κύτος τῆς θαλάσσης. But it is more frequently used in a metaphorical sense of allaying or quieting a tumult.

— γραμματεὺς] It is easier to mark the rank and duties of this office than to represent the word by any corresponding one of modern languages. He was President of the Senate, and his duties embraced most of those of our Chancellor and Secretary of State, or Speaker of the House of Commons. See my Note on Thucyd. iv. 118. 24. Transl.

— τίς γὰρ ἐστὶν &c.] Pearce and Markl. rightly observe, that the γὰρ has reference to some clause omitted, to be filled up thus: [There is no need of this clamorous repetition of "Great" &c.] for what man is there &c.? The omission in such cases may usually be traced, as here, to violent emotion, hurry, or such like. νεωκόρον. The word at first denoted a *sweeper of the temple*. Afterwards, however, from the humility of religious devotees, it was employed to denote a *curator*, or one whose office it was to see that the temple was kept in good repair, neat, clean, and furnished with every thing proper for the celebration of worship. Moreover, what was pro-

perly applicable only to a person, was transferred by *Prosopopoeia*, to cities, especially as it was usual to personify them. And thus, by an accommodation of the sense, it came to signify devoted, consecrated to, and was used in reference to the tutelary Deities of a city. This term was not confined to Ephesus, but extended to other cities of Greece, and Asia Minor. Sometimes one and the same city was called *neokoros* with respect to three or even four different Gods. In Διοπετοῦς. Sub. ἀγάλματος, supplied by its Syriac. The Commentators remark that image of antiquity so remote as to ascend beyond historical record were feigned by the priests to have come from Heaven. This might have been the case as far as regards the material, at least the first images of Gods, since *aerolites* of immense size, and most grotesque shapes, as known in all ages to have fallen from the skies. One or two of these might, in the infancy of idolatry, (bearing, by a *lusus naturæ*, a rude resemblance to the human bust) have been regarded as images of Gods, and as coming from the skies, sent from heaven to be worshipped. Afterwards, similar aerolites, not naturally shaped like a bust, would be so formed by art. Such, I doubt not, were the far-famed *Palladium* of Troy and of Athens. Sometimes, however, in a rude state of society, the aerolite was left in its natural state. Of these we have at least two examples, in an image of black stone in the Temple of the Sun described by Herodian l. v. 3. and the famous black stone in the *Kaaba* at Mecca, which there is reason to think has been an object of worship from the earliest ages.

Θεᾶς before Ἀρτέμιδος is omitted in several MSS. and Versions, and cancelled by Griesb., Knapp, and Tittm., perhaps rightly.

36. κατασταλμένους] quiet and orderly. Μηδὲν προκ. πράττειν, 'to do nothing precipitate,' is an euphemism not uncommon in the Classical writers. See Note on 2 Tim. iii. 2.

37. ἡγάγετε γὰρ] Here again the γὰρ refers to a sentence omitted, q. d. [And that you have been hasty and rash is certain,] for you have brought hither &c.

— Θεὸν] Such, for the common reading Θεὸν is read in many MSS., nearly all the early Edd., and some Fathers; and it is preferred by Mill, and adopted by Wets., Matth., Griesb., Tittm., and Vat. It is also confirmed by internal testimony; for the scribes were far more likely to change Θεὸν into θεῶν than the contrary, as appears from this, that some who had Θεὸν in their archetypes changed τὴν into τὸν, which Griesb., by a grievous blunder, has edited.

τριος καὶ οἱ σὺν αὐτῷ τεχνῖται πρὸς τινα λόγον ἔχουσιν, ^{A. D. 52.}
 ἀγόραιοι ἄγονται, καὶ ἀνθύπατοι εἰσὶν· ἐγκαλείτῳσαν ἀλ-
 39 λήλοις. εἰ δέ τι †περὶ ἐτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ
 40 ἐκκλησίᾳ ἐπιλυθήσεται. καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι
 στάσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος
 περὶ οὗ δυνησόμεθα ἀποδοῦναι λόγον τῆς συστροφῆς ταύτης.
 41 καὶ ταῦτα εἰπὼν ἀπέλυσε τὴν ἐκκλησίαν.

1 XX. ¹ΜΕΤΑ δὲ τὸ παύσασθαι τὸν θόρυβον, προσ- ¹ 1 Tim. 1.
 καλεσάμενος ὁ Παῦλος τοὺς μαθητὰς καὶ ἀσπασάμενος,
 2 ἐξῆλθε πορευθῆναι εἰς τὴν Μακεδονίαν, διελθὼν δὲ τὰ
 μέρη ἐκεῖνα, καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν
 3 εἰς τὴν Ἑλλάδα· ποιήσας τε μῆνας τρεῖς, γενομένης ^{A. D. 53.}
 αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι
 εἰς τὴν Συρίαν, ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μα-
 4 κεδονίας. ^κ συνείπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σώπατρος ^κ Supr. 16.
 Βεροιαῖος· Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ Σεκούνδος, ^{1. et 19. 29.}
 καὶ Γαῖος Δερβαῖος, καὶ Τιμόθεος. Ἀσιανοὶ δὲ, Τυχικός ^{10fr. 21. 29.}
 5 καὶ Τρόφιμος. οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι· ^{et 27. 2.}
 6 ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἁζύμων ἀπὸ ^{Col. 4. 7.}
 Φιλίππων, καὶ ἦλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρις ^{1 Cor. 1. 14.}
 7 ἡμερῶν πέντε, οὗ διετρίψαμεν ἡμέρας ἑπτὰ. ² Ἐν δὲ τῇ ^{Eph. 6. 21.}
 μιᾷ τῶν σαββάτων, συνηγμένων †τῶν μαθητῶν [τοῦ] ² Tim. 4.
^{12, 20.}
^{Titus 2. 12.}
¹ Supr. 2.
^{42. 46.}
¹ Cor. 10.
^{16.}
^{et 11. 20.}

38. λόγον] Some take this to mean a *case at law*; but others, more agreeably to the simple style of St. Luke, interpret it a *complaint*, by an ellip. of *μουφή*, like the Heb. נִבְרָא in Exod. xlviii. 16. So Col. iii. 13. *ἐάν τις πρὸς τινα ἔχῃ μουφήν*. At infra xxiv. 19, and Matt. v. 23. we have simply *ἔχειν τι*. Ἀγόραιοι scil. *ἡμέραι*, 'court days [appointed for trying causes]'. Hesych. explains *ἀγοραῖαν* by *δικαιολογίαν*. Ἀγονται, are holden, i.e. appointed to be holden.

— ἀνθύπατοι] The only satisfactory way of accounting for the *plural* is to regard it not so much as an *hyperbole*, but as a *popular idiom*, by which the *plural* is put for the *singular* in a generic sense, q.d. 'It is for laws and pro-consuls to decide such matters.' I would compare Isæus p. 51. 3. *οὐσαν δικῶν*, 'though there was a power of seeking justice.' Ἐγκαλείτῳσαν ἀλλήλ. The sense is, 'let them go to law (ἐγκαλῆσαι εἰσαγγέτωσαν) against each other.' It is a forensic term.

39. ἐτέρων] i.e. other matters of public concern, whether political or religious. For *περὶ ἐτέρων* 10 MSS., some very antient, have *περαιτέρω*, which was undoubtedly read by the antient Syriac translator. It is likewise found in the very antient *Itala*, and was probably read by the Vulg.: for *alterius* there seems to be an error of the scribes for *ulterius*. So elegant a term as *περαιτέρω* was sure to be roughly handled by the scribes, especially as *τι* preceded, and *ε* and *αι* are, by Itacism, continually interchanged. In confirmation of this reading see the passages

adduced in my Note on Thucyd. iii. 81. (Transl. and Ed.) e. gr. *Æschyl. P. V. 255. Μήπου τι προύβηε τῶνδε καὶ περαιτέρω*. Among other antient MSS., this is contained in B and E., and most probably in D, one of the most antient and valuable MSS. in existence. Besides, *περαιτέρω*, as Rineck shews, is far more suitable in sense.

— τῇ ἐννόμῳ ἐκκλ.] Not 'a lawful assembly,' for the Art. is not pleonastic, but the regular assembly; a pointed way of hinting that the present assembly was not such.

40. κινδυνεύομεν] The second person is delicately used for the first, *per κοινοποιάν*. Στάσις, in the law sense, denoted not only *sedition*, but *tumult*, and is further explained by the *συστροφῆς* following, which signifies a tumultuous assemblage, for which *ἐξόστasis* is sometimes used.

XX. 3. ποιήσας] A noun absolute, or rather an anantapodoton. Αὐτῷ ἐπιβ. ὑπὸ. Here *ἐπιβουλῇ*, as a verbal, takes the construction of the verb from which it is derived. On the plot in question Commentators variously speculate. It was probably one to contrive means to make away with Paul while on the voyage. At ἐγένετο γνώμη repeat αὐτῷ, from the preceding, 'It was his purpose.'

6. μετὰ τὰς ἡμ. τ. αἷ.] 'after Passover time;' for the Jews used their festivals in the same way as we do, when we say *Christmas-time* or *Michaelmas-time*. Ἀχρις ἡμ. π., 'within five days.' This use of the word is Hellenistic, and found also at Rom. viii. 22. xi. 25. Hebr. iii. 13.

7. μιᾷ τῶν σαββ.] See Note on Matt. xxviii. 1. — τῶν μαθ.] About 17 MSS. and several

Α. D. 53. κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς, μέλλων ἐξίεναι τῇ ἐπαύριον παρέτεινέ τε τὸν λόγον μέχρι μεσονυκτίου. ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερήφῳ οὗ ἦσαν συνηγμένοι. 8 καθήμενος δὲ τις νεανίας ὀνόματι Εὐτυχὸς ἐπὶ τῆς θυρίδος, 9 καταφερόμενος ὕπνῳ βαθεῖ, διαλεγομένου τοῦ Παύλου ἐπὶ πλείον, κατενεχθεὶς ἀπὸ τοῦ ὕπνου, ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω, καὶ ἦρθη νεκρός. ^{m 1 Reg. 17, 21.} καταβάς δὲ ὁ Παῦλος ^{2 Reg. 4 34.} ἐπέπεσεν αὐτῷ, καὶ συμπεριλαβὼν εἶπε· Μὴ θορυβεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν. ἀναβάς δὲ καὶ κλάσας 11 ἄρτον καὶ γευσάμενος, ἐφ' ἱκανόν τε ὁμιλήσας ἄχρις αὐγῆς, οὕτως ἐξῆλθεν. ἤγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ μετρίως. Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον, 13 ἀνήχθημεν εἰς τὴν Ἀσσον, ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον· οὕτω γὰρ ἦν διατεταγμένος, μέλλων αὐτὸς πεζεύειν. ὥς δὲ συνέβαλεν ἡμῖν εἰς τὴν Ἀσσον, ἀναλα- 14 βόντες αὐτὸν ἤλθομεν εἰς Μιτυλήνην· κάκειθεν ἀποπλεῖν- 15 σαντες, τῇ ἐπιούσῃ κατηντήσαμεν ἀντικρὺ Χίου. τῇ δὲ

Versions have ἡμῶν, which is preferred by Grot., Mill, and Beng., and edited by Griesb., Knapp, Tittm., and Vat. But without sufficient reason. See Wets. and Matth. The τοῦ is omitted in many MSS. and almost all the early Edd., and is cancelled by Matth. and Griesb. It may have come from the margin. On the thing itself see ii. 42.

8. See Note on Joh. vi. 10.

9. τῆς θυρίδος] 'the window;' which, it seems, was a kind of lattice, or casement, admitting of being thrown back, so as to let air into the apartment, heated by so much company and so many lamps. Καταφερόμενος ὕπνῳ, for εἰς or πρὸς ὕπνον, of which latter construction examples are adduced by the Commentators. The former is Hellenistic, but occurs in Parthen. Erot. 10. εἰς βαθὺν ὕπνον καταφέρεισθαι. The Commentators closely connect the καταφ. with ἔπεσεν, taking it to mean only ἔπεσεν κάτω. But the latter may denote the completion of the action described as in progress in καταφερ. And so, I find, it was taken by Budæus in his Lexicon, who renders 'victus somno.' The ἀπὸ is for ὑπὸ; or rather it may be rendered, 'from the effects of sleep.'

— τριστέγου] 'the third story;' for στέγος signifies not only a roof, but the flooring of an upper apartment, as being a roof to the apartment below. So the Latin *tristega tecta*, the third floor. And Juvenal iii. 199. *Tabulata tecta*.

— ἡμῶν νεκρός] Many recent Commentators, from Hp. Pearce suppose the word to mean 'was taken for dead.' They urge that persons falling from a high place are often found in a swoon; and that there is nothing in the context that would lead us to think the lad was dead. Nay that Paul himself says 'he is not dead.' The first argument, however, has no force against the plain words of St. Luke. And the second and third have next to none. There is no trait in the Apostles and Evangelists more remarkable than their avoiding every thing like setting off any

circumstance to the utmost. Again, it by no means follows from St. Paul's stretching himself upon the young man that he thought him alive, or meant to see whether he was so or not. The Apostle by doing the very thing which Elijah in similar circumstances did, evidently regarded him as dead, and, no doubt, imitated the Prophet in offering up fervent prayer that he might be brought to life. And as to the expression of St. Paul, ἡ ψυχὴ αὐτοῦ—ἐστίν, we are no more to infer from that that the young man was not dead, than in the narration at Matth. ix. 14, from the words οὐ γὰρ ἀπέθανε, that the damsel was not dead. See the Note there. In this very light Chrysost. viewed the matter, whom see in Rec. Syn.

10. συμπεριλαβὼν] 'embracing.' A sense very rare in the Classical writers, though one example from Plutarch is adduced by Wets.

11. οὕτως ἐξῆλθεν] 'then he departed.' So the Syr. and some of the best modern Commentators.

12. Ἠγάγον] for εἰσήγ. The sense seems to be 'they had brought in,' probably before the Apostles departed. Ζῶντα, 'alive and well.' So Joh. iv. 50. *νιός σου ζῇ*.

— οὐ μετρίως] Of this phrase (in which there is a *meiosis*) the Commentators adduce several examples.

13. μέλλων πεζεύειν] On his reason for this the Commentators variously speculate. I am still of opinion, that the reason was what I have supposed in Recens. Synop., i.e. to avoid the tedious, irksome, and dangerous circumnavigation of the promontory of Lectrum, which extends a long way into the sea, inasmuch that the distance from Troas to Assos is about one-third shorter by land than by sea. Πεζεύειν should not be rendered 'to go on foot,' but 'to go by land,' as often in the best writers. And so πεζῇ, *by land*, occurs in Matt. xiv. 13. and Mark vi. 33.

15. κατηντ.] 'we made the coast.' Ἀντικρὺ, 'off.'

- ἐτέρᾳ παρεβάλομεν εἰς Σάμον· καὶ μέιναντες ἐν Τρω- A. D. 53.
 16 γυλλίῳ, τῇ ἐχομένῃ ἔλθομεν εἰς Μίλητον. Ἐκρίνε γὰρ Infr. 21.
12.
 ὁ Παῦλος παραπλεύσαι τὴν Ἐφεσον, ὅπως μὴ γένηται
 αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπενδε γὰρ, εἰ δυ-
 νατὸν ἦν αὐτῷ, τὴν ἡμέραν τῆς Πεντηκοστῆς γενέσθαι
 εἰς Ἱεροσόλυμα.
 17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἐφεσον, μετεκα-
 18 λέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας· ὡς δὲ παρε- Supr. 19.
10.
 γέγοντο πρὸς αὐτὸν, εἶπεν αὐτοῖς· Ὑμεῖς ἐπίστασθε,
 ἀπὸ πρώτης ἡμέρας ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς
 19 μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην, δουλεύων τῷ
 κυρίῳ μετὰ πάσης ταπεινοφροσύνης, καὶ [πολλῶν] δακρύων
 καὶ πειρασμῶν τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς
 20 τῶν Ἰουδαίων· ὡς οὐδὲν ὑπεστείλαμην τῶν συμφερόντων,
 τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ
 21 κατ' οἴκους, ¹²διαμαρτυρούμενος Ἰουδαίοις τε καὶ Ἑλλήσι τὴν Marc. 1.
12.
 εἰς τὸν Θεὸν μετάνοιαν, καὶ πίστιν τὴν εἰς τὸν Κύριον Luc. 24. 47
 22 ἡμῶν Ἰησοῦν Χριστόν. καὶ νῦν ἰδοὺ, ἐγὼ δεδεμένος τῷ
 πνεύματι πορεύομαι εἰς Ἱερουσαλὴμ τὰ ἐν αὐτῇ συναντή-

17. τοὺς πρεσβυτέρους] As these persons are at v. 28. called ἐπισκόπους, and especially from a comparison of other passages, as 1 Tim. iii. 1, the best Commentators, ancient and modern, have with reason inferred that the two were not yet distinct orders. The term ἐπίσκοπος might denote either an *overlooker*, or a *care-taker*; and these senses would be very suitable to express the pastoral duties. But the word might also, correspondently to the Hebr. מַשְׁלֵט, denote a *ruler*, or *governor*, an idea naturally arising out of the former. The term πρεσβύτερος was borrowed from the Jewish Hierarchy, and correspondent to the מִזְרֵי, or Archisynagogi of the Jews. Now all πρεσβύτεροι were officially ἐπίσκοποι. Yet we are not therefore to infer that there was no superintending supreme authority in the primitive Church; for reason will show that no society can exist without some laws, and consequently persons to administer those laws. There can, then, be no doubt but that one of the presbyters, as there were many at Ephesus, was, in such a case, invested with authority over the others, and consequently was a *Bishop* in the modern sense of the term. And since, after Episcopacy, in that sense, was established, it became proper to have a *name* by which to designate the ruling Presbyter, none seemed so proper as ἐπίσκοπος, because it was far better fitted to denote the *Episcopal* than the *Pastoral* duties, and πρεσβ. had, no doubt, been always more in use. It was therefore set apart in future to express that. See more in Recens. Synop. vol. v. p. 31.

Markl. rightly infers from v. 25. that St. Paul convoked not only the Presbyters of Ephesus, but of the district, (namely Asia proper, the ancient Ionia) the *Christians* of all which constituted the Church of Ephesus. St. Paul sent

to those at Ephesus, and they, no doubt, to the other cities where there were presbyters, being scarcely any of them more than a day's journey from Ephesus.

18. πῶς μεθ' ὑμῶν—ἐγενόμην] The sense is, 'How I have conducted myself (i.e. among) you.'

19. δουλεύων—ταπεινοφρ.] 'discharging the ministry of the Lord with all humility and modesty.' The μετὰ must be repeated at δακρύων, and rendered, with a small accommodation of the sense, amidst, or amongst. So the Heb. 2, by. Δακ. καὶ πειρ., 'tribulations and trials.' Συμβ. ἐν, 'which happened through or by.' A Classical writer would have used διὰ or περὶ. See my Note on Thucyd. ii. 70. N. 3.

20. οὐδὲν ὑπεστ.] Ὑποστέλλεσθαι signifies, in the Middle form, 'to withdraw oneself through fear;' and, in a deponent sense, 'to withdraw, keep back any thing.' Of this sense with οὐδὲν and μηδὲν the Commentators adduce many examples. In ἀναγγεῖλαι καὶ διδάξαι there seems to be a reference to the Gospel preached being at once a *message* and *instruction*. Κατ' οἴκους. It is plain from the foregoing term δημοσίᾳ, that this must mean not 'from house to house,' but 'in private houses,' (the κατὰ only denoting rotation) namely, those where separate parts of the whole number of Christians met. So κατ' οἶκον supra ii. 46. where see Note. Δημοσίᾳ may allude to the synagogue, or to some place where there was an assembly, as far as was possible, of the whole church.

22. δεδεμένος τῷ πνεύμ.] Many Commentators take πνεῦμα to mean the Holy Spirit. But thus δεδεμένος admits of no satisfactory sense, and the next clause discountenances this interpretation. It is better, with others, to take πνεῦμα of the *mind* of St. Paul; a very frequent

A. 12. 53.
 q Infr. 21.
 4. 11.
 r Infr. 21.
 13.
 Gal. 1. 1.
 Tit. 1. 3.

 σοντά μοι μὴ εἰδώς· ἵπλὴν ὅτι τὸ Πνεῦμα τὸ ἅγιον κατὰ²⁵
 πόλιν διαμαρτύρεται λέγον, ὅτι δεσμά με καὶ θλίψεις μέ-
 ρουσιν. ἄλλ' οὐδενὸς λόγον ποιούμεαι, οὐδὲ ἔχω τὴν ψυχὴν²⁴
 μου τιμίαν ἐμαυτῷ, ὡς τελειῶσαι τὸν δρόμον μου μετὰ
 χαρᾶς, καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ Κυρίου
 Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ
 Θεοῦ. καὶ νῦν ἰδοὺ, ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ²⁵
 πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς διήλθον κηρύσσων τὴν
 βασιλείαν τοῦ Θεοῦ. διὸ μαρτύρομαι ὑμῖν ἐν τῇ σήμερον²⁶

 Luc. 7. 30.
 Eph. 1. 11.
 1 Petr. 5.
 2.
 1 Tim. 3.
 1. 2.
 et 4. 16.
 Philpp. 1.
 1.
 Eph. 1. 7.
 Col. 1. 14.
 1 Petr. 1. 19.
 Apoc. 5. 9.

 ἡμέρᾳ, ὅτι καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων· οὐ²⁷
 γὰρ ὑπεστείλαμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν
 βουλὴν τοῦ Θεοῦ. προσέχετε οὖν ἑαυτοῖς καὶ παντὶ τῷ²⁸
 ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ Πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους,
 ποιμαίνειν τὴν ἐκκλησίαν τοῦ [Κυρίου καὶ] Θεοῦ, ἣν περιεκα-

sense of the word. *Δεδεμένος* is well explained by Rosenm., Kuin., and Middl., 'under a strong impulse of my mind'; by a metaphor very similar to that in *συνέχεσθαι τῷ πνεύματι* at xviii. 5, where see Note. *Συναντήσονται*, what shall occur or happen; as Eccl. ii. 14. ix. 11. Sept.

23. *πλὴν ὅτι*] Sub. *ἔν* and *τοῦτο*, 'But this one thing [alone I know] that.' So Soph. El. 426. *πλείω δὲ τούτων οὐ κάτοικα· πλὴν ὅτι πέμπει με &c.* The *ἐν* is supplied by Aristoph. Pac. 227. See Hoogev. de part. in voc. *Τὸ πνεῦμα τὸ ἅγιον* is rightly taken by the best Commentators from Hamm. downward to denote persons endued by the Holy Spirit. The Holy Spirit in every city testified by the mouth of inspired prophets. See xxi. 4 & 11. *Μένουσι*, 'await me.' This seems to be a Latinism; for the sense is frequent in *maneo*, though rare in *μένω*.

24. *οὐδενὸς λόγον ποιούμεαι*] 'I make no account of,' care not for any thing.' An idiom occurring in the best writers. Not so the phraseology of the next clause, which is in the popular style; and *ἔχω* is employed according to the Latin use of *habeo*. Markl. and Kuin. think there is an ellip. of *οὕτω*, which is expressed in a similar passage of Liban. p. 407, cited by Wets. *μήτ' οὕτω ποτε μέγα ἠγήσασμαι τὴν ψυχὴν, ὥστε πόθω τοῦ ζῆν βλάψαι τὴν ἐνέγκασαν.* In *τελειῶσαι τὸν δρόμον* there is an agonistic metaphor. Though this, and many such occurring in the Apostle's writings, may have been no more than the current phrases of the day amongst the educated classes. *Τελειῶσαι* is employed in two senses adapted to the two different clauses to which it belongs. *Διαμαρτύρασθαι—Θεοῦ* is exegetical of *διακονίαν*.

25. *ἰδοὺ*] The sense of the expression here, as at v. 22, is *Mind!* *Οἶδα ὅτι οὐκέτι ὄψεσθε τ. π. μ.* As it is next to certain that the Apostle did again visit Proconsular Asia, after his release from imprisonment at Rome, the Commentators are at a loss to reconcile this to facts. And they suppose, either that all the Presbyters now present were dead when St. Paul again visited Asia; or that he might mean he should not see them all again. Those solutions, however, are

alike strained, and unnecessary, since we have only to suppose that the Apostle here speaks *ἐν πνεύματι*, according to his human spirit or mind, and therefore (as he said just before) *σε εἰδώς*, not certainly knowing that it would be so, but presaging such from the threatening intimations he had received. Indeed the form *οἶδ' ὅτι*, or even *εὔ οἶδ' ὅτι*, is perpetually used in the best writers to denote something far short of certain knowledge, and only of opinion, and present persuasion. See my Note on Thucyd. iii. 34.

26. *καθαρὸς &c.*] See Note on xviii. 9.
 28. *τὴν ἐκκλησίαν τοῦ Θεοῦ*] There is scarcely any passage of the N. T. on which the opinions of Critics have been more divided than on this. For a full statement of the various solutions of the difficulty, see Recens. Synop. In ascertaining the true reading, as preparatory to determining the sense, we find the MSS. fluctuating between no less than six readings: *τοῦ Θεοῦ; τοῦ κυρίου; τοῦ χριστοῦ; τοῦ κυρίου Θεοῦ; τοῦ Θεοῦ καὶ κυρίου; τοῦ κυρίου καὶ Θεοῦ.* The relative merits of these are discussed by Wets., Griesb., and Kuin., who decide in favour of *τοῦ κυρίου*. Their decision, however, ought not to be received as final, since their statements are occasionally incorrect, and characterized throughout by an air of unfairness. In short, they do not hold the Critical scales true, acting more like eager advocates than impartial judges. And, not content with other arguments, (strong or weak) they press even the *argumentum ad verecundiam*, which surely can least of all be here applicable, since so far from 'all the most eminent Critics' agreeing in adopting *κυρίου*, it is rejected by Mill, Beng., Wolf, Venema, Michaelis, Ernesti, Valcknaer, Wassenburg, Matthæi, Wakef., Tittm., Vater, Middl., Gratz, Rinck, Hales, Pye Smith, and others, almost all of whom retain the common reading *τοῦ Θεοῦ*, though some prefer *τοῦ Κυρίου καὶ Θεοῦ*. There can be no doubt that the truth lies among the three readings, *τοῦ Θεοῦ; τοῦ Κυρίου; and τοῦ Θεοῦ καὶ Κυρίου*. Of the other three one is in favour of *Κυρίου*, one of *τοῦ Θεοῦ*, and one of *τοῦ Κυρίου καὶ Θεοῦ*. To advert to the external evidence in favour of *τοῦ*

- 29 ἦσάτο διὰ τοῦ ἰδίου αἵματος. ^u ἐγὼ γὰρ οἶδα τοῦτο, ὅτι ^{A. D. 53.}
 εἰσελεύσονται μετὰ τὴν ἀφίξιν μου λύκοι βαρεῖς εἰς ὑμᾶς ^{u 2 Pet. 2.}
 30 μὴ φειδόμενοι τοῦ ποιμνίου· ^{1.} καὶ ἐξ ὑμῶν αὐτῶν ἀναστή- ^{Mat. 7. 15.}
 σονται ἄνδρες λαλοῦντες διεστραμμένα, τοῦ ἀποσπᾶν τοὺς ^{* Paul. 41.}
 31 μαθητὰς ὀπίσω αὐτῶν. ^{10.} διὸ γρηγορεῖτε, μνημονεύοντες ὅτι ^{Mat. 26.}
 τριετίαν, νύκτα καὶ ἡμέραν, οὐκ ἐπανάμην μετὰ δακρύων ^{21.}
 32 ρουθετῶν ἓνα ἕκαστον. ^u καὶ τανῦν παρατίθεμαι ὑμᾶς, ἀδελ- ^{u Supr. 1. 17.}
 φοί, τῷ Θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυνα- ^{1 Joh. 2. 19.}
 μένῳ ἐποικοδομῆσαι καὶ δοῦναι ὑμῖν κληρονομίαν ἐν τοῖς ^{7 Supr. 19.}
 33 ἡγιασμένοις πᾶσιν. ^u ἀργυρίου ἢ χρυσοῦ ἢ ἱματισμοῦ οὐ- ^{10.}

Kypiov, it is supported by 13 MSS., 5 of them very ancient, and the rest neither ancient nor very valuable; as also by the Coptic, Sahidic, and Armenian Versions, and some Fathers, chiefly Latin. 2. τοῦ *Kypiov* καὶ Θεοῦ is supported by one very ancient and 63 other MSS., none of much antiquity or consequence, but of different families; also by the Slavonic Version, the Ed. Princ., and Plantin. 3. τοῦ Θεοῦ is supported by the most ancient, venerable, and generally correct of MSS., the Cod. Vat., and 17 others, some of the 10th, 11th, or 12th Centuries, but most of them more modern; also by the *Old Syriac* in Professor Lee's MSS. and others in the Vatican; by the *Latin Vulgate* and, according to some, the *Aethiopic*. Finally, it is quoted, or referred to, by Ignat., Tertull., Athanasius, Basil, Chrysost., Epiph., Ambrose, Theophyl., Ecumen., and 12 other Fathers of the Greek and Latin Church. Now it is manifest that τοῦ *Kypiov* is greatly inferior in external authority to either of the two others. Of these two, the evidence of MSS. is in favour of τοῦ *Kypiov* καὶ Θεοῦ; but that of *Versions* and *Fathers* almost entirely in favour of τοῦ Θεοῦ. To the above statement I would add, that Rinck has lately collated some very valuable MSS. at Venice, of which one contains τοῦ Θεοῦ, two τοῦ *Kypiov* καὶ Θεοῦ, and one τοῦ *Kypiov* Θεοῦ. Thus the external evidence for τοῦ Θεοῦ is perhaps nearly equal to that for τοῦ *Kypiov* καὶ Θεοῦ; but, in internal evidence, it is certainly superior; and, as to τοῦ *Kypiov*, comparison is out of the question. See the strong arguments adduced by the phalanx of Critics above mentioned. Suffice it here to remark, 1. that ἐκκλησία τοῦ Θεοῦ is quite agreeable to the phraseology of St. Paul, (of whose speeches St. Luke seems to have been a most faithful recorder) since it occurs eleven times in his Epistles, whereas, ἐκκλησία τοῦ *Kypiov* occurs nowhere in the N. T. 2. If St. Luke wrote Θεοῦ, the readings *Kypiov* and *Χριστοῦ* may easily be accounted for as corrections; not, however, of the *Orthodox*, but of the *Heterodox*! nay, even of some injudicious or hot-headed persons, (as Origen and Nestorius) who stumbled at the uncommonness of the expression "the blood of God." Whereas if *Kypiov* had been written by St. Luke, it is, on various accounts, impossible to conceive how it should have been altered to Θεοῦ. On the other hand, the Arians had every reason to alter Θεοῦ, which they could not retain and continue Arians.

Upon the whole, there can be no doubt but

that Θεοῦ was written by St. Luke. But whether τοῦ *Kypiov* καὶ Θεοῦ did, or did not, precede, I would not be quite positive. Matthæi and Vat. so edit; and Bp. Middl. (as well as Ernesti, Michaelis, and Valckn.) seems inclined to prefer it, and has proved, beyond doubt, that "even thus the Divinity of Christ will be equally expressed, because the *Kypiov* and Θεοῦ must be understood of one and the same person, of 'Him who is both Lord and God.'" Yet I am inclined to think that *Kypiov* being first substituted by the Arians and others for Θεοῦ, and having, therefore, crept into the text, or occupied the margins of many MSS., was afterwards unwarily adopted into the text, even by *Orthodox librarians*, especially as it seemed to soften an apparent harshness. In the above reading, therefore, I must (with Tittm.) finally acquiesce, and have edited accordingly; though I have inserted the words *Kypiov* καὶ in small characters, and within single brackets, as possibly from St. Luke.

— ἢν περιποιήσατο] Περιποιεῖσθαι signifies 'to make one's own by purchase.' See Dresig. de V. A. p. 378. and Winer's Gr. Gr. § 32. 2. The term was often used of acquiring a right to any one's services by preserving or sparing his life in war. See Herodot. i. 110. Wets. compares Dionys. Hal. iv. 11. ἢν (scil. γῆν) ὑμεῖς δι' αἵματος ἐκτήσασθε.

30. διεστραμμένα] 'erroneous.' A metaphor taken from winding paths, or from crooked limbs. So Arrian opposes ἐόγματα ὀρθὰ καὶ διεστραμμένα καὶ στρέβλα.

32. καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ] Λόγῳ τῆς χάρ. may, with several eminent Interpreters, ancient and modern, be taken, by a Hebraism, for the grace itself, per Hendiadym. And thus δυναμένῳ would be referred to God. But τῷ λόγῳ τῆς χάριτος may perhaps be better taken (with Pisc., Wolf, Henr., Kuin., the Syr., Arab., and our Common Version) to mean the Gospel and its doctrines, which can edify men &c. See 2 Tim. iii. 13. Eph. ii. 20. 1 Cor. iii. 10. The ἐπ' in ἐποικοδομῆσαι may refer to the gradual edification of the Gospel, as buildings are gradually raised by the architect. The metaphor in ἀληθινότητα is meant to suggest the certainty of the rewards laid up in heaven for the righteous. Τοῖς ἡγιασμένοις perhaps does not (as most Commentators imagine) here and at xxvi. 18. and Hebr. x. 14. denote *Christians*, but 'those who have walked worthy of their high calling in baptism.'

33. ἀργυρίου—ἐπεθύμησα] Compare Numb. xvi. 15.

A. D. 53. ^b Supr. 18. ^c 1 Cor. 4. 12. ^d 1 Thim. 2. ^e 1 Thim. 3. ^f 1 Cor. 9. 12. ^g Infr. 21. 5.
 δένος ἐπεθύμῃσα· ^b αὐτοὶ δὲ γινώσκετε ὅτι ταῖς χερίαις αὐτῶν καὶ τοῖς οὐσί μετ' ἐμοῦ ὑπηρετήσαν αἱ χεῖρες αὐταί. ^c πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτω κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῷ ἀσθενοῦντων, μνημονεύειν τε τῶν λόγων τοῦ Κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπε· Μακάριόν ἐστι διδόναι μᾶλλον ἢ λαμβάνειν. ^d καὶ ταῦτα εἰπὼν, θεῖς τὰ γόνατα αὐτοῦ, σὺν πάνσι αὐτοῖς προσηύχато. Ἰκανὸς δὲ ἐγένετο κλαυθμὸς πάντων καὶ ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου, κατεβίβαν αὐτόν· ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ὃ εἰρήκει, ὅτι αὐτὸς κέτι μέλλουσι τὸ πρόσωπον αὐτοῦ θεωρεῖν. προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.

XXI. Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐτῶν, εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶν, τῇ αὖ ἐξῆς εἰς τὴν Ῥόδον, κακείθεν εἰς Πάταρα. καὶ εὐρόντες πλοῖον διαπερῶν εἰς Φοινίκην, ἐπιβάντες ἀνήχθημεν. ἀφανέντες δὲ τὴν Κύπρον, καὶ καταλιπόντες αὐτὴν εὐώνμον, ἐπλέομεν εἰς Συρίαν, καὶ κατήχθημεν εἰς Τύρον· ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀποφορτιζόμενον τὸν γόμον. ^e καὶ ἀκοντίζοντες τοὺς μαθητάς, ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ· ὅ

34. αἱ χεῖρες αὐταί] 'these hands,' holding them up. There is a similar beauty in xxvi. 29. παρεκτός τῶν δεσμών τούτων. The Commentators compare several passages of the Classical writers scarcely any much to the purpose. I have, however, in Recens. Synop., adduced a very apposite one (indeed imitated from the present) in Philostrat. Vit. Ap. ii. 26. πολλὰ δὲ μοι καὶ ἀπὸ δυνάμεων φύεται, ὧν γεωργοὶ αἰδεῖ αἱ χεῖρες. Finally, τοῖς οὐσί μετ' ἐμοῦ may be taken as a *Dat. commodi*, or regarded as a popular negligence of style for τῶν ὄντων μετ' ἐμοῦ.

35. πάντα ὑπέδειξα ὑμῖν] Sub. κατὰ, and take ὑπέδειξα for ὑποδείγματα ἑδωκα, as in a kindred passage of Joh. xiii. 15: There seems also to be a *sensus pragens*, the notion of teaching being connected with setting an example.

— μακάριόν—λαμβάνειν] One of the sayings of our Lord unrecorded in the Gospels (see Joh. xxi. fin.) such as, no doubt, there were many circulated among the primitive Christians, and some of which are recorded by the early Fathers; on which see Fabric. Cod. Apoc. N. T. i. 131., and especially the very scarce tract of Koerner de Sermonibus Christi ἀγράφοις, Lips. 1776. 8vo. With the *sentiment* the Commentators compare many from the Classical writers; and others may be seen in my Note on Thucyd. ii. 97. νόμον—λαμβάνειν μᾶλλον ἢ διδόναι. Μακάριον signifies 'magis iuvat,' it is more happy, attended with a greater blessing.

37. ἐπιπεσόντες ἐπὶ τὸν τράχηλ.] According to an Oriental custom still retained in the East. See Recens. Synop.

XXI. 2. εὐρόντες πλοῖον διαπερῶν] There is a similar passage in Thucyd. i. 137. 2., where see my Notes in Transl. & Ed.

3. ἀφανέντες τὴν Κ.] So the textus receptus, as well as the Ed. Princ., and almost all

the MSS. The Stephanic reading ἀνεφάνετο was taken from the Erasmus Editions, in which it was probably only a typographical error, though possibly one committed by the scribe of the MS. from which Erasmus's first Edition was formed, and inadvertently left uncorrected by the Editor. Stephens and Beza conjectured ἀναφάναντες, which would make it correct a Grammar, and perhaps in idiom, since ἀναφάνειν τὴν γῆν is so used. See the example adduced by me in Recens. Synop. and a Thucyd. v. 65. And so the Latin idiom *aperire terram*, to make land, or a coast, as we say. Yet very different is the idiom here adopted, the existence of which is attested by the passage which the Commentators have cited, e. g. Theophan. p. 392. ἀναφανέντων δὲ αὐτῶν τὴν γῆν. The best Commentators regard this as a nautical idiom for ἀναφανείσθαι τῆς Κύπρου. There is indeed a sort of *hypallage*, ἀνεφάνειν τὴν Κύπρον being equivalent to ἀνεφάνειν αὐτὴν ἢ Κ. There is, indeed, an ellip. of κατὰ, and we may render literally, 'being brought into view of Cyprus.' So the Vulg. 'quum apparuissimus Cyprus.'

— καταλιπόντες αὐτὴν εὐών.] 'leaving it on the left.' Of this idiom examples are adduced by Wets. Perhaps there is an ellip. of κατὰ.

— ἦν ἀποφορτιζόμενον] for ἀπεφορτίζετο, literally, 'was unloading;' though in reality (by an interchange of past with present, to denote what is intended and soon to happen) it signifies 'was soon to unload.' See Win. Gr. Gr. § 396. C. This ship, and that mentioned at xxvi. 2. seem to have been in the carrying trade, loading goods at one place, and carrying them to another.

4. τοὺς μαθητάς] 'the disciples,' i. e. such persons as were disciples. There is no necessity to omit the Article, as Bp. Middl. supposed.

τινες τῷ Παύλῳ ἔλεγον διὰ τοῦ πνεύματος, μὴ ἀναβαίνειν
 5 εἰς Ἱερουσαλὴμ. ὅτε δὲ ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέ-
 ρας, ἐξελθόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς πάντων
 σὺν γυναιξὶ καὶ τέκνοις ἕως ἔξω τῆς πόλεως, καὶ θέντες
 6 τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν προσηξάμεθα. καὶ ἀσπασά-
 μενοι ἀλλήλους, ἐπέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ ὑπέ-
 7 στρεψαν εἰς τὰ ἴδια. Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες
 ἀπὸ Τύρου κατηντήσαμεν εἰς Πτολεμαῖδα, καὶ ἀσπασάμενοι
 8 τοὺς ἀδελφούς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς. ^{g Supr. 6, 5, et 8, 26, Eph. 4, 11.} τῇ
 δὲ ἐπαύριον ἐξελθόντες [οἱ περὶ τὸν Παῦλον] ἤλθομεν εἰς
 Καισάρειαν· καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ
 εὐαγγελιστοῦ, [τοῦ] ὄντος ἐκ τῶν ἐπτὰ, ἐμείναμεν παρ'
 9 αὐτοῦ. ^{h Joel. 2, 28, supr. 2, 17, i Supr. 11, 21, k Supr. 20, 23, infr. ver. 33.} τούτῳ δὲ ἦσαν θυγατέρες παρθέναι τέσσαρες προ-
 10 φητεύουσαι. ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλείους, κατῆλθέ
 11 τις ἀπὸ τῆς Ἰουδαίας προφήτης ὀνόματι Ἀγαβός· ^h καὶ
 ἐλθὼν πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δῆσας
 τε αὐτοῦ τὰς χεῖρας καὶ τοὺς πόδας εἶπε· Τάδε λέγει τὸ
 Πνεῦμα τὸ ἅγιον· Τὸν ἄνδρα, οὗ ἐστὶν ἡ ζώνη αὕτη, οὕτω
 δῆσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι, καὶ παραδώσουσιν εἰς
 12 χεῖρας ἐθνῶν. ὥς δὲ ἠκούσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς

— ἔλεγον—μὴ ἀναβαίνειν] There is something strange in these persons, under the impulse of the Spirit, bidding Paul not to go to Jerusalem, when it was doubtless the will of God that he should go. To remove this difficulty, many Commentators take *ἐκ τοῦ πνεύματος* to mean 'ex proprio spiritu.' Such a phraseology, however, would be unprecedented. Yet more objectionable is the solution of the recent foreign Commentators. See Recens. Synop. The expression must retain its force, and be rendered, 'under the influence of the Holy Spirit.' The difficulty, however, which that involves will be removed by giving to *ἐλεγον—μὴ ἀναβαίνειν* a sense common in all the best writers, e. gr. Thucyd. vi. 29. *ἐλεγον—πλεῖν*. Besides, the words being used populariter, may be understood as limited by some clause omitted, and thus the sense will be, 'they counselled him not [if he valued his safety] to go to Jerusalem.' The Spirit did not order them to bid him not go, but only enabled them to predict, that there would be danger in his going.

5. *ἐξαρτίσαι*] 'had completed.' This use of *ἐξαρτίσειν* ἡμ. for *tempus transigere*, is Hellenistic.

6. *ἀσπασάμενοι ἀλλήλους*] 'having exchanged valedictory embraces.'

— *εἰς τὰ ἴδια*] See Joh. xvi. 2. and Note. Τὸ πλοῖον, i. e. the ship by which they had sailed from Patara to Tyre.

7. *τὸν πλοῦν διαν.*] The only mode of removing the difficulty involved in this expression is (with Markland and Kuin.) to take the Aorist as put for a Present, and render 'thus accomplishing our voyage, i. e. the sailing part of our journey.'

8. *ἐξελθόντες—εἰς Κ.*] It is not quite certain, whether they went by sea, or by land; and Commentators are divided in opinion. Now *ἐξελθ.* can only mean *departing*, and that is more suitable to going by *land* than by *sea*. There can be little doubt but that they went by *land*; the ship, it seems, stopping at Ptolemais longer than they could stay. Besides, the land journey to Caesarea was more convenient than that by sea, which must have been tedious and dangerous on account of doubling the formidable promontory of Mount Carmel. That they left their companions of the ship, is clear by the qualifying clause *οἱ περὶ τὸν Παῦλον*, which recent Editors have, in their wisdom, cancelled, on the authority of some Manuscripts and Versions.

— Φιλ. τοῦ εὐαγγελιστοῦ] See viii. 40.

9. *προφητεύουσαι*] 'endowed with the faculty of speaking or preaching under divine inspiration.' See ii. 18.

11. *ἄρας τὴν ζώνην &c. εἶπε*] Thus following the custom of the Prophets of the O. T., who, in order to impress more strongly on men's minds the things which they had to communicate (whether predictions, or declarations), used to employ some corresponding external sign symbolical of the thing. See Jerem. xiii. 1. xxvii. 2, seqq. xxxviii. 10. & 11. 1 Kings xxii. 11. Ez. iv. 1-13. See also v. 11 & 12. Hos. i. 2, seqq. (Grot. & Wets.) It was not, however, confined to the Prophets; for the employment of *symbolical actions* was a custom generally prevalent in the early ages, both among the Jews and the Gentiles. Thus Polycrates dedicated Rhenea to Delos by attaching it to that island by a chain. See Thucyd. iii. 104.

A. D. 53. τε καὶ οἱ ἐντόπιοι, τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσα-
 λήμ. Ἰσχυρὸν δὲ ὁ Παῦλος· τί ποιεῖτε κλαίοντες καὶ
 13. συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι,
 ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλήμ ἐτοιμῶς ἔχω ὑπὲρ τοῦ
 14. ὀνόματος τοῦ Κυρίου Ἰησοῦ. ἢ μὴ πειθομένου δὲ αὐτοῦ, 14
 15. ἡσυχάσαμεν, εἰπόντες· Τὸ θέλημα τοῦ κυρίου γενέσθω.

m Matt. 6.
 16.
 Luc. 11. 2.
 et 22. 42.

Μετὰ δὲ τὰς ἡμέρας ταύτας ἄποσκευασάμενοι ἀνεβαί- 15
 νομεν εἰς Ἱερουσαλήμ. συνήλθον δὲ καὶ τῶν μαθητῶν ἀπὸ 16
 Καισαρείας σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν, Μνάσωνι
 τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ.

ΓΕΝΟΜΕΝΩΝ δὲ ἡμῶν εἰς Ἱερουσόλυμα, ἀσμένως ἐδέ- 17
 18. ξαντο ἡμᾶς οἱ ἀδελφοί. ἢ τῇ δὲ ἐπιούσῃ εἰσῆει ὁ Παῦλος 18
 σὺν ἡμῖν πρὸς Ἰάκωβον, πάντες τε παρεγένοντο οἱ πρεσ-
 βύτεροι. καὶ ἀσπασάμενος αὐτοὺς, ἐξηγεῖτο καθ' ἓν ἕκα- 19

12. οἱ ἐντόπιοι] 'the inhabitants of the place,' i. e. (with the limitation suggested by the circumstances of the case) the Christians of Caesarea. The word is properly synonymous with *ἐγγενεῖς*, 'a native of any place'; but it was, by the later writers, used for *ἐγχώριος*, an inhabitant of a place. Yet the antiquity of that signification is plain from Soph. *Gid.* Col. 841. cited by the Commentators: *προβᾶθ' ὧδε, βῆτ', βᾶτ', ἐντοκοί.*

13. τί ποιεῖτε] This is regarded by Markl. as a popular form, for *τί βούλεσθε*; and Kuin. observes, that verbs denoting *action* often indicate, not the *effect* of the action, but only the endeavour, intent, and will. But *τί ποιεῖτε* is not, as Kuin. fancies, pleonastic. As to the idiom, it is found even in our own language. In *συνθρύπτοντες* the *συν* has an intensive force, as in *συντρίβειν*, *συνκλᾶν*, *συντρίκειν*, &c., and denotes utter destruction of a thing by its being crushed together, and thus broken up. Pricæus compares many passages of the Classical writers. It is strange he should have forgotten to adduce the "Quid me querelis exanimas tuis" of Horace. The sense of *κλαίοντες καὶ συνθ.* is 'by weeping and [thus] quite breaking my heart,' i. e. subduing my courage. Thus the *γὰρ* in the following sentence will have great propriety, q. d. For *courage* I have, being ready, &c. In *ἐτοιμῶς ἔχω* we have an example of that use of *ἔχω* by which it is so joined with an adverb, as to form a phrase equivalent to *εἰμι* and the adjective corresponding to that adverb.

15. ἀποσκευασάμενοι] There has here been no little debate as to the reading. The MSS. fluctuate between *ἀποσκ.*, *ἐπισκ.*, *παρασκ.*, and *ἀποταξάμενοι*, of which the last two are merely glosses of the preceding. *Ἐπισκευασ.* is found in several good MSS. and early Edd., as also in Chrysost., Theophyl., and Ecum., and is preferred by Grot., Pric., Mill, Markl., Wets., Valckn., and Kuin. and is edited by Beng., Matth., Tittm., and Vat. But without sufficient reason. They object, indeed, to *ἀποσκ.*, that the word can only signify to unpack luggage. Whereas the context requires the sense to *collect one's baggage* for a journey, which *ἐπισκευάζε-*

σαι does express, being of frequent occurrence in the best writers. This is very true. But how then are we to account for the alteration of the ordinary term *ἐπισκ.* into what has been thought the anomalous term *ἀποσκευασάμενοι*? This, I conceive, will go far to prove, that the new reading is a mere gloss, and the old reading the true one. It ought not to be rejected on the ground that it yields a sense *unsuitable*; for it were surely too bold and hypercritical to set limits to the significations of certain Greek words. And as *ἀποσκευή* both in the Sept. and the Classical writers often denotes *baggage*, (see Steph. Thes. and Schleus. Lex. V. T.) why should we *ἀποσκευάζεσθαι* mean to *pack up one's baggage*, just as from *ἀποσκευή* in the sense *exoneratio alii*, we have the verb *ἀποσκευάσασθαι* to signify *exonerare alium*, *χρεῖσαι*? In fact, an example has been adduced by Palairt from Dionys. Hal. ix. 23. οὐδὲ ἀποσκευάσασθαι δύναμιν ἔχοντες οἱ φεύγοντες· ἀλλ' ἀγαπητῶς αὐτὰ τὰ σώματα διέσωσαν, οὐδὲ τὰ ὄπλα πολλοὶ φυλάττοντες. To which I would add Polyb. iv. 81, 11. τὰ ἐν τῇ χώρᾳ ἀποσκευάζοντο. Griesb. has been shown unusual discretion by retaining the common reading; perhaps because Matthæi rejects it.

16. ἄγοντες παρ' ᾧ ξενισθ. M. &c.] There is here some doubt as to the construction. By Wolf, and others recognize an *Attic* syntax, by which the noun is attracted to the case of the relative. Thus *Μνάσωνι* will be for *Μνάσωνε*. This, however, involves some improbability, and the *Attic* syntax is not in place in the simple style of St. Luke. It is better (with Grot., Homberg, Pearce, Dodd., Rosenm., Heinr., and Kuin.) to regard *ἄγοντες* as a brief and Hebraic form of expression for *ἄγοντες ἡμᾶς πρὸς Μνάσωνα τινα, παρ' ᾧ ξενισθῶμεν*, and suppose that the Dative is put after *ἄγοντες*, just as the Hebr. *ב* often corresponds to an Accus. with *πρὸς*. See Gen. xxiv. 54.

18. Ἰάκωβον] Peter and John were both absent, and James (son of Alphaeus; see xv. 13.) is supposed to have presided both in his Apostolical character, and as Bishop of Jerusalem, at the meeting now held to consider of the business which regarded Paul.

- στον ὃν ἐποίησεν ὁ Θεὸς ἐν τοῖς ἔθνεσι διὰ τῆς διακονίας
 20 αὐτοῦ. ^{οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν κύριον· εἰπόν τε}
 αὐτῷ· Θεωρεῖς, ἀδελφεῖ πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν
 πεπιστευκότων· καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσι.
 21 κατηχήθησαν δὲ περὶ σοῦ, ὅτι ἀποστασίαν διδάσκεις ἀπὸ
 Μωσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, λέγων μὴ
 περιτέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς ἔθεσι περιπατεῖν.
 22 τί οὖν ἐστὶ; πάντως δεῖ πλῆθος συνελθεῖν· ἀκούσονται γὰρ
 23 ὅτι ἐλήλυθας. ^{τοῦτο οὖν ποίησον ὃ σοι λέγομεν. εἰσὶν}
 24 ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν· τούτους
 παραλαβὼν ἀγνίσθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ' αὐ-
 τοῖς, ἵνα ξυρῆσωνται τὴν κεφαλὴν· καὶ γνῶσι πάντες, ὅτι
 ὢν κατηχηνται περὶ σοῦ οὐδὲν ἐστίν, ἀλλὰ στοιχεῖς καὶ
 25 αὐτὸς τὸν νόμον φυλάσσω. ^{περὶ δὲ τῶν πεπιστευκότων}
 ἐθνῶν ἡμεῖς ἐπεστείλαμεν, κρίναντες μηδὲν τοιοῦτον τηρεῖν
 αὐτοὺς, εἰ μὴ φυλάσσεσθαι αὐτοὺς τὸ τε εἰδωλόθυτον καὶ
 26 τὸ αἷμα, καὶ πικτὸν καὶ πορνείαν. ^{Τότε ὁ Παῦλος πα-}
 ραλαβὼν τοὺς ἄνδρας, τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἀγ-
 νισθεὶς εἰσῆε εἰς τὸ ἱερόν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν

21. κατηχήθησαν π. σ.] 'they have been informed concerning thee.' This term Fabric. on Sext. Emp. 285 & 339. has shown to be equivalent to 'auditione et famâ percipere.' See Note on xviii. 25.

22. τί οὖν ἐστὶ;] This (as in 1 Cor. xiv. 15 & 26.) seems to be a popular formula, similar to our 'what then!' i.e. what then [is to be done]; and we must supply *πρακτικόν*. Markl. compares "quid ergo est?" and *quid igitur est?* in Cicero and Livy. So that it may be a *Latinism*; for I am not aware that it ever occurs in the Greek Classical writers. As to the passage of Demosth. cited by Kypke, ἀλλὰ τι ἡμῖν γένηται, it is not quite to the purpose. More so is the formula *τι οὖν*; which sometimes occurs in the Philosophers, and of which Kypke cites examples from Arrian on Epict.

— πάντως δεῖ πλῆθος συνελθεῖν.] Pisc., Beza, and Grot. understand this of a regular convocation of the people, as opposed to the *Presbyters*. But à Lapide, Pricæus, and all the best recent Commentators, seem right in determining the sense to be, 'It is unavoidable but that the multitude should flock together;' which is quite agreeable to what follows. Δεῖ, like ἀναγκή, often denotes only what *must* and will happen.

23. τοῦτο οὖν ποίησον.] The best Commentators, ancient and modern, are agreed that this is to be regarded as the language of *advice*, not of authoritative command. Εὐχὴν. The Commentators are not agreed whether this was a *rotum civile*, undertaken on account of recovery from sickness, or deliverance from calamity, or a *vow of Nazariteship*. The latter is the more probable opinion, since the term ἀγνίσσασθαι which follows is appropriate thereto. See Numb. vi.

24. ἀγνίσθητι &c.] i.e. 'undertake the same abstinence and purity enjoined by the vow,' and pay their expenses for them, namely, the expenses of the sacrifice on going to the temple for the purpose of being released from the vow by shaving the head. From what has been adduced by Wets., Wits., and Lardner, it appears that this participation in the *ἀγνεία* did not necessarily make the person a *Nazarite*; and also that to so participate with and pay the expenses of *Nazarites*, was not unusual among the Jews, and was regarded as a mark of great piety.

— γνῶσι.] Many good MSS. read *γνώσονται*, which is countenanced by some Versions, and is edited by Griesb. and Litlm. But it seems to have arisen *ex emendatione*. Στοιχεῖν φυλάσσω τὸν νόμον signifies 'that thou livest in the habitual observance of the law;' Στοιχεῖν, like *περιπατεῖν* and the Hebr. *הלך*, being used of habitual action.

25. περὶ δὲ τῶν πεπ. &c.] The δὲ is *adversative*, and the sense is, 'But as to the *Gentiles*, the case is different, and we have ordered, [thus] determining that' &c.

26. ἀγνισθεὶς] 'performing the injunctions of the vow.'

— διαγγέλλων τὴν ἐκπλήρ. &c.] 'giving notice [to the Priests] of the [period of the] completion of the days of purification;' which the persons themselves, it seems, had not been able to do, because they could not provide the offering. The period, as it appears from what follows, was *that day week*. Every one, it seems, was allowed to fix the period of his votive purification, either when he commenced it, or at any time during its course; so that the Priests had proper notice in order to make the necessary arrangements as to the victims &c. Ἐν ᾧ, 'at which;' as in Lu. xv. 8. xxii. 16 & 18. Joh. ix.

Α. D. 52. ἡμερῶν τοῦ ἀγνισμοῦ, ἕως οὗ προσηνέχθη ὑπὲρ ἐνὸς ἐκά-
στον αὐτῶν ἢ προσφορά. ὡς δὲ ἐμελλον αἱ ἐπτὰ ἡμέραι²⁷
συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν
ἐν τῇ ἱερῇ, συνέχεον πάντα τὸν ὄχλον, καὶ ἐπέβαλον τὰς
χεῖρας ἐπ' αὐτὸν, κράζοντες Ἄνδρες Ἰσραηλῖται, βοηθεῖτε!²⁸
οὗτος ἐστὶν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου
καὶ τοῦ τόπου τούτου πάντα πανταχοῦ διδάσκων· ἐτι τε
καὶ Ἕλληνας εἰσήγαγεν εἰς τὸ ἱερόν, καὶ κεκοίνωκε τὸν
ἅγιον τόπον τούτον. ἦσαν γὰρ [προ]εωρακότες Τρόφιμον²⁹
τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς
τὸ ἱερόν εἰσήγαγεν ὁ Παῦλος. ἔκινήθη τε ἡ πόλις ὅλη,³⁰
καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ καὶ ἐπιλαβόμενοι τοῦ
Παύλου, εἰλκον αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ εὐθέως ἐκλεισ-
θησαν αἱ θύραι. ζητούντων δὲ αὐτὸν ἀποκτεῖναι, ἀνέβη³¹
φάσις τῷ χιλιάρχῳ τῆς σκεῖρης, ὅτι ὅλη συγκέχεται Ἰε-
ρουσαλήμ· ὃς ἐξαντῆς παραλαβὼν στρατιώτας καὶ ἑκατον-³²
τάρχους, κατέδραμεν ἐπ' αὐτούς. οἱ δὲ ἰδόντες τὸν χιλι-
αρχον καὶ τοὺς στρατιώτας, ἐπαύσαντο τύπτοντες τὸν
Παῦλον. τότε ἐγγίσας ὁ χιλιάρχος ἐπελάβετο αὐτοῦ,³³
καὶ ἐκέλευσε δεθῆναι ἀλύσει δις· καὶ ἐπυνθάνετο τις αὐ-
εῖη, καὶ τί ἐστι πεποιηκώς. ἄλλοι δὲ ἄλλό τι ἐβόων ἐν³⁴
τῷ ὄχλῳ. μὴ δυνάμενος δὲ γινῶναι τὸ ἀσφαλὲς διὰ τὸν
θόρυβον, ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν. ὅτε
δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμοὺς, συνέβη βαστάζεσθαι αὐ-³⁵

²⁷ Supr. 30.
²⁸ Tim. 2.
²⁹ 30.
³⁰ Inf. 26.
³¹ 21.

³² Supr. v.
³³ 11.

18. Προσφορά is the *θυσία προσφερομένη*. See Eph. v. 2.

27. αἱ ἐπτὰ ἡμέραι] As the number of days had not been before mentioned, this must be put for αἱ ἡμέραι, ἐπτὰ οὔσαι. Συνέχεον is for συνεκίνουν. So Demosth. cited by Schleus. Lex. συγγεῖ ὅλην τὴν πολιτείαν.

28. βοηθεῖτε] The sense is, 'Come to our aid [in apprehending this person].' A sense of the word very frequently occurring in Thucyd. and the best writers. Ἕλληνας. An exaggeration for Ἕλληνα. This use, however, of the plural is found in the best writers. See Matth. xxvii. 44. and Note.

29. προεωρακότες] The *προ* is not found in very many good MSS., several Versions, and some Fathers, as also all the early Eds. except the Erasmus, and is cancelled by Beng. and Matth. Perhaps the *προ* arose from the *γάρ* preceding, combined with the ε following.

30. συνδρομή] The word is generally used of riotous assemblage, of which many examples are adduced by Wets.

— εἰλκον αὐτὸν ἔξω τοῦ ἱερ.] In order, as Chrys. suggests, to avoid polluting the Temple with murder; and also, it should seem, to be more unrestrained than the Priests and Levites could decently permit, who appear to have themselves closed the doors, in order to preserve the Temple from pollution, and be thought to have no hand in whatever might ensue.

34. τὸ ἀσφαλὲς] 'what was assuredly the truth.' So xxii. 30. & xxv. 26. τὴν παρεμβολήν. The word properly signifies a place where tents παρεμβάλλονται. But it here denotes the soldiers' quarters in the castle of Antonia. And this is confirmed by the ἀναβαθμοὺς just after, for the castle of Antonia was situated on an eminence.

35. τοὺς ἀναβ.] This term is supposed to denote the flight of stairs leading from the portico of the Temple to the castle of Antonia, which nearly joined the Temple, being built (as we find from Joseph. B. v. 5, 3.) at an angle of it. In illustration of the present passage, I would adduce an apposite one of Joseph. Bell. v. 5, 8. p. 1220. 7. seqq. Huds. ἐνδοτέρῳ δὲ τούτῳ (scil. ἤν) τὸ πᾶν διάστημα (I read, from Cod. Bigot., ἀνδοτήμα, edificium, structura) τοῦ ἐνδον βασιλείων εἶχε χεῖραν καὶ διάθεσιν. μέριστο γὰρ εἰς πᾶσαν οἰκὴν ἰδεῖν τε καὶ χρῆσθαι. περίστωα τε καὶ βαλανεῖα καὶ στρατοπέδων αὐλὰς πλατείας, ὡς τῷ μὲν πάντα χεῖρ π χρεωδῇ, πόλεις εἶναι δοκεῖν, τῇ πολυτελείᾳ δὲ βασιλείων. where by the περίστωα are mess courts surrounded by columns. And by τῶν στρατοπέδων αὐλαὶ πλατεῖαι, the soldiers' barracks, laid out, it should seem, in quadrangles. As to the words πόλεις εἶναι δοκεῖν, they are I suspect, corrupt. If correct, they can only refer to barracks; and then βασιλείων must be wrong, and βασιλεία would be required. But

- 36 τὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου. ² ἦκο- A. D. 53.
 λούθει γὰρ τὸ πλῆθος τοῦ λαοῦ κράζον· Αἶρε αὐτόν! ³ Luc. 23.
 37 Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολὴν ὁ Παῦλος ^{18.}
 λέγει τῷ χιλιάρχῳ· Εἰ ἔξεστί μοι εἰπεῖν τι πρὸς σε; ὁ ^{Joh. 19. 15.}
 38 δὲ ἔφη· Ἑλληνιστὶ γινώσκεις; οὐκ ἄρα σὺ εἶ ὁ Αἰγύπ- ^{infra. 22. 12.}
 τιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας καὶ ἐξαγαγὼν
 εἰς τὴν ἔρημον τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων;
 39 ¹ εἶπε δὲ ὁ Παῦλος· Ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος Ταρ- ^{7 Supr. 9.}
 σεύς τῆς Κιλικίας, οὐκ ἀσήμενον πόλεως πολίτης· δέομαι δὲ ^{11, 30.}
 σου, ἐπιτρέψόν μοι λαλῆσαι πρὸς τὸν λαόν. ^{et 22. 3.}
 40 ² Ἐπιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος ἐστὼς ἐπὶ τῶν ^{2 Supr. 12.}
 ἀναβαθμῶν κατέσεισε τῇ χειρὶ τῷ λαῷ πολλῆς δὲ σιγῆς ^{17.}
 γενομένης, προσεφώνησε τῇ Ἑβραϊδὶ διαλέκτῳ λέγων ^{et 13. 16.}
 1 XXII. Ἄνδρες ἀδελφοί, καὶ πατέρες, ἀκούσατέ μου τῆς ^{et 19. 33.}
 2 πρὸς ὑμᾶς νῦν ἀπολογίας. Ἀκούσαντας δὲ ὅτι τῇ Ἑβραϊδὶ
 διαλέκτῳ προσεφώνει αὐτοῖς, μᾶλλον παρέσχον ἡσυχίαν. ^{3 Supr. 9.}
 3 καὶ φησιν· Ἐγὼ μὲν εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν ^{et 21. 33.}
 Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ ^{2 Cor. 11.}
 παρὰ τοὺς πόδας Γαμαλιήλ, πεπαιδευμένος κατὰ ἀκρίβειαν ^{22.}
^{supr. 5. 34.}
^{Gal. 1. 14.}
^{Rom. 10. 2.}

such a description would not be suitable to the barracks, and is, no doubt, meant of the whole of the citadel, which formed a sort of military city. Now this sense (which is undoubtedly the true one) may be obtained by simply reading πόλις instead of πόλεως, and for δοκεῖν, δοκεῖ, or, from the Cod. Bigot, δοκοῖν, which evidently requires πόλις.

— βασιτάζεσθαι] 'carried on their shoulders;' for security against the violence of the people. Pric. and Wets., however, think the term does not mean that he was literally carried, but was borne off his legs by the press. And they produce a passage of Dio Chrys. where one is described βαδίζοντα—ὑπὸ τοῦ ὄχλου. But there is here nothing said about a great press.

36. αἶρε αὐτόν] 'away with him,' viz. from the earth. So xxii. 22. αἶρε ἀπὸ τῆς γῆς.

37. εἰ ἔξεστί &c.] Here there is, as at Matth. xii. 10. and often elsewhere, a blending of the oratio directa with the indirecta, and thus the εἰ is not put for annon.

— Ἑλληνιστὶ γινώσκεις] Sub. λαλεῖν, supplied in Nehem. xii. 24. This is not a Latinism, since we find in Xen. Cyr. vii. 5, 11. τοὺς Συριστὶ ἐπισταμένους. The interrogation here, as often, involves admiration. A view which removes the objection that has induced some to cancel the mark of interrogation.

38. Αἰγύπτιον &c.] The story is related in Joseph. Ant. xx. 8, 6. & Bell. ii. 13, 5., between which and the present passage a considerable discrepancy exists; on the methods of removing which (though, indeed, as the credit of the sacred writer cannot be impugned, it is scarcely worth notice) see Recens. Synop. Σικαρίων. The term seems only to denote banditti, from sica, the short cutlass (of Oriental origin, like the Kriesh of India and China) which was carried under

the arm. From being private assassins, the Sic. at length became public murderers and rebels. The air of the question seems to imply, that the officer had been told that Paul was that Egyptian.

XXII. 3. ἀνατεθραμμένος—πεπαιδ.] The Commentators are not agreed on the construction, some joining παρὰ τοὺς πόδας Γ. with the preceding, others with the following. The former mode is generally adopted by the ancient and early modern Commentators, the latter by the more recent Interpreters. The former, however, seems preferable. As to the regularity which the other Commentators would impart to the passage, that is not very characteristic of the Scriptural style, nor indeed much so of the style of the antients in general. And to the tautology of which they complain, we may oppose a harsh transposition in their own mode of construction.

The expression παρὰ τοὺς πόδας is an idiom implying no more than our being educated under such and such a master. Πεπαιδευμένος—νόμου, 'trained [by him] to the most exact knowledge of the religion and laws of my country.' Rosenm. observes that ἀκρίβειαν has reference to the ceremonies and institutions of their ancestors. Wets., Morus, Schleus., and Kuin., however, ascribe to ἀκριβ. the signification severity, as in Acts xxvi. 5. and Sapient. xii. 21. And so Isocr. cited by Wets. νόμος μετὰ ἀκριβείας κείμενος. It is difficult to decide the preference, and there may be an hypallage. By νόμος, Kuin. observes, must be understood not merely the patria lex, but also the πατρικαὶ παραδόσεις mentioned in Gal. i. 14. Τοῦ Θεοῦ signifies 'of God's [law],' i.e. what he then esteemed such. The Apostle speaks somewhat obscurely, intending by this use to delicately refute the charge of blaspheming the Law, by so speaking of it as to tacitly admit its divine origin.

Α. D. 53. τοῦ πατρῷου νόμου, ζηλωτῆς ὑπάρχων τοῦ Θεοῦ, καθὼς
 πάντες ὑμεῖς ἐστε σήμερον· ὅς ταύτην τὴν ὁδὸν ἐδίωξα
 ἄχρι θανάτου, δεσμεύων καὶ παραδιδὼς εἰς φυλακὰς ἀνδράς
 τε καὶ γυναῖκας, ὥς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι, καὶ πᾶν
 τὸ πρεσβυτέριον παρ' ὧν καὶ ἐπιστολάς δεξάμενος πρὸς
 τοὺς ἀδελφοὺς, εἰς Δαμασκὸν ἐπορευόμην, ἄξων καὶ τῶν
 ἐκείσε ὄντας δεδεμένους εἰς Ἱερουσαλὴμ, ἵνα τιμωρηθῶσω.
 ἐγένετο δέ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ,
 περὶ μεσημβρίαν, ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιαστράψαι
 φῶς ἱκανὸν περὶ ἐμέ. ἔπεσόν τε εἰς τὸ ἔδαφος, καὶ ἤκουσα
 φωνῆς λεγούσης μοι· Σαοὺλ Σαοὺλ, τί με διώκεις; ἐγὼ δὲ
 ἀπεκρίθην· Τίς εἰ, κύριε; εἶπέ τε πρὸς με· Ἐγὼ εἰμι Ἰη-
 σοῦς ὁ Ναζωραῖος, ὃν σὺ διώκεις. οἱ δὲ σὺν ἑμοὶ ὄντες
 τὸ μὲν φῶς ἐθεάσαντο, καὶ ἔμβοβοι ἐγένοντο· τὴν δὲ φω-
 νὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. εἶπον δέ· Τί ποιήσω
 κύριε; ὁ δὲ κύριος εἶπε πρὸς με· Ἀναστὰς πορεύου εἰς Δα-
 μασκόν· κακεῖ σοι λαληθήσεται περὶ πάντων ὧν τέτακται
 σοι ποιῆσαι. ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φω-
 τὸς ἐκείνου, χειραγωγούμενος ὑπὸ τῶν συνόντων μοι ἤλθον
 εἰς Δαμασκόν. Ἀνανίας δέ τις, ἀνὴρ εὐσεβὴς κατὰ τὸν
 νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰου-
 δαίων, ἐλθὼν πρὸς με καὶ ἐπιστάς εἶπέ μοι· Σαοὺλ ἀδελφέ,
 ἀνάβλεψον· καγὼ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν.
 δὲ εἶπεν· Ὁ Θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε
 γινῶναι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν δίκαιον, καὶ ἀκοῦσαι
 φωνῆν ἐκ τοῦ στόματος αὐτοῦ· ὅτι ἔση μάρτυς αὐτῷ πρὸς
 πάντας ἀνθρώπους, ὧν ἐώρακας καὶ ἤκουσας. καὶ νῦν τί
 μέλλεις; ἀναστὰς βάπτισαι καὶ ἀπόλousαι τὰς ἁμαρτίας
 σου, ἐπικαλεσάμενος τὸ ὄνομα τοῦ κυρίου. ἐγένετο δέ μοι
 ὑποστρέψαντι εἰς Ἱερουσαλὴμ, καὶ προσευχομένου μου ἐν
 τῷ ἱερῷ, γενέσθαι με ἐν ἐκστάσει, καὶ ἰδεῖν αὐτὸν λέγοντά
 μοι· Σπένυσον καὶ ἔξελθε ἐν τάχει ἐξ Ἱερουσαλὴμ· διότι οὐ
 παραδέχονται σου τὴν μαρτυρίαν περὶ ἐμοῦ. καγὼ εἶπον·
 Κύριε, αὐτοὶ ἐπίστανται, ὅτι ἐγὼ ἡμην φυλακίζων καὶ δε-

4. ὅς] The relative must be resolved, as often, into the demonstrative with a copula.

13. ἀνάβλεψον] 'Anabλέπειν properly signifies to look up, and sometimes only to look, namely, when it is followed by εἰς τινα, at any person or thing. In the Classical writers τινα is used for εἰς τινα or τι. See Matth. Gr. Gr. p. 553. in which, among other passages, is cited Eurip. Ion. 1486. Ἀλίου δ' ἀναβλέπει λαμπάσι. Sometimes the ἀνα signifies re, and thus (βλέπειν signifying to see) ἀναβλέπειν has the sense of recover sight, or (as in Joh. ix.) to receive, obtain the faculty of sight.

14. τὸν δίκαιον] 'the Just one.' See Note at Lu. xxiii. 44-47.

16. ἀναστὰς βάπτισαι &c.] See Note at i. 17. and ii. 38.

17. καὶ προσευχομένου μου] A change of construction for προσευχομένου μοι. 'Ἐν ἐκστάσει. See Note at x. 10. Here, however, we must be content to see through a glass darkly, since all human power of conception must fail.

19. φυλακίζων] 'committing to prison,' from φυλακή, a jail. The word is rare, but occurs in Sapient. xviii. 4.

- 20 ρων κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ.^m καὶ A. D. 53.
 ὅτε ἐξεχεῖτο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐ-
 τὸς ἤμην ἐφeskτῶς καὶ συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ, καὶ
 21 φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν.ⁿ καὶ εἶπεⁿ Supr. 9.
 πρὸς μεⁿ Πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶⁿ Gal. 1. 15.
 σε.ⁿ et 2. 8.
 22^o Ἦκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ ἐπῆρανⁿ Eph. 3. 8.
 τὴν φωνὴν αὐτῶν λέγοντες· Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦ-
 23 τον· οὐ γὰρ * καθῆκεν αὐτὸν ζῆν. κραυγαζόντων δὲ αὐτῶν,
 καὶ ῥιπτούντων τὰ ἱμάτια, καὶ κονιορτὸν βαλλόντων εἰς
 24 τὸν αέρα, ἐκέλευσεν αὐτὸν ὁ χιλιάρχος ἄγεσθαι εἰς τὴν
 παρεμβολήν, εἰπὼν μαστίξιν ἀνετάξασθαι αὐτόν, ἵνα ἐπιγνώ-
 25 δι ἦν αἰτίαν οὕτως ἐπεφάνουν αὐτῷ.^p ὥς δὲ † προέτεινεν^p Supr. 16.

20. καὶ αὐτοῖς] 'I too.' Συνευδοκῶν. See Note on viii. 1. And on φυλ. τὰ ἱμάτια, see Note on vii. 58. The persons employed in the office of stoning used to throw off their clothes, ἀπέδυσαντο, just as did the *Athleta*. So Macho ap. Athen. 348. F. where it is said that in the *Gymnasia* there were persons appointed τὰ ἱμα-
 τια τῶν εἰσιόντων λαμβανόντας τηρεῖν.

21. πορεύου] The Lord overrules the plea by simply repeating the order.

22. καθῆκεν] So very many MSS., early Edd., and Fathers read for the common καθῆκον. And it is received by almost every Editor from Wets. to Vat., and rightly; for the other two varr. lectt. both tend to strengthen this; and although the common reading might be defended by supposing an ellip. of ἐστὶ, yet the weight of testimony is so greatly in favour of καθῆκεν, that it cannot but be adopted. I suspect, indeed, that the common reading was a mere typographical error of the second Ed. of Erasmus, which thus crept into the Stephanic Edd. See the very learned Note of Dorville cited in Recens. Synop., where, among other things, he proves that the Imperf. is used in a Present sense.

23. ῥιπτούντων τὰ ἱμάτια] The Commentators are by no means agreed on the sense of this phrase. See the details in Recens. Synop. It cannot mean 'rending their garments,' nor 'shaking their garments,' as if in rage. Many (as Pric., Wets., Rosenm., Schl., Heinr., Kuin., and Wahl) take it to mean 'tossing up their garments;' and think that this was done by those who were too distant to otherwise participate in the thing. And this tossing up of garments, like waving of garments, was a mark of approbation. I see not, however, how ῥιπτῶ will bear the sense *toss up*, nor how it could be thought to import any thing but disapprobation and anger. After all, the true interpretation seems to be that of Grot., Tirinus, Parkh., and Bretschn., 'tossing off, and casting down their garments,' as a preparation for violence; (just as our pugilists *do*ff their clothes to box) a *symbolical action* quite in unison with the violent expressions of such of their companions as stood near, and forming a lively picture of rabid fury. The interpretation seems to be placed beyond doubt by a very similar passage adduced by me in Recens. Synop.

from Plato de Rep. p. 665. It may be observed, that there is here only a *union* of two senses, each elsewhere occurring in the N. T. and the Classical writers, viz. to cast down, and to cast off.

In κονιορτὸν βαλλόντων εἰς τὸν αέρα we have expressed another *symbolical action*, quite in unison with the preceding; for Grot., Wets., and Kuin. rightly take it of kicking up, or otherwise throwing up dust into the air; which, as appears from the Classical citations of Wets., and the accounts of modern travellers, was then, and still is in the East, a frequent mode of raising a tumult.

24. Ἐπεφάνουν αὐτῷ.] The word signifies literally to raise the voice at a person; and has therefore two senses, either *acclamo*, *applaud*, as in Acts xii. 22.; or *inclamo*, *exclaim against*, as here.

25. ὥς δὲ προέτεινεν αὐτὸν τοῖς ἱμασίν.] There are few passages which, from variety of reading and diversity of interpretation, are more perplexing than this. Six or seven varr. lectt. exist; but the only material diversity is between the *singular* and the *plural*. For the latter there is very considerable authority in MSS. and Versions; and it is adopted by Griesb. and Tittm. Yet the *singular* ought, by every principle of Criticism, to be retained, as being the more difficult reading; and the recent collations of Kinck confirm it. It makes, however, as will be seen, no very material difference in sense. As to the interpretation of the words, see the full details in Recens. Synop. Suffice it here to say, that one great error seems to run through most modern interpretations of this passage, which is to take ἱμασὶ in the sense *scourges*, i. e. 'they stretched him up for the scourges.' This is very harsh; and I find no authority for that use of ἱμασὶ in the plural. It is clear that the ancient and some modern Interpreters rightly took it in the ordinary sense *straps or thongs*; as Mark i. 7. Lu. iii. 16. Joh. i. 27. The plural is used because, it seems, the prisoner was fastened to the post, or block, with two straps. The employment of the Article, as Bp. Midcl. suggests, shows that these thongs or belts were in common use. This is exceedingly confirmed by a passage of an ancient Greek Martyrologist adduced by me in Recens. Synop., in a tract called *Martyrium Tarachi*: περιελόντες αὐτοῦ τὰ

A. D. 52. αὐτὸν τοῖς ἱμαῖν εἶπε πρὸς τὸν ἐστῶτα ἐκατόνταρχον ὁ Παῦλος· Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίζειν; ἀκούσας δὲ ὁ ἐκατόνταρχος, προσελθὼν 26 ἀπήγγειλε τῷ χιλιάρχῳ λέγων· Ὅρα τί μέλλεις ποιῆν· ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστι· προσελθὼν δὲ ὁ χι- 27 λίαρχος εἶπεν αὐτῷ· Λέγε μοι, εἰ σὺ Ῥωμαῖός εἶ; ὁ δὲ ἔφη· Ναί. ἀπεκρίθη τε ὁ χιλιάρχος· Ἐγὼ πολλοῦ κεφα- 28 λαίου τὴν πολιτείαν ταύτην ἐκτησάμην. ὁ δὲ Παῦλος ἔφη· Ἐγὼ δὲ καὶ γεγέννημαι. εὐθέως οὖν ἀπέστησαν ἀπ' αὐ- 29 τοῦ οἱ μέλλοντες αὐτὸν ἀνατάζειν. καὶ ὁ χιλιάρχος δὲ ἐφοβήθη, ἐπιγινούς ὅτι Ῥωμαῖός ἐστι, καὶ ὅτι ἦν αὐτὸν δε- δεκώς.

Τῇ δὲ ἐπαύριον βουλόμενος γινῶναι τὸ ἀσφαλές, τὸ τί 30 κατηγορεῖται παρὰ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν ἀπὸ τῶν δεσμῶν, καὶ ἐκέλευσεν ἔλθειν τοὺς ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον αὐτῶν· καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς. XXIII. ἹΑτενίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ 1 εἶπεν· Ἄνδρες ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ Θεῷ ἄχρι ταύτης τῆς ἡμέρας. ὁ δὲ ἀρχιε- 2 ρεὺς Ἀνανίας ἐπέταξε τοῖς παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα. τότε ὁ Παῦλος πρὸς αὐτὸν εἶπε· Τύπτειν σε 3

q Infr. 24.
16.
2 Tim. 1. 3.
1 Cor. 22.
94.
Jer. 20. 2.
Joh. 18. 22.
1 Lev. 19.
35.
Deut. 17.
4. 2.
et 25. 12.

πάλλιον, καὶ περιζώσαντες, τείνατε, καὶ νεύ-
ροις ὡμοῖς τύψατε—ῥήσαντες αὐτὸν—τείνατε,
καὶ νεύροις ὡμοῖς σχίσατε τὸ νῶτον αὐτοῦ—
τείνατε αὐτὸν ἐν τοῖς πάλαις, καὶ νεύροις
ὡμοῖς μαστίζετε. These straps or belts were,
it should seem, fastened about the person some-
thing like the harness of our horses, at the same
time confining his hands, and then attached to
the post by something there provided to receive
them. Προστ., must (though not one of the
Commentators has seen it) be referred to the
Centurion, who, also, is said to do what he orders
to be done, and sees done. Thus the construc-
tion is as if St. Luke had written, Ὃς δὲ προέ-
τεινε αὐτὸν ὁ ἐκατόνταρχος [ἐν] τοῖς ἱμαῖσι,
εἶπε πρὸς αὐτὸν ὁ Π. an *hyperallage* common
in the best writers. The sense is: 'And now
Paul said to the Centurion, as he was having
him bent forward [to the block] and [harnessed]
with the belts' &c. The ellip. of ἐν is supplied
in a kindred passage of Job xxxix. 10. ὀήσεις
δὲ αὐτὸν ἐν ἱμαῖσι ζυγοῦ σου. The above view
is, I find, confirmed by Tittm. de Synon. N. T.
p. 162., who pronounces the sense to be, 'vincitis
manibus protendi jussit [ad cædendum].' The
applying of these belts is what is alluded to at
v. 29. where the Centurion is said to have been
in fear, ὅτι ἦν αὐτὸν δεδεκώς.

— τὸν ἐστῶτα] The Article has reference to
the custom of the Romans to have a centurion
to stand by and superintend the execution of any
punishment.

28. ἐγὼ πολλοῦ—ἐκτησάμην] These words
imply surprise how a person of Paul's mean ap-
pearance could obtain this. Perceiving which,
the Apostle makes a rejoinder removing this

difficulty, "Aye, but I am even so by birth."
Κεφαλαίου (at which supply χρῆμα) signifies
properly the total arising from the addition of
several small sums; but as that generally im-
plies a tolerably round sum, so it came to mean
a considerable sum. On the various modes
whereby the freedom of Rome could be at-
tained by foreigners, i. e. by merit, or favour,
by money, or by being freed from servitude, and
on the peculiar nature of the freedom claimed
by the citizens of Tarsus, see Recens. Synop.

29. ἐφοβήθη—ὅτι ἦν αὐτὸν δεδ.] On the
privilege of a Roman citizen under arrest, see
the Notes of Kuin. and myself in Recens.
Synop., where I have proved that the term *ded.*
here used refers only to his having had the bells
applied in order to scourging, not to his being
put in irons, for Paul's citizenship was of a class
which did not exempt him from that; and, in
point of fact, we find the bonds retained after
his liberation from the whipping-post, and he
is afterwards called ὁ δέσμιος.

XXIII. 1. πεπολίτευμαι] 'I have conducted
myself.' The word properly signifies to act as
a citizen, and sometimes to conduct state affairs.
Hence it came to mean conduct oneself, behave,
&c., in which sense the word frequently occurs
in the later writers. Τῷ Θεῷ is put for πρὸς
τὸν Θεόν. Ἐν πάσῃ συνειδήσει, i. e. accord-
ing to the dictates of my conscience [whether,
as at first, ill informed, or not].

3. τύπτειν—κεκοιμημένε] This is regarded
by most Commentators as a prediction; while
others, as Camer., Zeger, Limb., Wets., Heu-
mann, and most of the recent Commentators,
regard it as a formula *malè precantis*, q. d. God

μέλλει ὁ Θεός, τοῖχε κεκοιανένε! καὶ σὺ κάθη κρίνων με ^{A. D. 33.}
κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι;
4 οἱ δὲ παρεστῶτες εἶπον· Τὸν ἀρχιερέα τοῦ Θεοῦ λοιδορεῖς;
5 ἔφη τε ὁ Παῦλος· Οὐκ ᾔδειν ἀδελφοί, ὅτι ἐστὶν ἀρχιε- ^{Exod. 22.}
ρεὺς· γέγραπται γάρ· Ἀρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς
6 κακῶς. ^{a Infr. 24.} Ἰγνούς δὲ ὁ Παῦλος, ὅτι τὸ ἐν μέρος ἐστὶ σαδ- ^{15, 21.}
δουκαίων τὸ δὲ ἕτερον φαρισαίων, ἔκραζεν ἐν τῷ συνεδρίῳ· ^{et 20, 5, 6.}
Ἄνδρες ἀδελφοί, ἐγὼ φαρισαῖός εἰμι, υἱὸς φαρισαίου· περὶ ^{Phil. 3, 5.}
7 ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι! τοῦτο δὲ
αὐτοῦ λαλήσαντος, ἐγένετο στάσις τῶν φαρισαίων καὶ τῶν
8 σαδδουκαίων, καὶ ἐσχίσθη τὸ πλῆθος. ^{a Matt. 22.} σαδδουκαῖοι μὲν
γὰρ λέγουσι μὴ εἶναι ἀνάστασιν, μηδὲ ἄγγελον μήτε
9 πνεῦμα· φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα. ^{23.} ἐγένε- ^{Marc. 12.}
το δὲ κραυγὴ μεγάλη· καὶ ἀναστάντες· [οἱ] γραμματεῖς ^{18.}
τοῦ μέρους τῶν φαρισαίων διεμάχοντο λέγοντες· Οὐδὲν κα- ^{Luc. 20, 27.}
κὸν εὐρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλά- ^{γ Supr. 5.}
^{et 20, 31.}

smite thee as thou hast smitten me! There is, indeed, some reason to think that Ananias came to a violent death about six years after. Yet we are hardly warranted in recognising a prediction; for the words have not the air of a prediction. Nor is there any proof of the fulfilment of that prediction; since, if Ananias did perish by violence, it would still be uncertain whether that was a judgment upon him for this, or for many bad actions in his life. We rather consider the expression as the ebullition of a spirit impatient of injury. I would not, however, consider the words as a *formula male precantis*, but as merely the too bitterly worded expression of a persuasion that God would punish Ananias for this outrage. This view is confirmed by Chrysost., Jerome, Augustin, and is adopted by Dr. Graves, cited in Recens. Synop.

Τοῖχος κεκοιανένε, was a common metaphor to designate *hypocrisy*. See Note on Matt. xxiii. 37. How applicable this reproach was, we find from Josephus.

— καὶ σὺ κάθη &c.] The καὶ, when prefixed to interrogative sentences implying admiration, is best rendered *thane? and so, so then*. See Kuin. Παρανομῶν for παρὰ τὸν νόμον.

5. οὐκ ᾔδειν—ἀρχιερεὺς] This ignorance of the Apostle has not a little perplexed Commentators, whose various solutions may be seen detailed in Recens. Synop. and Towns. The only two which have any semblance of truth is 1. that of Chrysost., Dionys., Cajet., Gataker, Wolf, Michaelis, and Townsend, who prove, from the History of the times, as found in Joseph., that Paul, who had only been a few days in Jerusalem, might not know that Ananias was then High Priest; or, as he had taken the office on himself, to which he was not entitled, the Apostle might mean this as an indirect refusal to recognise his right. This, however, carries with it many circumstances of improbability; and, after all, the most satisfactory solution of the difficulty will be found by taking οὐκ ᾔδειν, with Bps. Sanderson and Mann, Episcopius, Beng.,

Wets., Pearce, Valekn., Morus, Schott, and Kuin., supported by the antient Commentaries as found in the Catena, in the sense 'I did not reflect or consider;' thus excusing his impetuosity. And this interpretation is confirmed by what follows, where the γάρ (as Bp. Pearce says) refers to a clause suppressed, q.d. If I had considered, I should not have used these reproachful words, for &c. The above sense of the word is found both in the Scriptural (as Eph. vi. 8. Col. iii. 24.) and the Classical writers. Hence in Acts vii. 18. for ᾔδειν some MSS. have, by gloss, ἐμνήσθην.

6. περὶ ἐλπίδος καὶ ἀναστ. νεκ.] The best Commentators here suppose a *Henadiadys*. Yet we may render, 'for the hope of the dead and their resurrection.' Κρίνομαι is a forensic term, but here seems to be used figuratively.

8. ἀμφότερα] Both antient and modern Interpreters stumble at this, since there seem to be three terms above mentioned, *resurrection, angel, and spirit*. To avoid this difficulty, some would cancel the μηδὲ ἄγγελον. Others propose another (but most harsh) mode of punctuation. Others, again, remark that ἀμφότερα might, by writers not very attentive to accuracy, be used of more than two. But of this we have no good proofs. St. Luke, I conceive, meant to advert to the two points of difference between the Pharisees and Sadducees; and the two things referred to are (as I find Wakef., Newc., and Middl. have pointed out) the *Resurrection*, and the *Existence of Immaterial Beings*; πνεῦμα and ἄγγελος being considered as falling under the same head. Ὁμολογοῦσι signifies 'profess [belief in]'; as in Joh. xii. 42. Rom. x. 10.

9. διεμάχοντο] The sense is, 'they contended on behalf of Paul.' The word is also used by the Classical writers; not, however, followed by λέγοντες, but by an Infinitive with an Accus., as in Thucyd. iii. 40 & 42., where see my Notes. Μέρους, 'party'; a sense confined to the later writers.

— εἰ δὲ πνεῦμα—ἄγγελος] The only mode

A. D. 12. λησεν αὐτῷ ἡ ἄγγελος·—μὴ θεομαχῶμεν. πολλῆς δὲ γε-10
νομένης στάσεως, εὐλαβηθεὶς ὁ χιλιάρχος μὴ διασπασθῇ ὁ
Παῦλος ὑπ' αὐτῶν, ἐκέλευσε τὸ στράτευμα καταβὰν ἀρ-
πάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν τε εἰς τὴν παρεμ-
βολήν.

^a 89p. 18.
D.

^a Infr. v.
211, 311.
Matt. 26.
74.

² ΤΗ, δὲ ἐπισύσῃ νυκτὶ ἐπιστάς αὐτῷ ὁ κύριος εἶπε· 11
Θάρσει, Παῦλε· ὡς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἱε-
ρουσαλὴμ, οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι. ³ γε-12
νομένης δὲ ἡμέρας, ποιήσαντές τινες τῶν Ἰουδαίων συστρο-
φήν, ἀνεθεμάτισαν ἑαυτοὺς, λέγοντες μήτε φαγεῖν μήτε
πιεῖν ἕως οὗ ἀποκτείνωσι τὸν Παῦλον. ἦσαν δὲ πλείους 13
τεσσαράκοντα, οἱ ταύτην τὴν συνωμοσίαν πεποιηκότες· οἱ 14
τινες προσελθόντες τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις
εἶπον· Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς μηδενὸς γευσά-
σθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον. νῦν οὖν ὑμεῖς ἐμ- 15
φανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ, ὅπως αὖριον αὐ-
τὸν καταγάγῃ πρὸς ὑμᾶς, ὡς μέλλοντας διαγινώσκειν
ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ, πρὸ τοῦ ἐγγίσειν αὐ-
τὸν, ἑτοιμοὶ ἐσμεν τοῦ ἀνελεῖν αὐτόν. ἀκούσας δὲ ὁ υἱὸς 16
τῆς ἀδελφῆς Παύλου τὸ ἔνεδρον, παραγενόμενος καὶ εἰσελ-
θὼν εἰς τὴν παρεμβολήν, ἀπήγγειλε τῷ Παύλῳ. προσ- 17
καλεσάμενος δὲ ὁ Παῦλος ἓνα τῶν ἑκατοντάρχων, ἔφη·
Τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς τὸν χιλιάρχον· ἔχει γάρ
τι ἀπαγγεῖλαι αὐτῷ. ὁ μὲν οὖν παραλαβὼν αὐτὸν ἤγαγε 18
πρὸς τὸν χιλιάρχον, καὶ φησιν· Ὁ δέσμιος Παῦλος προσ-

of removing the difficulty which has here been felt, is to suppose an *apostrophe*, such as is often found in the best writers, when something which we do not care to directly mention is omitted. Chrys. supplies *ποῖον ἔγκλημα*, and the ancient Syr. something similar. As to the words following, *μὴ θεομαχῶμεν*, they are omitted in 7 MSS., 4 inferior Versions, and some Fathers, and cancelled by Griesb. and Knapp; but without reason. The *external* authority for so doing is very slender; and the *internal* is quite against the omission. Kuin. has ably traced the origin of the omission to an ill founded *objection* to the words, as if too much favouring Christianity. To suppose them introduced from v. 39. is too hypothetical. All that can be said is, that the two passages are very similar. Besides, the *apostrophe* before would be intolerably harsh without these words.

The *angel*, or *spirit*, is thought to have reference to the two *kinds* of appearance, which those who were inclined to think with Paul ascribed to the *Divine appearance* narrated by the Apostle; for those appearances were always supposed to take place through the medium of an angel, or at least a *spirit*.

10. *μὴ διασπασθῇ*] Pric., Kyp., and Wets. have proved by examples, that the term is often

used of great violence, but short of death. Το *στράτευμα*, 'the forces.' The word is a *reus mediae significationis*, and signifies sometimes a whole *armament*, sometimes, as here, a *small force*.

11. *ἐπιστάς*] See Lu. ii. 9. Acts. xii. 7.

12. *συστροφὴν*] 'a conspiracy.' A signification which should seem to be very rare, since the Commentators adduce no examples of it. I have, however, produced some from Dionys. Hal., Josephus, and Artemid., in *Recens. Synop.* These persons were probably *Zelotes*, or *Sicarii*, set on by Ananias and his party; at least they were, as the Scotch say, "heart and part" with them.

— *ἀνεθεμάτισαν ἐ.*] This *ἀναθ.* implied the binding oneself under a curse to do any thing, and (as Selden and Wets. have shown) was sometimes, as in the present case, accompanied with a resolution not to eat or drink until the accomplishment of the thing vowed.

15. *ἐμφανίσατε*] 'give notice by letter.' A forensic term. *Διαγινώσκω* has here the sense, also forensic, of *examine*, literally *determine* some point, of which examples are given by Wets. and Loesner. *Πρὸ τοῦ ἐγγίσειν αὐτόν.* Namely, that the Sanhedrim might not be thought to have any hand in the thing. *Ἔσμεν.* The *periphrastic Present* put for the Future.

- καλεσάμενός με ἠρώτησε τοῦτον τὸν νεανίαν ἀγαγεῖν πρὸς
 19 σε, ἔχοντά τι λαλῆσαι σοι. ἐπιλαβόμενος δὲ τῆς χειρὸς
 αὐτοῦ ὁ χιλιάρχος, καὶ ἀναχωρήσας κατ' ἰδίαν ἐπυνθάνετο.
 20 Τί ἐστὶν ὃ ἔχεις ἀπαγγεῖλαι μοι; ^b εἶπε δέ· Ὅτι οἱ Ἰου-
 δαῖοι συνέθεντο τοῦ ἐρωτῆσαί σε, ὅπως αὐρίον εἰς τὸ συνέ-
 21 ριον καταγάγῃς τὸν Παῦλον, ὡς μέλλοντές τι ἀκριβέστε-
 ρον πυνθάνεσθαι περὶ αὐτοῦ. σὺ οὖν μὴ πεισθῇς αὐτοῖς·
 ἐνεδρεύουσι γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσαρά-
 κοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μῆτε φαγεῖν μῆτε πιεῖν
 ἕως οὐ ἀνέλωσιν αὐτόν· καὶ νῦν ἑτομοὶ εἰσι, προσδεχόμενοι
 22 τὴν ἀπὸ σοῦ ἐπαγγελίαν. ὁ μὲν οὖν χιλιάρχος ἀπέλυσε
 τὸν νεανίαν, παραγγείλας μηδενὶ ἐκλαλῆσαι, ὅτι ταῦτα ἐνε-
 23 φάνισας πρὸς με. καὶ προσκαλεσάμενος δύο τινὰς τῶν ἐκα-
 τοντάρχων εἶπεν· Ἐτοιμάσατε στρατιώτας διακοσίους, ὅπως
 πορευθῶσιν ἕως Καισαρείας, καὶ ἵππεῖς ἐβδομηκοντα, καὶ † δε-
 24 ξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός· κτήνη
 τε παραστήσαι, ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσι
 25 πρὸς Φήλικα τὸν ἡγεμόνα· γράψας ἐπιστολὴν περιέχουσαν
 26 τὸν τύπον τοῦτον. Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι
 27 Φήλικι χαίρειν. ^c τὸν ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν

A. D. 53.

b Supr. v.
12.c Supr. 21.
33.

19. ἐπιλαβόμενος τῆς χειρὸς α.] This is a popular form of expression, whose meaning is not to be pressed on, signifying little more than *taking aside*, and especially used of drawing any one to a private place; as, indeed, appears from the examples adduced by Pricæus, from Ach. Tat. and Herodian.

21. τὴν ἀπὸ σοῦ ἐπαγγελίαν] The Commentators are not agreed whether this should be explained *promise* or *order*. There is much to be urged for either sense, but the context rather requires the latter. Render, 'the order to be given by you for Paul to be brought up.'

22. παραγγείλας—πρὸς με] See Note supra v. 24.

23. δεξιολάβους] With this word, as being a term of rare occurrence, the Commentators have been not a little perplexed. Some would read *δεξιόβολου*, from one MS. and a few Versions. But that plainly arose from the conjecture of those who could not explain *δεξιολάβους*, which is generally supposed to denote *lictors*, like our *provost marshal* and his attendants. But although there is reason to think that the word came, in after ages, to mean that, yet it were absurd to suppose so many lictors to be attendant on the tribune's forces that 200 should be sent to guard one prisoner. One of the most probable opinions is that of Beza, Drus., Kuin., Schleus., and Wahl, that they were *body-guards* of the tribune, so called from taking the right side of any one, (as being the *unguarded side*. See Thucyd. iii. 23. v. 10 & 71.) and guarding him. Thus they would be something like the *praetorians*. I should rather think, however, that they were a kind of troops attendant on the heavy-armed and the cavalry, like the *ἀμφιπτοι*

mentioned in Thucyd. v. 57. and elsewhere, of whom see my Note there. They were, it should seem, light armed, and similar to the *lancearii*, who, as we find from Ammian. xxi. 13., cited by Wets., covered in battle the right side. They performed the duties both of *exploratores*, of attendant soldiers on the heavy-armed, and probably sometimes of *body-guards* on the principal officers.

24. κτήνη] There is no occasion to suppose, with Kuin., that the *beasts* were for Paul and the two soldiers who held his chains. We may very well imagine the beasts to have been meant for Paul only. In so long and rapid a journey he would require more than one horse. The cavalry, we know, used (as the Tartars and other Oriental nations now do) often to take with them each a led horse; by which means they travelled very long distances without stopping.

25. περιέχ. τὸν τύπον τοῦτον] There is no necessity, with Valckn., Heinr., and Kuin., so to press on the primitive sense of the word, as to suppose that St. Luke has given us not the letter, but only what were probably the contents of it. What St. Luke has given us was probably from a copy of the letter preserved by himself or by Paul, from the persons who kept the public records. Paul, during his tedious captivity at Cæsarea, would be desirous of knowing the contents of the Epistle, which was of the sort called *elogia*, (see Recens. Synop.) and probably preserved a copy, which Luke had the opportunity of using.

26. κρατίστῳ] The usual and formal epithet employed in addressing a magistrate, as we say your Excellence. On *χαίρειν* and *ἔμψω*, see Note on Acts xv. 23.

A. D. 32. Ἰουδαίων, καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν, ἐπιστάς σὺν τῷ στρατεύματι ἐξειλόμην αὐτόν, μαθὼν ὅτι Ῥωμαῖός ἐστι. βουλόμενος δὲ γινῶναι τὴν αἰτίαν δι' ἣν ἐνεκάλουν αὐτῷ, 28 κατήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν ὃν εὗρον ἐγκα- 29 λούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἐγκλημα ἔχοντα. μηνυθείσης δὲ μοι ἐπι- 30 βουλῆς εἰς τὸν ἄνδρα μέλλειν ἔσεσθαι ὑπὸ τῶν Ἰουδαίων, ἐξαυτῆς ἐπεμψα πρὸς σε, παραγγείλας καὶ τοῖς κατηγοροῖς λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ. ἐρῶ σοι.

Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διατεταγμένον αὐτοῖς, 31 ἀναλαβόντες τὸν Παῦλον, ἤγαγον διὰ τῆς νυκτὸς εἰς τὴν Ἀντιπατρίδα. τῇ δὲ ἐπαύριον ἐάσαντες τοὺς ἰππεῖς πορεύ- 32 εσθαι σὺν αὐτῷ, ὑπέστρεψαν εἰς τὴν παρεμβολήν· οἵτινες εἰσελθόντες εἰς τὴν Καισάρειαν, καὶ ἀναδόντες τὴν ἐπιστο- 33 λὴν τῷ ἡγεμόνι, παρέστησαν καὶ τὸν Παῦλον αὐτῷ. ἀνα- 34 γνούς δὲ ὁ ἡγεμὼν, καὶ ἐπερωτήσας ἐκ ποίας ἐπαρχίας ἐστὶ, καὶ πυθόμενος ὅτι ἀπὸ Κιλικίας· Διακούσομαί σου, 35 ἔφη, ὅταν καὶ οἱ κατήγοροί σου παραγένωνται. ἐκέλευσε τε αὐτὸν ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου φυλάσσεσθαι.

4 Supr. 22.

XXIV. 1. ΜΕΤΑ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς 1 Ἀνανίας μετὰ τῶν πρεσβυτέρων καὶ ῥήτορος Τερτύλλου τινὸς, οἵτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου. κληθέντος δὲ αὐτοῦ, ἤρξατο κατηγορεῖν ὁ Τέρτυλλος, λέ- 2

27. μαθὼν ὅτι Ῥώμ. ἐστι.] It is in vain to attempt to clear Lysias (as some Commentators do) of petty misrepresentation. He ventured to take a little more credit for zeal in behalf of his fellow citizens than he deserved.

31. ἤγαγον διὰ τῆς—'Α.] From the itineraries brought to light by the research of Reland, we are enabled pretty correctly to trace both the route and the stages of it; namely, to Neopolis 22 miles; to Lydda (or Diospolis) 10; to Antipatris 10; to Caesarea 6. But 42 miles would seem a distance too great for one night, even supposing all the rapidity of a forced march. And yet the words ἤγαγον εἰς τὴν Ἀ. seem to claim this sense; at least no other could be thought of in a Classical writer. Most Commentators, as Reland, Biscoe, Doddr., Schleus., and Kuin., think it is not necessary to suppose that he was conveyed thither in one night; and they render *by night*, i. e. by the next night. But it could only mean in the course of the next night, which would be too long a time to allow. It therefore appears safer to understand διὰ τῆς νυκτὸς of the night on which they set out, namely, at nine o'clock. And perhaps no more is meant by this expression (which seems a popular one) than that they conveyed Paul *all night long towards* Antipatris, and arrived there without halting. Now, as they might, by rapid marching (the cavalry helping the infantry) arrive thither by ten or eleven o'clock in the

morning; and as by far the greater part of the journey would be really thus accomplished, they might be said to have conveyed him thither *διὰ τῆς νυκτὸς*.

33. ἀναδόντες] A term appropriate to delivering letters, the *ανα* meaning *re*.

35. διακούσομαί] This implies a diligent and thorough hearing. Τῷ πραιτωρίῳ τ. Ἡ. This is supposed to denote a palace formerly built by Herod, but then used as the residence of the provincial governor.

XXIV. 1. μετὰ δὲ πέντε ἡμ.] This is by some of the best Commentators explained, *from Paul's arrival at Caesarea*; by others, *from the time of the notice given to the High Priest by Cyprias*, which was on the day before Paul's arrival at Caesarea.

—ἐνεφάνισαν] Sub. *ἐαυτούς*. See Joh. xiv. 22. and Note. Almost all the best Commentators are agreed in regarding this as a *forensic* term, equivalent to the Latin one *comparere in judicio*, or *coram judice*. It may, however, have the signification assigned by the Syr. Vers., Ammonius, Pric., Grot., and Wets., *gave information*. Πρήτορος. The word probably denotes an *orator*. But as orators, who harangued on the public business before the public assembly, sometimes had the causes of private persons confided to them, so it came to signify an *advocate*, and at length merely a *pleader*, or *barrister*, as here.

3 γων' Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ κατορθω-
μάτων γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας πάντη
τε καὶ πανταχοῦ, ἀποδεχόμεθα, κράτιστε Φῆλιξ, μετὰ πά-
4 σης εὐχαριστίας. ἵνα δὲ μὴ ἐπὶ πλείον σέ ἐγκόπτω, πα-
5 ρακαλῶ ἀκοῦσαί σε ἡμῶν, συντόμως, τῇ σῇ ἐπιεικείᾳ. εὐ-
ρόντες γὰρ τὸν ἄνδρα τούτον λοιμὸν, καὶ κινοῦντα στάσιν
πᾶσι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην
6 τε τῆς τῶν Ναζωραίων αἱρέσεως* ὃς καὶ τὸ ἱερόν ἐπέ-
7 ρασε βεβηλῶσαι, ὃν καὶ ἐκρατήσαμεν, καὶ κατὰ τὸν ἡμέτε-
8 ρον νόμον ἠθελήσαμεν κρίνειν. παρελθὼν δὲ Λυσίας ὁ χι-
λιάρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε,
9 κελεύσας τοὺς κατηγοροὺς αὐτοῦ ἔρχεσθαι ἐπὶ σέ* παρ' οὗ
δυνήσῃ αὐτὸς ἀνακρίνας περὶ πάντων τούτων ἐπιγινῶναι, ὧν
9 ἡμεῖς κατηγοροῦμεν αὐτοῦ. † συνέθεντο δὲ καὶ οἱ Ἰουδαῖοι,
φάσκοντες ταῦτα οὕτως ἔχειν.

3. εἰρήνης] The word here signifies public and political tranquillity, namely, from the troubles under which they had laboured, of rebels, brigands, robbers, and other disturbers of the peace. That Felix deserved this praise, is attested by Joseph. Ant. xx. 8. 4. cited by Wets.

— κατορθωμάτων] Κατορθῶ is properly (as I have proved in Recens. Synop.) a term used in *bowling*, and signifies 1. to take a straight course down to the end; 2. to conduct an affair to a prosperous issue, and, in the passive, to be conducted &c.; as Thucyd. ii. 65. where κατορθούμενα (πράγματα) is opposed to σφαλέντα, unsuccessful. Thus κατορθώματα denoted the thing thus brought to a successful issue, of which many examples are adduced by Wets. Sometimes it denotes generally success or prosperity, as here. Διὰ τῆς σῆς προν. Elsn. observes, that the old Romans used to ascribe national prosperity to the Gods; while, in after times, whatever happened prosperously was ascribed to the prudent counsels, and even the τύχη of their governors, or generals, without any mention of Divine Providence. See Doddr. Πάντη τε καὶ πανταχοῦ. It is not agreed among Editors and Critics, whether these words should be taken with the preceding, or the following. The most eminent, however, take the former view. And this gives the most natural construction, and yields the best sense. The sense is 'in every respect,' (or 'at all times') and 'in every place.' Ἀποδεχόμεθα. The word signifies properly to accept at any one's hands, and, by implication, to approve, commend, and is used both of persons and things.

4. ἵνα μὴ—ἐγκόπτω] The sense is, 'That I may not, longer than is necessary, hinder or detain you [from other business].' Ἐγκόπτειν signifies properly to cut a ditch, as a separation between two plots of ground, and hence to separate, detain, &c. Συντόμως. The construction is left imperfect, so that we must either supply λεξόντων, with most Commentators; or, adopt a transposition, and construe συντόμως before παρακαλῶ. There is a blending of two sentences into one, and when written at length, it would thus stand: ἵνα δὲ μὴ ἐπὶ πλείον σε

ἐγκόπτω, συντόμως λέξω καὶ παρακαλῶ &c.

5. εὐρόντες γὰρ &c.] The γὰρ has the inchoative force, and may be rendered *nempe*. In εὐρόντες the Commentators suppose an ellipsis of ἐσμέν, so that εὐρόντες ἐσμέν may be taken for εὐρομεν; of which they adduce examples. But in the passages they cite no other principle can be resorted to: here it is better to regard the phraseology as falling under the figure *anacoluthon*, especially as the sentence is very long and involved, of which numerous examples might be adduced from Thucyd. See Note on xvi. 22.

—λοιμὸν] for λοιμικόν, the Commentators say. Rather λοιμικώτατον, which is justified by the usage of the best writers, from whom examples are adduced by Wets. and Kypke, almost entirely, however, from the later writers, as Ælian V. H. xiv. 11. δόξης φρόντιζε, ἀλλὰ μὴ ἔσω λοιμὸς, καὶ μὴ μεγάλη νόσος, ἀλλὰ ὀνείλια. where for καὶ μὴ I conjecture καὶ ἡ. By ἡ μεγ. νόσος is there meant a pestilence like that at Athens, which, as we find from Thucydides and others, was called ἡ μεγάλη νόσος. Strictly speaking, the noun here is not put for the cognate adjective, but is used according to a frequent Greek idiom, by which a noun in its most abstract sense is as it were personified by taking the attribute inherent in the noun, and applying it to a person. On τὴν οἰκουμένην see Note on Lu. ii. 1.

—πρωτοστάτην] The word properly denoted the first man on the right, in a line of troops, since, in moving, he guides the course of the column. So Thucyd. v. 71. ὁ πρωτοστάτης τοῦ δεξιῦ κέρων. where see my Note. But it is by later writers used to denote a front rank man, and sometimes, figuratively, a principal person. On Ναζωρ. see Note at ii. 22.

8. παρ' οὗ] Namely, to Paul; though some ancient and modern Commentators refer it to Lysias. The ἀνακρίνας is supposed to refer to the examination by torture. After all, however, I am inclined to think, with Rinck, that the true reading is παρ' ὧν, which is found in six MSS., and is countenanced by some others.

9. συνέθεντο] Many MSS., some Versions,

A. 13. 53. Ἀπεκρίθη δὲ ὁ Παῦλος, νύσαντος αὐτῷ τοῦ ἡγεμόνος 10
λέγειν· Ἐκ πολλῶν ἐτῶν ὄντά σε κριτὴν τῷ ἔθνει τούτῳ
ἐπιστάμενος, εὐθυμότερον τὰ περὶ ἐμαυτοῦ ἀπολογούμε·
δυναμένον σου γινῶναι, ὅτι οὐ πλείους εἰσὶ μοι ἡμέραι [ἡ] 11
δεκαδύο, ἀφ' ἧς ἀνέβην προσκυνήσων ἐν Ἱερουσαλὴμ· καὶ 12
οὔτε ἐν τῷ ἱερῷ εὐρόν με πρὸς τινα διαλεγόμενος, ἡ ἐπι-
σύστασιν ποιοῦντα ὄχλου, οὔτε ἐν ταῖς συναγωγαῖς, οὔτε
κατὰ τὴν πόλιν· οὔτε παραστήσαι με δύνανται περὶ ὧν νῦν 13
κατηγοροῦσί μου. ὁμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν 14
ὁδὸν ἣν λέγουσιν αἵρεσιν, οὕτω λατρεύω τῷ πατρί τῷ Θεῷ,
πιστευόντων πᾶσι τοῖς κατὰ τὸν νόμον καὶ τοῖς προφήταις

and Fathers, and the early Edd., with the exception of the Erasmus, for *συνέθεντο* have *συνεπέθεντο*, which has been adopted by almost every Editor from Wets. down to Vat.; and perhaps rightly. But the common reading, may well be defended in the sense *assented*; and if ὧν just before be the true reading, this must likewise. *Συνεπέθεντο* will signify 'acted in concert,' which is confirmed by Thucyd. iii. 54. *ἔννεπιτιθέμενοι ἐς ἐλευθερίαν*. And in this signification the word occurs in Deut. xxii. 27. Ps. iii. 6. and elsewhere.

10. *νύσαντος*] 'nutu significavit.' Or the sense may be, 'gave him permission by a nod or beckoning;' the nature of which expression, and the similar one *νεύματι χρῆσασθαι* &c., I have fully illustrated in my Note on Thucyd. i. 134. No. 4. Transl.

— *κριτὴν*] This term is used because the Procurator united the judicial functions to the civil and military ones. *Τὰ περὶ ἐμαυτοῦ ἀπολ.* Sub. *πράγματα*. Munthe aptly compares Diod. Sic. p. 351. *τὰ καθ' ἑαυτὸν ἀπολογησάμενος*.

11. *δυναμένον σου γινῶναι*] The sense is, 'especially since thou canst ascertain.' *Ἡμέραι δεκαδύο*. It is by no means easy to reconcile this number with facts. The chronology of this period may be laid down as follows. On the first day, St. Paul arrives at Jerusalem. 2d. Attends the meeting of the Presbyters. 3d. Commences his week of votive abstinence, which he continues on the 4th, 5th, 6th, 7th, and 8th, (for that seems required by the words at xxi. 27. *ὡς δὲ ἐμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι*). On the same day he is assaulted by the Jews, and committed to the castle. On the 9th day he is brought before the Sanhedrim. The 10th he spends in the castle (during which the plot against him is formed). On the night of the 10th he is removed to Antipatris, where he arrives early on the 11th day; and on the 12th he reaches Cæsarea. The remaining day is not reckoned, probably (as Kuin. suggests) because it is not in question, as he could then excite no tumult.

The Dative *μοι* must here be accounted for on the principle thus detailed by Matth. Gr. Gr. § 390.

The *ἡ* before *δεκαδύο* is not found in very many MSS. and some Fathers, and the early Edd., and is cancelled by Wets., Matth., Griesb., Titim., and Vat.; and rightly; for it is far

easier to account for its insertion than for its omission.

12. *ἐπισύστασιν*] The word is somewhat rare; but it is found in the Sept., Joseph., Sert. Emp., and others cited by the Commentators. *Συνεπείσθαι* is found in the best Classical writers. See my Note on Thucyd. v. 34.

13. *παραστήσαι*] 'establish, prove.' The word properly signifies 'to bring a thing *παρα* to [proof of].'

14. *ὁμολογῶ* &c.] After having refuted the charge of sedition, the Apostle proceeds to encounter that of taking up and maintaining a religion different from that of his countrymen. This he does by showing, that the doctrines he professes are not *mere novelties*, (or *sectarian*) but that he worships the same God with the Jews, receives the same sacred books, and has the same belief in the resurrection, both of the just and of the unjust; conformably to which he labours to preserve a conscience void of offence towards God and towards man.

Αἵρεσις properly denotes only the taking up of an opinion, whether well or ill founded; and sometimes it was applied to the persons who maintained the opinions. Hence many eminent Commentators here render it *sect*; a sense which the word does bear in other passages of St. Luke. But the context will here scarcely permit it, and it should seem that St. Paul means to take exception at the *invidious* sense which the word admitted, and in which it was used by his opponents; just as in our word *new-fangled*, which properly denotes only *what is newly taken*. That St. Luke and Josephus use the word in a *good* sense is no proof that that was the general acceptation. St. Paul (with whose phraseology we have here to do) always uses it in a *bad* sense, of an opinion taken up on slight grounds. And so does St. Peter. And this sense is here required by the words *ὁδὸν* and *ὡς λέγουσι*.

Τῷ πατρί τῷ Θεῷ is for *τῷ Θεῷ τῶν πατέρων*, as in v. 30. Gen. xxxii. 9 & 10, and elsewhere. Of the phrase *πατέροι Θεοί* the Commentators adduce many examples from the Classical writers. But the sense in almost all the passages cited is not the *Gods of any one's ancestors*, but the *Gods worshipped at any place*. A more applicable example may be found in Thucyd. ii. 71, where see my Note. As the privilege of worshipping their *θεὸς πάτριος* had been secured to the Jews by many Imperial charters, so Paul hereby

- 15 γεγραμμένοις, *ἐλπίδα ἔχων εἰς τὸν Θεόν, ἣν καὶ αὐτοὶ A.D. 53.
οὗτοι προσδέχονται, ἀνάστασιν μέλλειν ἔσθαι νεκρῶν, g Dan. 12.
16 δικαίων τε καὶ ἀδίκων. ἢ ἐν τούτῳ δὲ αὐτὸς ἀσκῶ, ἀπρό- Joh. 5. 28,
σκοπον συνειδήσιν ἔχειν πρὸς τὸν Θεὸν καὶ τοὺς ἀνθρώπους. h Supr. 23.
17 διαπαντός. ἰδί' ἐτῶν δὲ πλείονων παρεγενόμην ἐλεημο- i Supr. 11-
18 σύνας ποιήσων εἰς τὸ ἔθνος μου καὶ προσφοράς. κ' ἐν οἷς Gal. 2. 10.
εὐρόν με ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ Rom. 15.
19 μετὰ θορύβου, τινὲς [δὲ] ἀπὸ τῆς Ἀσίας Ἰουδαῖοι. οὓς 25.
δεῖ ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν εἴ τι ἔχοιεν πρὸς k Supr. 21.
20 με. ἢ αὐτοὶ οὗτοι εἰπάτωσαν, [εἰ] τι εὐρον ἐν ἐμοὶ 26, 27.
21 ἀδίκημα, στάντος μου ἐπὶ τοῦ συνεδρίου, ἢ περὶ μᾶς i Supr. 23,
ταύτης φωνῆς, ἥς ἔκραξα ἐστῶς ἐν αὐτοῖς. Ὅτι περὶ 6, et 28. 16.
ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ὑφ' ὑμῶν.
22 Ἀκούσας δὲ ταῦτα ὁ Φῆλιξ ἀνεβάλετο αὐτοὺς, ἀκρι-
βέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπών. Ὅταν Λυσίας
23 ὁ χιλιάρχος καταβῇ, διαγνώσομαι τὰ καθ' ὑμᾶς. m Διαταξ- m Infr. 27.
ἀμενός τε τῷ ἐκατοντάρχει τηρεῖσθαι τὸν Παῦλον ἔχειν 3, et 28. 16.

throws himself under the protection of those laws.

15. προσδέχονται] 'admit, entertain.' Δικαίων τε καὶ ἀδίκων. For that seems to have been the general opinion of the Pharisees, though some of them (as we learn from Josephus) believed only in a resurrection of the just. The opinion, however, as Drus. and Kuin. show, was new and not extensively held.

16. ἐν τούτῳ] Sub. πράγματι, 'on account of that [hope], 'on that account.' Ἀσκῶ. This is to be taken intransitively; of which use the Commentators adduce several examples; and others may be seen in Dr. Blomfield's Note on Æschyl. Prom. 1102. Ἀπρόσκοπον συνειδήσων. Ἀσπράκ. is one of those adjectives which admit either an active or a passive sense. The former is here adopted. What is properly applicable only to the person acting, or to the action, is applied to the conscience, as the regulator of the conduct.

17. Here the Apostle answers to the third point of accusation, *profanation of the Temple*. Δι' ἐτῶν πλείονων, 'after very many years;' of which sense of *ἔτι* the Commentators adduce no examples. I have, however, cited several in Recens. Syn. from Thucyd. and Aristoph. Ποιεῖν δαρμοσύνας is an Hellenistic phrase signifying to give alms. Here, however, it must, from circumstances, be interpreted to present. Paul hints that as his purpose was both benevolent and pious, he was unlikely to have been guilty of profanation of the Temple.

18. Ἠγνισμένον] 'living in votive sanctimony.' Τινὲς δέ. So the Erasmus and Stephanic Edd. read. But the δέ (which is not found in the Ed. Princ. and some other early Edd.) was cancelled by Beza, though recalled by Griesb., but, as I have proved at large in Recens. Synop., very uncritically.

20. αὐτοὶ οὗτοι] 'these very persons.' Εἰ before τῇ is not found in very many MSS., Ver-

sions, and early Edd., and is cancelled by most Editors from Wets. to Vat.; rightly, it should seem; for we can far better account for its insertion than for its omission. Ἀδίκημα may be rendered *misdeemeanour* or *offence*. So xviii. 14. εἰς ἀδίκημά τι ἢ βασιούργημα.

21. ἢ] 'otherwise than.' In περὶ μᾶς ταύτης φωνῆς there is, as Beza remarks, a delicate irony, q. d. except for this one speech, if they can make an offence of that. See 2 Cor. xii. 13.

22. ἀνεβάλετο αὐτοὺς] 'ampliat illos,' put off the decision of their causes. Ἀναβ. signifies to defer a thing (ἀνα) to another time, as ἀνατιθέναι τὸ ἔργον. It has almost always an Accusative of the thing, and is sometimes used absolutely. But when the business deferred is not our own, but another's, he may be said figuratively to put him off. And so here, and sometimes in the later Classical writers.

— ἀκριβέστερον εἰδὼν τ. π. τ. δ.] The best interpretation of these words is that of our common Version and Wets. 'having become better acquainted with Christianity,' namely, from the account just given by St. Paul, as well as from what he had learnt during his residence at Caesarea.

23. Τηρεῖσθαι καὶ ἔχειν, in this verse, are of such opposite sense, that it would seem they cannot be conjoined. Hence most recent Commentators place no stop after ἀνεσθαι, but connect ἔχειν ἀνεσθαι with the words following, which they suppose exegetical of these. See Kuin. This, however, is scarcely satisfactory; and the ἔχειν seems to have a signification more special. There can be little doubt but that the words are to be taken with the preceding, as they were by the antients and the earlier modern Commentators. And if so, ἔχειν τε ἀνεσθαι must be meant to qualify the τηρεῖσθαι, and the sense must be, 'He ordained him to be kept in hold, and [at the same time] to enjoy some relaxation [of his confinement], namely, some

A. D. 53. *τε ἀνεσιν* καὶ μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν ἢ προσέρχεσθαι αὐτῷ.

Μετά δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ σὺν ὁ Δρουσίλλῃ τῇ γυναικί [αὐτοῦ,] οὔσῃ Ἰουδαία, μετέ-
πέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς
Χριστὸν πίστεως. διαλεγομένου δὲ αὐτοῦ περὶ δικαιο-
σύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος
ἔσεσθαι, ἐμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρίθη· Τὸ νῦν
ἔχον πορεύου· καιρὸν δὲ μεταλαβὼν μετακαλέσομαι σε·
ἅμα [δὲ] καὶ ἐλπίζων, ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ

Commentators think, by being kept *ἐν φυλακῇ αἰδέσμων*. But that is irreconcilable with xxvi. 25, and perhaps inconsistent with the due security of his person, as his friends were allowed to visit him. It should rather seem that what is meant by the *ἀνεσις* is the changing the close custody of a prison into the milder durance of the *custodia militaris*, on which see Note supra xxii. 29. Of the phrase *ἔχειν ἀνεσιν* in this sense an example is cited by Loesner from Philo; and *δοῦναι ἀνεσιν* occurs in 2 Chron. xiii. 15, and 3 Esdr. iv. 62. The words *καὶ μηδένα—αὐτῷ* are not meant to explain the preceding order, but to add another privilege, which did not belong to the *custodia militaris*, but solely appertained to the *custodia libera*, or the *φυλακὴ αἰδέσμων*. I have removed the comma after Παῦλον, because the words must be closely connected with the preceding, as limiting their sense. The antient Syriac Translator saw this by rendering, '*ut scriberetur in quiete*.'

I must not omit to state, that instead of *τὸν Παῦλον* ten MSS. and some inferior Versions have *αὐτῷ*, which was preferred by Mill and Beng., and has been edited by Griesb., Tittm., and Vat.; but rashly. For though it may seem countenanced by a Critical reason, yet it is, in fact, not: since if *αὐτῷ* were the original reading, we can scarcely conceive why such a marginal gloss as *τὸν Παῦλον* should have been so prevalent, as to eject the true reading in all the MSS. but ten. That very wide difference in MS. authority between the two readings makes me rather suspect that *αὐτῷ* came from the margin, where it was probably placed to express that it should be supplied *per ellipsin* at *ἔχειν*. The remark, it may be supposed, was made by those who did not perceive the true connection above spoken of, and that the construction was: *εὐαγγελίζομαι τῷ ἑαυτοῦ, τὸν Παῦλον εὐαγγε-
λίζων τε ἀνεσιν*. Kinck's collations entirely confirm the old reading.

23. *τῶν ἰδίων*] i. e. all persons in any way connected with him. [his own] whether as relations or friends. Of which sense Loesn. adduces some examples from Philo, and Wets. one from Polyb. Ὑπηρετεῖν is put for *διακονεῖν*.

24. *αὐτοῦ*] This is omitted in several MSS. and Theophyl., and is cancelled by Griesb. and others; perhaps rightly; for in several MSS. *ἰδία* is read; and in some both *ἰδία* and *αὐτοῦ*. Thus there is some reason to suspect both of them to be from the margin. The words *οὔσῃ Ἰουδαίᾳ* seem meant to assign the reason why Felix

brought Drusilla with him. She, being a Jewess would take some interest in the question as to the truth of the Christian religion. By *ἔκαστος αὐτοῦ περὶ* is, I conceive, meant 'heard what he had to say concerning,' which implies permission to speak on the subject.

25. *δικαιοσύνης καὶ ἐγκρ.*] These were especially mentioned, both as being the principal moral duties (which the Apostle, double treated on, with reference to their being necessary to prepare for the judgment to come) and because his auditors were especially deficient in those duties. For by *ἐγκρατεία* he meant not only temperance, but chastity, of which use he adduces one example from Xenoph., and I have in Recens. Synop. added two others from Joseph and Sext. Emp.

— *τοῦ κρίματος τοῦ νῦν* μ.] Our English Translators have not expressed the Article. As Wakef. renders 'a judgment to come.' But is certainly wrong; and so probably our Translators; for the *τοῦ* seems to have reference to the doctrine, as well known to Drusilla and not well known to Felix. *Ἐμφοβος γενόμενος*, 'being in fear or alarm.' On the origin, nature, and extent of this feeling the Commentators variously speculate. See Recens. Synop.

— *τὸ νῦν ἔχον*] An Attic and elegant locution meaning 'for the present,' of which the Commentators adduce many examples. And I have in Recens. Synop. compared a similar dismissal from nearly the same cause, received by Ptolemy from Dionysius, the tyrant of Sicily. See Ptolemy, Dionys. C. 5. *Καιρὸν μεταλαβὼν*. This is regarded as a Hellenistic phrase for *καιρὸν λαβῆναι* or *καιρὸν μεταλ.* Yet Kypke has adduced an example from Polyb. ii. 16. *μεταλαβόντι καιρὸν ἀρμύττοντα*.

26. *ἅμα δὲ καὶ ἐλπίζων*] This is taken from the Commentators as a participle for the *ἐλπίζε*. But it may, in construction, be depended on the *ἀπεκρίθη* preceding, which dependant on it two expressions denoting two causes which induced Felix to give Paul dismissal; 1. because he felt uneasiness apprehension, and 2. because it was his will to dismiss him and send for him again and: The *ἔδ* here is omitted in very many MS. some Versions, and early Eds., and is cancelled by Wets., Matth., Griesb., Knapp, and it may have been a mere emendation on it following; but I cannot approve of its cancelled, because of such passages as following. Thucyd. i. 25, 3. *ὑπερέβλεπον*

τοῦ Παύλου, ὅπως λύσῃ αὐτόν· διὸ καὶ πικρότερον αὐτὸν ^{A. D. 55.}
 27 μεταπεμπόμενος ᾤμιλει αὐτῷ. ^{Infr. 25.} "Διετίας δὲ πληρωθείσης
 ἔλαβε διάδοχον ὁ Φῆλιξ Πόρκιον φῆστον· θέλων τε
 χάριτας καταθέσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ, κατέλιπε
 τὸν Παῦλον δεδεμένον.

1 XXV. ΦΗΣΤΟΣ οὖν ἐπιβὰς τῇ ἐπαρχίᾳ, μετὰ τρεῖς
 2 ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας. ἐνεφά-
 3 νισαν δὲ αὐτῷ ὁ ἀρχιερεὺς καὶ οἱ πρῶτοι τῶν Ἰουδαίων
 4 κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτόν, αἰτούμενοι χάριν
 5 κατ' αὐτοῦ, ὅπως μεταπέμψῃται αὐτόν εἰς Ἱερουσαλήμ,
 6 ἐνέδραν ποιοῦντες ἀνελεῖν αὐτόν κατὰ τὴν ὁδόν. ὁ μὲν
 οὖν Φῆστος ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον ἐν Καισαρείᾳ,
 5 εἰς αὐτόν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι. οἱ οὖν δυνατοὶ
 ἐν ὑμῖν, φησὶ, συγκαταβάντες, εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ
 6 τούτῳ, κατηγορεῖτωσαν αὐτοῦ. Διατρίψας δὲ ἐν αὐτοῖς
 ἡμέρας οὐ πλείους ὀκτῶ [ἡ] [δέκα,] καταβὰς εἰς Καισάρειαν,

τιμωρίαν, νομίζοντες &c. ἅμα δὲ καὶ μίσει
 &c.

27. διετίας πληρωθ.] Namely, the two years of Paul's captivity; that being the subject of the present narration. It is truly observed by Lightf., that the sacred writers often number by tacit or unnamed epochs, as in 2 Sam. xv. 7. 2 Chron. xxii. 2. Ez. i. 1.

— Χάριτας καταθέσθαι τοῖς Ἰ. J. An elegant phrase, by which favours are considered as a deposit, to be taken up afterwards. The Commentators adduce many examples, and others may be seen in my Note on Thucyd. i. 33.

It was usual for Roman governors to confer some favour on vacating their post, and one of these, as we learn from Josephus, was by a general gaol delivery, probably given here, but of the benefit of which Paul was denied, that a greater favour might be done to the Jews.

XXV. 1. ἐπιβὰς τῇ ἐπαρχίᾳ] This should be rendered, 'after entering upon his government. *Επιβ.* is a vox sol. de hac re.

2. ἐνεφάνισαν] See Note supra xxiv. 1.

3. αἰτούμενοι χάριν κατ' αὐτοῦ] There seems a harshness in this expression, which is indeed removed in some MSS. and Versions, which read *παρ' αὐτοῦ*. But that is evidently a mere emendation. It is better to take *κατὰ* (as I proposed in Recens. Synop.) in the sense concerning. But even that is unnecessary; and we may consider the expression as a *breviloquentia* for *αἰτούμενοι χάριν ἐν δικῇ τῇ κατ' αὐτοῦ*. And this is confirmed by the words at v. 15. *αἰτούμενοι δίκην κατ' αὐτοῦ*. In *ἐνέδραν ποιοῦντες* we need not, with many of the best Commentators take *ποιοῦντες* in a Future sense; for the difficulty stated by them may be removed by taking *ἐνέδ.* π. figuratively for 'having laid a plot,' as in xxiii. 16. *ἀκούσας τὴν ἐνέδραν*, and frequently both in the O. T. and the Classical writers.

4. ἀπεκρίθη τηρεῖσθαι] I have in Recens. Synop. proved, that the sense cannot be (as almost all Translators and Commentators suppose) 'he answered, ordering that Paul should

be kept;' but, by reason of the clause following, it can admit of no other sense than, 'He answered, that Paul was in confinement at Cæsarea,' meaning, that where his place of confinement was, and where the residence of the Procurator was, there his trial ought to be. See more in Recens. Synop. This mode of taking the words is confirmed by the Peshito Syr., and the Vulg., the former of which well renders, 'Reddidit responsum; Paulus servatur Cæsarea, et ego festino proficiscar.' At *ἐκπορεύεσθαι* there is an ellip. of *ἐκεῖ*, as often in verbs of motion.

5. οἱ δυνατοὶ] The sense is, 'the persons of weight and consequence among you,' the *οἱ πρῶτοι* just before. So the Syr. and Arab., and most of the best modern Commentators, who adduce many examples from Philo and Josephus. And so Thucyd. iii. 27. *τοὺς δυνατούς*. ii. 65. *οἱ δυν.* iii. 47. *τοῖς δ.* viii. 63. *τῶν Σαμίων τοὺς δ.*, the magistrates.

6. ἡμέρας—δέκα] There are few passages which are more perplexed by variety of reading than this. See Griesb. The common reading cannot well be defended; for its external authority is not great, and its internal very slender. Beza, Beng., and Grot. have seen that the context requires that the *οὐ*, which is found in many of the best MSS., inserted before *πλείους*, should be adopted. And so Beza edited; though the word was afterwards thrown out by Schmid, or the Elzevir Editor. Are we, then, to read, with Griesb., Knapp, and Tittm., *ἡμέρας οὐ πλείους ὀκτῶ ἢ δέκα*? I think not; for there is no proof that the antients used such an idiom of what was past and certain. Besides, it will be difficult to account for the omission of *ὀκτῶ*. I suspect that the reading of Griesb. is compounded of two readings, each of which is found in the MSS., and of which the true one is doubtless *ὀκτῶ*, for which there is great authority in MSS., Versions, and early Editions. The mistake, I apprehend, arose from *itacism*, which would originate a var. lect. upon ἡ (8), or (10). If,
 Or

A. D. 55. τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσε τὸν Παῦλον ἀχθῆναι. παραγενομένου δὲ αὐτοῦ, περιέστησαν οἱ 7 ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ βαρὴ αἰτιάματα φέροντες κατὰ τοῦ Παύλου, ᾧ οὐκ ἴσχυον ἀποδείξαι· ὁ ἀπολογούμενος αὐτοῦ· Ὅτι οὔτε εἰς τὸν 8 νόμον τῶν Ἰουδαίων, οὔτε εἰς τὸ ἱερὸν, οὔτε εἰς Καίσαρα τι ἤμαρτον. ὁ Φῆστος δὲ, τοῖς Ἰουδαίοις θέλων χάριν 9 καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ εἶπε· Θέλεις εἰς Ἱεροσόλυμα ἀναβὰς, ἐκεῖ περὶ τούτων κρίνεσθαι ἐπ' ἐμοῦ; εἶπε δὲ ὁ Παῦλος· Ἐπὶ τοῦ βήματος Καίσαρος ἐστὺς 10 αἶμι, οὐ με δεῖ κρίνεσθαι. Ἰουδαίους οὐδὲν ἠδίκησα, ὡς 11 καὶ σὺ κάλλιον ἐπιγινώσκεις· Ὡς γὰρ ἀδικῶ καὶ ἄξιον 11 θανάτου πέπραχά τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδὲν ἐστὶν ὧν οὗτοι κατηγοροῦσί μου, οὐδεὶς με δύναται αὐτοῖς χαρίσασθαι. Καίσαρα ἐπικαλοῦμαι. τότε ὁ Φῆστος 12 συλλαλήσας μετὰ τοῦ συμβουλίου, ἀπεκρίθη· Καίσαρα ἐπικέκλησαι; ἐπὶ Καίσαρα πορεύσῃ.

however, the first mentioned objection to Griesbach's reading can be removed, I would receive it; for in οὐ πλείονη ἢ ἡ ἰ, one ἢ might easily absorb the other. At present, I have edited as Wets. directs should be read.

7. αἰτιώματα] Several MSS. and early Edd. have αἰτιώματα, which is adopted by Wets. and edited by Griesb., Knapp, and Valpy; but wrongly; for there is no proof that such a word as αἰτιώμα ever existed; and it is so contrary to analogy, that it scarcely could; especially as it was not needed, αἰτία being in use, as I have in Recens. Synop. proved by examples from Thucyd., Eurip., Dio Cass., and Plutarch. To prefer a word which occurs *no where*, and is contrary to analogy, to one which is found *five or six times* in the best writers, argues an ignorance of Criticism, such as is disgraceful to an Editor of Griesbach's reputation, who ought to have seen that αἰτιώμα is a mere error of the scribes, who often confounded α and ω.

9. θέλεις &c.] It does not appear that Festus knew anything of the intended assassination of Paul, on the road between Cæsarea and Jerusalem. He might speak this, partly to gratify the Jews, who, he saw, were so earnestly desirous to get Paul to Jerusalem; and partly, because he was at a loss, as he pretended (v. 20.), how to proceed in the case, and willing to shift the matter from himself; otherwise he could not but know, that a person who was innocent at Cæsarea, could not be found guilty at Jerusalem; and he plainly saw that Paul was innocent. Why then did he not acquit him? The true answer is, he durst not disoblige the Jews. But Paul was so well acquainted with their temper, that he chose to trust himself to Heathens rather than to those of his own religion; and he had reason to suspect that Festus would give him up, rather than incur the displeasure of the Jews; so that his safest way was to appeal to

the Emperor, as a Roman Citizen. (Markland.) Paul, as being a Roman citizen, whose case had been brought into the President's court, could not be compelled to have his cause shifted to Jerusalem to be tried by the Sanhedrim, subject to the confirmation of the President.

10. τοῦ βήματος Κ.] 'Cæsar's court;' for it might be so called, as being held by the President on the authority of Cæsar, and in his name. At με δεῖ κρίνεσθαι there is an ellip. of μόνον, though the δεῖ seems to hint at the delay of judgment for two years. Κάλλιον, 'very well,' as 2 Tim. i. 18. βελτίον γινώσκεις. See Matth. Gr. Gr. § 457. and Win. Gr. Gr. p. 87.

11. εἰ μὲν γὰρ ἀποθανεῖν] The sentence is expressed populariter, and the γὰρ has reference to a clause omitted. The sense may be thus represented: 'For tried I desire to be, so that it be but at a proper tribunal, and if I be found guilty of any offence, which by the Roman laws is punished with death, I shall not decline even death.' Οὐ παραιτοῦμαι τὸ ἀποθανεῖν is an elegant and not unusual formula, of which the Commentators adduce many examples.

—Οὐδεὶς—χαρίσασθαι] A delicate mode of censuring Festus for wishing to do a favour to the Jews at Paul's expense, and meant to hint to him that he has not the power. Grot. observes that δύναται refers to *lawful right*, as much as to say, "no one can, *salvo jure*;" and that by χαρίσασθαι is meant *give up for trial*, which would be equivalent to condemnation; though the use of the word *charis*, shows that Paul understood that Festus meant *χαρίτας θέσθαι* Ἰουδαίοις, and it alludes (as Markl. observes) to his making a *present* of him, or giving him up out of favour, without regard to right. See v. 16

12. τοῦ συμβουλίου] Ἡ παρέδρος, or *assessor* of the President, something like the *σὺν βουλοῖ* of the Lacedæmonian kings and genera

- 13 Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς A. D. 55.
καὶ Βερνίκη κατήντησαν εἰς Καισάρειαν, ἀσπασόμενοι τὸν
14 Φῆστον. ὥς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος 3 Supr. 24.
τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον λέγων· Ἀνὴρ
15 τις ἐστὶ καταλειμμένος ὑπὸ Φήλικος δέσμιος, περὶ οὗ,
γονομένου μου εἰς Ἱεροσόλυμα, ἐνεφάνισαν οἱ ἀρχιερεῖς
καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων, αἰτοῦμενοι κατ' αὐτοῦ
16 δίκην· πρὸς οὓς ἀπεκρίθην, ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις Dent. 17.
χαρίζεσθαι τινα ἄνθρωπον εἰς ἀπώλειαν, πρὶν ἢ ὁ κατηγο-
ροούμενος κατὰ πρόσωπον ἔχει τοὺς κατηγοροῦντας, τόπον
17 τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος. συνελθόντων
οὖν αὐτῶν ἐνθάδε, ἀναβολὴν μηδεμίαν ποιησάμενος, τῇ
ἐξῆς καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσα ἀχθῆναι τὸν
18 ἄνδρα· περὶ οὗ σταθέντες οἱ κατήγοροι οὐδεμίαν αἰτίαν
19 ἐπέφερον ὧν ὑπενόουν ἐγώ. ζητήματα δέ τινα περὶ τῆς
ιδίας δεισδαιμονίας εἶχον πρὸς αὐτόν, καὶ περὶ τινος Ἰησοῦ
20 τεθνηκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν. ἀπορούμενος δὲ
ἐγὼ εἰς τὴν περὶ τούτου ζήτησιν, ἔλεγον, εἰ βούλοιο
πορεύεσθαι εἰς Ἱερουσαλὴμ, κἀκεῖ κρίνεσθαι περὶ τούτων.
21 τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτόν εἰς τὴν
τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτόν, ἕως
22 οὗ πέμψω αὐτόν πρὸς Καίσαρα. Ἀγρίππας δὲ πρὸς
τὸν Φῆστον ἔφη· Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου
ἀκοῦσαι. ὁ δὲ Ἀῦριον, φησὶν, ἀκούσῃ αὐτοῦ.

mentioned in Thucyd. See Casaub. Exerc. Antibar. p. 137.

— Καίσαρα ἐπικέκληται;] Some Editors make the sentence declarative. But that, I think, weakens the spirit of the words, and the interrogation is confirmed by the Syriac and Vulg.

13. ἀσπασόμενοι τ. Φ.] 'to congratulate and pay their respects to.' See 2 Kings x. 13.

14. ἀνέθετο τὰ κατὰ Π.] 'related the circumstances of Paul's case,' thus referring it to his better judgment. With the τὰ κατὰ τὸν Π. I would compare Thucyd. iii. 68. τὰ κατὰ Πλαταίαν.

15. δίκην] for καταδίκην, judgment, i. e. condemnation and punishment; as in Thess. i. 9. A signification occurring in the Classical writers, from whom Kuin. adduces several examples.

16. χαρίζεσθαι—ἀπώλειαν] A brief manner of expression, of which the sense is 'to give up any one to condemnation and destruction (i. e. capital punishment) out of favour to another. In this sense χαρίζεσθαι occurs at v. 11; (and so Seneca says damnare aliquem gratia scil. alicujus) and ἀπώλεια is so used in Hist. of Bel and Dr. v. 41. τοὺς δὲ αἰτίους τῆς ἀπώλειας. See also Acts viii. 20. The sense of τόπον ἀπολογίας λάβοι is, 'and shall have opportunity for exculpating himself.' This sense of τόπον indeed often occurs with δίδοναι, but very rarely with λαμβάνειν.

17. ἀναβολὴν μ. ποιησάμενος] 'making no

delay.' An elegant phrase. So Thucyd. ii. 42. 4. ἀναβολὴν τοῦ δεῖν τοῦ ἐποιήσατο.

18. περὶ οὗ] This must be construed with οὐδ' αἰτίαν ἐπέφερον. ὧν ὑπενόουν is for [ἐκείνων] ἃ ὑπεν. scil. αἰτίαν ὑπενεχθῆναι. Festus might think it was a charge of sedition and robbery. Ἐπιφέρειν αἰτίαν is a frequent phrase in the best Greek writers, corresponding to the crimen inferre of the Roman ones.

19. ζητήματα] 'subjects for discussion and controversy. Δεισδαιμονίας. Not superstition, but, as the best Commentators have been long agreed, religion. And so the Syriac Version. The word is often used in this sense in Josephus, especially in several Edicts of the Emperors giving the Jews complete toleration to profess their religion.

20. ἀπορούμενος—ζήτησιν] The τούτου must not, with some Commentators, be referred to the affair of Jesus' being alive; but, by an ellip. of πράγματος, to the whole matter in question, the point in controversy.

21. ἐπικαλ. τηρηθῆναι] At τηρ. sub. εἰς τό. Or ἐπικαλ. may be rendered 'making his appeal;' which includes the sense 'claiming.' Διάγνωσιν, 'determination.' It has reference to the sense cause included in αὐτόν. Σεβαστοῦ, Augustus. The surname borne by all the Emperours from Caesar Octavianus, who first assumed it.

22. ἰβουλόμην—ἀκοῦσαι] Newc. wrongly
ο ο 2

A. D. 54. Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης 23
μετὰ πολλῆς φαντασίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον,
σύν τε τοῖς χιλιάρχοις καὶ ἀνδράσι τοῖς κατ' ἐξοχὴν οὖσι
τῆς πόλεως, καὶ κελεύσαντος τοῦ Φῆστου, ἤχθη ὁ Παῦλος.
καὶ φησιν ὁ Φῆστος· Ἀγρίππα βασιλεῦ, καὶ πάντες οἱ 24
συμπαρόντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον, περὶ οὗ πᾶν
τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἔν τε Ἱεροσολύμοις
καὶ ἐνθάδε, ἐπιβοῶντες μὴ δεῖν ζῆν αὐτὸν μηκέτι. Ἐγὼ 25
δὲ καταλαβόμενος μὴδὲν ἄξιον θανάτου αὐτὸν πεπραχέναι,
καὶ αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστὸν, ἔκρινα
πέμπειν αὐτόν. περὶ οὗ ἀσφαλές τι γράψαι τῷ Κυρίῳ 26
οὐκ ἔχω· διὸ προηγάγον αὐτὸν ἐφ' ὑμῶν, καὶ μάλιστα
ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως, τῆς ἀνακρίσεως γε-
νομένης, σχῶ τι γράψαι. ἄλογον γάρ μοι δοκεῖ, πέμ- 27
ποντα δέσμιον μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι.

XXVI. ἈΓΡΙΠΠΑΣ δὲ πρὸς τὸν Παῦλον ἔφη· Ἐπι- 1
τρέπεται σοι ὑπὲρ σεαυτοῦ λέγειν. τότε ὁ Παῦλος ἀπε-
λογεῖτο ἐκτείνας τὴν χεῖρα· Περὶ πάντων ὧν ἐγκαλοῦμαι 2
ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἡγῆμαι ἑμαυτὸν μακάριον

renders 'I desire to hear;' the Vulg. and Erasm. still worse, 'volebam.' The Syr. and almost all other Versions and Translations rightly render *vellem*, 'I could wish.' Yet there is *not*, as Camer. imagines, an ellip. of *ἄν*; for, as I have fully proved on Thucyd. iv. 54. 3. (Ed. and Transl.) Imperfects Indicative are often put for Pluperfects Subjunctive; and I have adduced numerous examples. The sense therefore is, 'I could have wished to have heard him;' a modest way of saying 'I could wish to hear him.'

23. φαντασίας] 'pomp,' state; literally, *display*. Of the word and the sense several examples are adduced by the Commentators, as Hippocrat. ποιεῖν μὴδὲν περιέργως, μὴδὲ μετὰ φαντασίας. Heliodor. φαντασίας τῶν δορυφόρων, καὶ κόμπου τῆς ἄλλης θεραπείας. which exactly represents the sort of pomp here meant. The word is, indeed, susceptible both of a good and bad sense; but there is no reason to here suppose the latter with some Commentators. Ἀκροατήριον is explained *judgment-hall*, as *auditorium* is often used in the Latin. If such be the sense, it is a Latinism. As, however there was no *trial*, it should rather seem to mean 'a private examination room,' where accused persons had a hearing before they were committed to prison. Τοῖς κατ' ἐξοχὴν οὖσι is for ἐξόχοις, as ἡ ζωὴ ἡ κατ' εὐσέβειαν for εὐσεβής.

24. οἱ συμπαρόντες] i.e. οἱ σύμβουλοι, συμπαρόδοι, mentioned above at v. 12. This custom is illustrated by Wets. from Joseph. Ant. xvi. 11, 4. τὸν βασιλεύοντα νῦν ἡμῶν καὶ σοὶ παρακαθεζόμενον. & xvii. 6, 3.

— ἐνέτυχόν μοι] 'have made urgent application to me.' The word properly signifies 'to address oneself to, hold converse with any one;'

and it is usually implied that the purpose is some request or petition. And this is sometimes, as here, expressed by a preposition, as ὑπὲρ. So also in Polyb. iv. 76. Theophr. Char. 1. 2. Wisd. viii. 21, xvi. 28. ἐνέτυχον τῷ Κυρίῳ καὶ ἰδεῖσθαι αὐτοῦ. See Note on Hebr. vii. 25, and Rose on Parkh. in v.

25. καταλαβόμενος] 'having discovered.'
26. τῷ Κυρίῳ] Render, 'to [my] Sovereign.' A title of the Emperors, corresponding to the Roman *Dominus*, which is said to have been rejected as invidious by Augustus and Tiberius (though that would seem to be a mistake as regards the latter, if we may judge from Phædrus Fab. ii. 3. (speaking of Tiberius) *Perambulante læta Domino viridia*). It had afterwards been taken up by succeeding Emperors, though instances of its use so early as this are very rare. Its being used in *conversation* is much more than if it had occurred in any public writing. This force of *Κύριος* by which it means *Sovereign* is, I conceive, communicated by the *Article*, which is taken κατ' ἐξοχὴν, to denote the supreme Lord. So an Inscription found at Smyrna: Καὶ ὅσα ἐπετύχονεν παρὰ τοῦ Κυρίου Καίσαρος Ἀδριανοῦ.

— ἀνακρίσεως] This does not denote a regular trial, but a previous examination in order to trial; a sense often found in the *Civilians*, from whom Grot. adduces several examples, and Schleusn. refers to Taylor on Demosth. iii. 55 and cites 3 Macc. vii. 4. ἀνευ πάσης ἀνακρίσεως καὶ ἐξετάσεως.

XXVI. 1. ἀπελογεῖτο] In this is implied οὕτως, or λέγων. Ἐκτείνας τὴν χεῖρα is said graphicæ, such being the attitude for a set speech.

2. ἡγῆμαι ἑμαυτὸν μακάριον &c.] Here we have a very fine προθεράπτεισι (or previous

- 3 μέλλων ἀπολογεῖσθαι ἐπὶ σοῦ σήμερον· μάλιστα γνώστην A. D. 53.
 ὄντά σε πάντων τῶν κατὰ Ἰουδαίους ἐθνῶν τε καὶ ζητη-
 μάτων. διὸ δέομαί σου, μακροθύμως ἀκοῦσαί μου.
 4 Τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς
 γενομένην ἐν τῷ ἔθνει μου ἐν Ἱεροσολύμοις ἴσασι πάντες
 5 οἱ Ἰουδαῖοι, ἑπογενώσκοντές με ἄνωθεν, (ἐὰν θέλωσι μαρ- t Supr. 23.
 τυρεῖν,) ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας 6. Philipp. 3.
 6 θρησκείας ἔζησα φαρισαῖος. "καὶ νῦν ἐπ' ἐλπίδι τῆς πρὸς u Gen. 3.
 τοὺς πατέρας ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ ἔστηκα 15. et 22. 18.
 7 κρινόμενος, εἰς ἣν τὸ δωδεκάφυλλον ἡμῶν ἐν ἐκτενεῖα νύκτα et 49. 10.
 καὶ ἡμέραν λατρεῖον ἐλπίζει κατατῆσαι· περὶ ἧς ἐλπίδος Deut. 18.
 8 ἐγκαλοῦμαι, βασιλεῦ Ἀγρίππα, ὑπὸ τῶν Ἰουδαίων. τί; 15.
 ἄπιστον κρίνεται παρ' ὑμῖν εἰ ὁ Θεὸς νεκροὺς ἐγείρει; 2 Sam. 7.
12.
Psalm. 132.
Ecc. 4. 2.
et 7. 14.
et 9. 5.
et 40. 10.

conciliation), as the antient Rhetoricians called it, such as we find also at xvii. 22. Thucyd. i. 68, & iii. 54.

3. γνώστην] for ἐπιστάμενον or εἰδῶτα, which are, indeed, found in some MSS. but by gloss. The Commentators regard γνώστην ὄντά σε as Accusatives absolute, of which they adduce examples. See also Elmsl. on Eurip. Heracl. 693. It is perhaps as well to account for them on the principle of *anacoluthon*. By the ἔθνη are meant the *institutes, laws, and rites* of the Jews; and by the *ζητήματα, questions* which arose upon the interpretation of those laws &c. That this compliment was not unmerited has been shown at large by Lardner.

— μακροθύμως] 'patiently.' See xxiv. 4. It is judiciously observed by Chrysost. that he says *δέομαί σου μακροθύμως ἀκοῦσαί μου*, since he was going to speak of *himself*, (which is always invidious,) and was about to deliver a somewhat long speech.

4. βίωσιν] 'mode of life.' A word occurring nowhere else but in the Preface to Eccles.: *δια τὴν ἐννόμενον βίωσιν*, and in Ps. 38. 6. Symm. *βίωσιν* may be rendered 'quod attinet ad vitam'; on which see Matth. Gr. Gr.

5. θρησκείας] religion, as in James i. 27. The word, like *δασιδαμονία*, was, however, mostly used by the Classical writers to denote *superstition*.

6. ἐπ' ἐλπίδι—τοῦ Θεοῦ] Commentators are not agreed on what is meant by the ἐλπίδι. Two opinions are maintained with almost equal probability: and so abrupt are the transitions in the style of St. Paul, that here, as not unfrequently, we have no advantage from the connexion and context, which are usually our best guides. By ἐλπίδι Chrysost. and most of the earlier modern Commentators understand the *hope of the resurrection of the dead*. So Grot., Hamm., Whitby, Pearce, Doddr., Newc., and others, who appeal to Acts xiii. 6. xxiv. 15. But almost all the later Commentators, as Michaelis, Wakef., Kuin. &c., think this refuted by v. 7. and explain it of the *Messiah*. Whitby ap. Recens. Synop., indeed, strenuously encounters this interpretation; but not, I conceive, successfully. At least this cannot be meant exclusively; for, as Mr. Scott says, "it is certain that the promise of a Re-

deemer was the most prominent part of the revelation made unto Abraham, Isaac, and Jacob, and the grand subject of prophecy; while the doctrine of the resurrection was not so fully revealed in the O. T. as in the New." See the references of that Commentator. "Thus the resurrection of Jesus (continues he) demonstrated that he was the promised Messiah, against all the unbelieving Jews; and the doctrine of the resurrection, against the Sadducees. The latter were instigated to persecute the Apostles, for "preaching through Jesus the resurrection of the dead;" (iv. 1-3, xxiii. 6-10.) the former, for preaching the very person whom they had crucified, as the Messiah, and as risen and "exalted to be a Prince and Saviour." Yet the whole nation expected a Messiah; and all, except the Sadducees, professed to believe the doctrine of the resurrection. In general, all that remained of the twelve tribes, wherever dispersed, hoped for the accomplishment of the promise concerning the Messiah, and a resurrection to eternal life through him." It may be added, that though the principal meaning of ἐλπίς must be the promise of the *Messiah*, yet that included the promise of the resurrection of the dead by His means, as it was proved to have been fulfilled in Jesus Christ's rising from the grave: and as His resurrection was the pledge and proof of our own, it may here be admitted as a *secondary* sense, especially when St. Paul adds here (as at xxiii. 4) *περὶ ἧς ἐλπίδος* (i. e. for the object of which hope) *ἐγκαλοῦμαι ὑπὸ τῶν Ἰουδαίων*.

7. δωδεκάφυλλον] A periphrasis for 'the Jewish nation,' at which we may supply *ἔθνος*; but it is very much like the τὸ Ἑλληνικὸν in Thucyd.

8. τί; ἄπιστον—ἐγείρει;] 'What! is it judged by you as a thing incredible, that God is to raise the dead?' The older Commentators take the *τι* for *διὰ τι, why?* But the punctuation *τί*; found in the Greek Scholiasts, has been adopted by the best Commentators from Beza downwards; and rightly; since it is far more spirited, and agreeable to the style of St. Paul. See Rom. iii. 9. vi. 15. The *εἰ* may be rendered *siquidem*, 'if [as is the case];' a sense often found both in the Classical and the Scriptural

A. D. 56. *ἐγὼ μὲν οὖν ἔδοξα ἐναντῷ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Να- 9
 ζωραίου δεῖν πολλὰ ἐναντία πράξαι. ὃ καὶ ἐποίησα ἐν 10
 Ἱεροσολύμοις· καὶ πολλοὺς τῶν ἁγίων ἐγὼ φυλακαῖς κατ-
 ἔκλεισα, τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λαβών· ἀναι-
 ρουμένων τε αὐτῶν κατήνεγκα ψῆφον. καὶ κατὰ πάσας 11
 τὰς συναγωγὰς πολλάκις τιμωρῶν αὐτοὺς ἡνάγκαζον βλασ-
 φημεῖν· περισσῶς τε ἐμμαινόμενος αὐτοῖς, ἐδίωκον ἕως καὶ
 εἰς τὰς ἔξω πόλεις. ἐν οἷς καὶ πορευόμενος εἰς τὴν Δα- 12
 μασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς παρὰ τῶν ἀρχιε-
 ρέων, ἡμέρας μέσης, κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρα- 13
 νόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου, περιλάμψαν με
 φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους. πάντων δὲ καταπε- 14
 σόντων ἡμῶν εἰς τὴν γῆν, ἤκουσα φωνὴν λαλοῦσαν πρὸς
 με, καὶ λέγουσαν τῇ Ἑβραϊδὶ διαλεκτῇ· Σαοὺλ, Σαοὺλ,
 τί με διώκεις; σκληρόν σοι πρὸς κέντρα λακτίζειν· ἐγὼ 15
 δὲ εἶπον· Τίς εἰ, κύριε; ὃ δὲ εἶπεν· Ἐγὼ εἰμι Ἰησοῦς ὃν
 σὺ διώκεις. ἀλλὰ ἀνάστηθι, καὶ στῆθι ἐπὶ τοὺς πόδας 16
 σου· εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαι σε

writers. The force of the argument is this: "You will not deny that God can raise the dead; why then deny that Jesus can have been raised, and thus be proved to be the Messiah."

9. ἐγὼ μὲν οὖν ἔδοξα &c.] The transition is abrupt, and the connexion disputed. The best interpretation seems to be that which I proposed in Recens. Synop. "And remember, however positive you may be in your opinion, and however you may act according to the dictates of your conscience, you may be mistaken, and your conscience deceived. I, for instance, thought with myself, was self-persuaded, that I ought &c." In ἐναντῷ ἔδοξα there is an idiom (confining, however, to the first person, and almost always the present tense) of which many examples are adduced by Wets. Δεῖν—πράξαι. The phraseology is idiomatical, (of which many examples are adduced by Wets.) and may be rendered 'that I was bound in many ways to oppose the doctrine of Jesus.'

[10. τῶν ἁγίων] 'the Christians.' The name the disciples then bore among themselves, Τὴν ἐξουσίαν, i. e. the power [which I held]. Ἀναιρουμένων αὐτῶν. The sense is, 'when they were being put to death;' for trial was, it seems, equivalent to execution. It is not necessary, with many recent Commentators, to suppose this spoken with reference to St. Stephen only, and consequently a Rhetorical or Oratorical amplification; for though no other execution but Stephen's is recorded in the N. T., yet, as Doddr., Hasselaar, and Heintz. have shown, there is reason to think that many did occur, to which there are at least allusions. See viii. l. ix. 31. xxii. 4. Κατήνεγκα ψῆφον is, as the best Commentators are agreed, to be taken, not in its full sense (for Paul was not a member of the Sanhedrim) but metaphorically of consenting to and approving of what was done. Of this

examples are adduced by the Commentators from the Classical writers.

—κατὰ πάσας τὰς συν.] This is mentioned, as being the places where the punishment was inflicted. Πολλάκις τιμωρῶν should be rendered 'by chastising them continually.' Βλασφημεῖν, i. e. the name of Christ, and thus abandon the Christian religion and apostatize. That this was then done we learn from this passage and Plin. Epist. xiii. 97. cited by Grot. And that it was still more practised afterwards, we find from Euseb. H. E. vi. 34. and a Homily of Hippolytus cited by Pricæus.

11. περισσῶς ἐμμαινόμενος] A very strong expression, which may be rendered 'and be exceedingly infuriate against them.' Ἐμμαινεσθαι is very rare; yet it is formed regularly from ἐμμανής. Εἰς τὰς ἔξω πόλεις, 'to foreign cities;' referring to Damascus, though not, as we may imagine, to Damascus only. See Note supra v. 9.

13. ἡμέρας μέσης] Sub. ἐπὶ. That the Attics used this expression occasionally, though more frequently μέσον ἡμέρας, or μεσοῦσης, is proved by Abresch in loc. On this verse up to v. 15. See Note on ix. 5. sqq.

16. ἀνάστηθι] Namely, as ready to execute my mandates. This, indeed, was meant to encourage Saul.

—προχειρίσασθαι.] Sub. εἰς τό. Προχειν. signifies to select, and, by implication, to appoint. Ὑπηρέτην. Since a person cannot be said to be a minister of what he has seen, though he may be a witness, Markl., with the Vulgate Translator, places a comma after ὑπέρητην. The comma, however, is not quite essential to this sense; for it would only be necessary to keep ὑπηρέτ. distinct from αὐτ. τε εἶδες. Nay, as εἶναι must be understood both at ὑπὲρ. and μάρτυρα &c. propriety requires that there should be a

- ὑπηρέτην καὶ μάρτυρα ὧν τε εἶδες ὧν τε ὀφθήσομαί σοι, A. D. 55.
 17 ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς οὓς νῦν
 18 σε ἀποστέλλω, ^b ἀνοιῆσαι ὀφθαλμούς αὐτῶν, τοῦ ἐπιστρέ- b Esa. 35. 5.
 ψαι ἀπὸ σκότους εἰς φῶς, καὶ τῆς ἐξουσίας τοῦ Σατανᾶ et 42. 7.
 ἐπὶ τὸν Θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν, καὶ ^c εἰς 1. Eph. 1. 18.
 19 κλῆρον ἐν τοῖς ἡγιασμένοις, πίστει τῇ εἰς ἐμέ. Ὅθεν, βα- Col. 1. 13.
 σιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθῆς τῇ οὐρανίῳ ὀπτασίᾳ, 1 Pet. 2. 25.
 20 ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον καὶ Ἱεροσολύμοις, εἰς πᾶ- c Supr. 9.
 σάν τε τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς ἐθνεσιν, ἀπήγ- 20, 26.
 γελλον μετανοεῖν, καὶ ἐπιστρέφειν ἐπὶ τὸν Θεόν, ἅξια τῆς et 13. 14.
 21 μετανοίας ἔργα πράσσοντας. ^d ἕνεκα τούτων με οἱ Ἰουδαῖοι d Supr. 21.
 22 συλλαβόμενοι ἐν τῷ ἱερῷ, ἐπειρῶντο διαχειρίσασθαι. ἐπι- 30.
 κουρίας οὖν τυχάν τῆς παρὰ τοῦ Θεοῦ, ἄχρι τῆς ἡμέρας
 ταύτης ἔστηκα μαρτυρόμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν
 ἐκτὸς λέγων ὧν τε οἱ προφῆται ἐλάλησαν μελλόντων γί-
 23 νεσθαι καὶ Μωσῆς, ^e εἰ παθητὸς ὁ Χριστὸς, εἰ πρῶτος ἐξ e Supr. v.
 18.
 1 Cor. 15.
 Col. 1. 18.
 Apoc. 1. 5.
 Luc. 2. 32.

comma. Ὑπηρέτην must be taken, by virtue of the context, to mean 'my minister.' So in Rom. xv. 16. Paul, adverting, as it seems, to this very circumstance, says it was done *eis τὸ εἶναι με λειτουργὸν Ἰησοῦ Χ. εἰς τὰ ἔθνη*.

— ὧν τε εἶδες—σοι] The construction is rather unusual; but not such as to warrant the conjectures of Castalio and Markl. The first ὧν is for *ἐκείνων* ἄ.; (see xxii. 15.) and the second ὧν for *ἐκείνων* [καθ'] ἄ. Ὁφθήσομαι does not mean *revelabo tibi*, as Mor., Rosenm., Schleus., and Kuin. suppose. Nor is there any reason to abandon the common interpretation, 'I shall be seen, or revealed,' i. e. will reveal myself to thee; (see Is. xxx. 2.) which may be understood 1. of the personal appearance of Christ to Paul; 2. of the revelations which were vouchsafed to him. The latter, however, is the more important sense.

17. ἐξαιρούμενός] The older Commentators explain this 'delivering from,' as vii. 10 & 34. xii. 11. xxiii. 27. Gal. i. 7. But that signification is not very agreeable to the context, and, therefore, most of the later Interpreters rightly explain it 'choosing,' 'separating for myself;' a signification occurring in Deut. xxxii. 11. Job xxxvi. 21. Is. xlviii. 16. xlix. 7. and often in the Classical writers. This is very suitable to the context; for thus it would be a further unfolding of the sense at *προχειρίσασθαι σε ὑπηρέτην*. And it is confirmed by what was said by the Lord to Ananias: *σκενός ἐκλογῆς μοι ἐστὶν οὗτος τοῦ βαστάσαι* &c. The sense therefore is, 'choosing, selecting thee both out of the Jews and Gentiles.'

— εἰς οὓς] This may be understood both of the Jews and the Gentiles. But the words which follow are far more applicable to the latter; which interpretation is confirmed by the words *νῦν ἀποστ.*; for it appears that Paul was for many years of the earlier part of his ministry employed in Heathen countries. See Galat. i. 17. seqq.

18. πίστει εἰς ἐμέ.] The older Commenta-

tors construe these words with *ἡγιασμένοις*, misled, as often, by the Vulg. The best of the later Commentators, however, have seen that they must be taken with *λαβεῖν*. And this is confirmed by the Peshito Syr. Version; and even Beza and Scott, Calvinists though they be, admit this.

22. Ἐστηκα] Several recent Commentators take this to mean 'I am safe,' as referring to the *ἐπειρῶντο διαχειρίσασθαι* at v. 21. And this signification they establish on several passages both of the Scriptural and Classical writers. Those, however, will only prove that such may be the sense here, if the context permit it. But I conceive that it rather requires the common interpretation, 'I continue,' or persist, as *ἔστηκα κρινόμενος* at v. 6. and Hebr. xii. and Acts. i. 11. Besides, this is required by the *μαρτυρόμενον* following.

— οὐδὲν ἐκτὸς—γίνεσθαι] Constr. λέγων οὐδὲν ἐκτὸς [ἐκείνων] ἄ οἱ προφ. ἐλ. μελλόντων [for μελλόντα] γίνεσθαι. The μελλόντων is drawn to μελλόντα by the ὧν. I have, for *μαρτυρούμενος*, edited *μαρτυρόμενος*, with many MSS., early Edd., and Editors; as also agreeably to the usage of the N. T., in which (as Rinck observes) *μαρτυρεῖσθαι* has always a passive, and *μαρτυρόεσθαι* a deponent sense. And so also in the Classical writers, as Thucyd. vi. 80.

23. εἰ παθητός &c.] The Interpreters are agreed that *εἰ* is for *ὅτι*, *utpote quod*. But it may signify 'seeing that [supply by those writings]. This is confirmed by the sense of *παθητός*, which is best rendered 'must suffer.' So Lu. xxiv. 25. οὐ ταῦτα ἔδει παθεῖν τὸν Χ. Schleus. acknowledges that it may be rendered 'qui pati debet.' ΕΞ ἀναστ. νεκρῶν may be rendered either 'after the resurrection from the dead,' or, 'by the resurrection;' but the former is preferable, and is confirmed by i. 18. and 1 Cor. xv. 25. Φῶς may be understood, not of light, i. e. knowledge, but its concomitant, happiness, and salvation.

A. D. 44. ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσι. Ταῦτα δὲ αὐτοῦ ἀπολογουμένου, ὁ Φῆστος με- 24 γάλῃ τῇ φωνῇ ἔφη· Μαίνῃ, Παῦλε· τὰ πολλά σε γράμματα εἰς μαῖαν περιτρέπει. ὁ δὲ· Οὐ μαίνομαι, φησι, κράτιστε 25 Φῆστε, ἀλλ' ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι. Ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεὺς, πρὸς ὃν 26 καὶ παρρησιαζόμενος λαλῶ· λανθάνειν γὰρ αὐτόν τι τούτων οὐ πείθεται οὐδέν. οὐ γὰρ ἐστὶν ἐν γωνίᾳ πεπραγμένον τοῦτο. πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; οἶδα 27 ὅτι πιστεύεις. ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον ἔφη· Ἐν 28 ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι. ὁ δὲ Παῦλος εἰ- 29 πεν· Εὐξαίμην ἂν τῷ Θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ, οὐ μόνον σέ, ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου σήμε- ρον γενέσθαι τοιούτους ὁποῖος ἀγὼ εἰμι, παρεκτός τῶν δεσμῶν τούτων. Καὶ ταῦτα εἰπόντος αὐτοῦ, ἀνέστη ὁ βα- 30

24. *μαίνῃ*] The more recent Commentators are generally of opinion, that this means no more than 'Thou art a visionary enthusiast!' of which sense of *μαίνεσθαι* they adduce several examples from the Classical writers. But the words following, *τὰ πολλά—περιτρέπει* will not admit this sense; and, therefore, the common interpretation, 'thou art mad,' which is with reason defended by Kuin., must be retained. It has always been the common notion that devoted attention to mental pursuits tends to madness; in illustration of which Wets. and Kypke adduce many passages from the Classical writers, as Lucian Solœc. 3. *σὺ δὲ ὑπὸ τῆς ἄγαν παιδείας διετρώσας*. Petron. 48. *Scimus te præliteris fatuum esse*. Targ. Jonath. on Numb. xxii. 5. *Bileam—quid insanus esset ob multitudinem sapientiæ suæ*. See also Joh. x. 20. Πολλὰ γράμματα, *multa literæ*, much learning. It is strange that many recent Commentators should take *γράμματα* for *βιβλία*, i. e. the sacred books of the Jews. See the refutation of this in Recens. Synop. *Εἰς μαῖαν περιτρέπει*, 'is setting or driving thee to madness.' It may be observed that these words of Festus interrupted the thread of the Apostle's reasoning; for there is little doubt that he would have otherwise proceeded to allege some particular proofs from the Prophets of what he had said.

25. *σωφροσύνης*] 'sanity of mind.' So Phavorin. *μαῖα ἀντίκειται σωφροσύνη*. And Mark xv. uses *σωφρονῶν* as opposed to *δαιμονιζόμενος*.

26. *Οὐ γὰρ ἐστὶν ἐν γωνίᾳ &c.*] This seems to have been a proverbial manner of speaking, in which *ἐν γωνίᾳ* is for *ἐν κρυπτῷ*. Wets. adduces examples of *ἐν γωνίᾳ καθημαι* from the Greek, and in *angulo jacere* from the Latin writers.

27. *πιστεύεις—ὅτι πιστεύεις*] This use of an interrogation immediately followed by the answer, is found in the best orators, many examples of which are adduced by Grot. and Præcaus.

28. *ἐν ὀλίγῳ—γενέσθαι*] On the exact sense of these words Commentators are not agreed. It

is the opinion of all that there is an ellipsis at *ὀλίγῳ*; but of *what*, they are not agreed. If there be any ellipsis at all, (which may be doubted,) it may be *διαστήματι* or *μετρῷ*. See Bos Ellips. p. 172. The sense here must be 'within a little,' or *almost*, though the phrase usually signifies 'in a short time.' Yet one example of the other sense is adduced by Grot. from Plato, to which I would add Thucyd. i. 18. Whether Agrippa was serious in what he said the Commentators are not agreed. The earlier ones think he was; but the later ones generally that he was not, and they suppose the words to have been uttered sarcastically. For this last notion, however, there is no ground. I am inclined to think, with Markl., that the words were merely a civil speech pronounced in that complimentary insincerity into which good natured, easy, and unscrupulous persons, like Agrippa (as he is characterized by Josephus) are apt to run. Besides, it is unlikely that any strong impression could have been made so soon; or that, if made, Agrippa would have interrupted the Apostle, and then left him almost as abruptly as Felix had done, or Pilate did our Lord, without waiting to hear the conclusion of his sentence. This, no doubt, arose from the Apostle's having become (as Markl. observes) more particular in his application to Agrippa concerning religion than he liked.

29. *ἐν πολλῷ*] There has been some doubt as to the sense here; but (as the best Commentators are agreed) the context determines it to be 'altogether'; though it would be difficult to find another example of that signification. We may, however, account for it from there being a play upon *ἐν ὀλίγῳ*. And this seizing on the words of another, and giving them a turn in favour of our own cause (which marks an able orator) often requires a slight detortion of the sense of a word or phrase. Παρεκτός τ. δ. τ. Spoken *δεικτικῶς*, holding out his chains. This proves that St. Paul was then not (as some imagine) *ἐν φυλακῇ ἀδέσμῳ*, but was in *custodia militari*, chained to the soldier who guarded him.

30. *καὶ ταῦτα εἰπόντος αὐτοῦ*] These words

- σιλεύς, καὶ ὁ ἡγεμὼν, ἢ τε Βερνίκη, καὶ οἱ συγκαθήμενοι A. D. 55.
 31 αὐτοῖς. ^h καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους λέ- h Supr. 23.
 γοντες· "Οτι οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πράσσει ὁ ἄν- et 25. 25.
 32 θρωπος οὗτος. Ἀγρίππας δὲ τῷ Φήστῳ ἔφη· Ἀπολεύσθαι
 ἡδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ ἐπεκέκλητο Καίσαρα.
 1 XXVII. Ἦς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν 1 Supr. 25.
 Ἰταλίαν, παρεδίδουν τὸν τε Παῦλον καὶ τινὰς ἐτέρους δεσ- 12.
 μώτας ἑκατοντάρχῃ, ὀνόματι Ἰουλίῳ, σπείρης Σεβαστῆς.
 2 ^k ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῷ [†] μέλλοντες πλεῖν τοὺς k 2 Cor. 11.
 κατὰ τὴν Ἀσίαν τόπους, ἀνέχθημεν, ὅντος σὺν ἡμῖν Ἀρι- 25.
 3 στάρχου Μακεδόνης Θεσσαλονικέως. [†] τῇ τε ἐτέρᾳ κατῆ- supr. 19. 29.
 χθημεν εἰς Σιδῶνα· φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ et 20. 4.
 χρησάμενος, ἐπέτρεψε πρὸς τοὺς φίλους πορευθέντα ἐπιμε- 1 Supr. 24.
 4 λείας τυχεῖν. κάκειθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύ- 23.
 5 προν, διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους. τό τε πέλαιος et 28. 16.

are omitted in a few MSS. and Versions, and are therefore cancelled by Griesb.; but rashly. For the external evidence for this is trifling, and the internal not favourable; since there can be no doubt but that in MSS. and Versions words and short clauses are omitted which seem not essential to the sense.

31. πράσσει] for πέπραχε, the Commentators say; which is confirmed by the antient Versions. It should seem that the Present is used in order to express continuity of action. So the Apostle says of himself at xxv. 11. *el ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι*. See also Joh. viii. 58. 1 Joh. iv. 17. and Win. Gr. § 34. 2. c.

32. εἰ μὴ ἐπεκέκλητο K.] For thus (as Grot. remarks) the power of the judge, whether for acquittal, or condemnation, had ceased, and the cognizance of the cause rested solely with the superior.

XXVII. 1. ἐκρίθη] 'was determined.' Namely, by the decision of Agrippa and Festus, that Paul must be sent to Italy. It would, indeed, seem that πλεῖν might have been better; but, in fact, there seems to be a blending of two sentences, namely: "As soon as it was decided that we must go," and "as soon as our immediate voyage was determined." The τοῦ may be rendered *quod attinet ad*, 'as soon as the thing was determined' &c.; and there may be, as some think, an ellip. of *πρὸς*.

— παρεδίδουν] Namely, οἱ δεσμοφύλακες; which is better than taking it, with Kuin., in an impersonal sense; since that principle is not to be resorted to unnecessarily.

— σπείρης Σεβ.] From the time of Augustus Octavianus legions took the name *Augustan*. Thus in Claudian Bell. ix. 422. mention is made of a *legio Augusta*. Hence many Commentators are of opinion that, as in all the other legions, so in the five cohorts stationed at Cæsarea, there was one cohort called the *Augustan*; or that the cohort here mentioned was a legionary cohort of an *Augustan legion* stationed in Syria and Judæa.

2. πλοίῳ Ἀδραμ.] As we say "a London vessel," "a Liverpool vessel," &c. Adramyttium

was in Mysia opposite to Lesbos, whither, it seems, the ship was bound. The Centurion, however, seems to have intended not to remain with the vessel to its place of final destination, but only to some point of Asia Minor from which he might meet with a convenient passage to Italy, expecting to find some ship in the ports of Lycia or Caria, on board of which he might embark his soldiers and prisoners for Rome. The event answered his expectation; for at Myra in Lycia he found an Alexandrian vessel bound for Italy.

— μέλλοντες] Several of the best MSS. and Versions have μέλλοντι, which is preferred by Mill. Beng., and Pearce, and edited by Griesb. and Knapp, with the approbation of Kuin., who thinks the change of μέλλοντι into μέλλοντες was made in accommodation to ἐπιβάντες preceding and ἀνέχθημεν following. That, however, is too hypothetical; and the reading μέλλοντι looks like a mere emendation, to improve which, others supplied εἰς or ἐπὶ. The reading of other MSS., μέλλοντος, confirms the common reading; being evidently a mere error of the scribes. No change is necessary; for the scope of the words μέλλοντες—τόπους seems to have been to assign a reason why they went on board this Adramyttian vessel; namely, because they had to coast the [southern] part of Asia; for that is the sense of πλεῖν &c. Μέλλοντες may very well be rendered intending, or being bound, as we say. Wets gives many examples of the phrase τόποι κατὰ τὴν Ἀσίαν, or Ἰταλίαν, or any other maritime country.

3. ἐπιμελείας τυχεῖν] 'to receive their kind attention.'

4. ὑπεπλεύσαμεν τὴν K. &c.] The Commentators have been not a little perplexed with these, and the words at v. 5. as far as διαπλεύσαντες. And that, chiefly from ignorance of the nautical term ὑποπλεῖν, and partly from inattention to the situation of the places mentioned. Now in sailing from Sidon to the coast of Lycia, it is probable, that had the weather been fair, they would have taken a course to the South of Cyprus, but not nearing its shores, ex-

Α. D. 52 τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες, κα-
τῆλθομεν εἰς Μύρα τῆς Λυκίας. Κάκει εὐρὼν ὁ ἐκατόν- 6
ταρχος πλοίων Ἀλεξανδρίνον πλέον εἰς τὴν Ἰταλίαν, ἐνεβί-
βασεν ἡμᾶς εἰς αὐτό. ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦν- 7
τες, καὶ μόλις γενόμενοι κατὰ τὴν Κνίδον, μὴ προσεῶντος
ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώ-
νην· μόλις τε παραλεγόμενοι αὐτὴν, ἦλθομεν εἰς τόπον 8
τινὰ καλούμενον Καλοὺς λιμένας, ὃ ἐγγὺς ἦν πόλις Λασαία.
Ἰκανοῦ δὲ χρόνου διαγενομένου, καὶ ὄντος ἤδη ἐπισφαλούς 9
τοῦ πλοῦς, διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι,

cept at the S. W. promontory, Zephyrium, and thence struck across to Rhodes, or the coast of Caria. As, however, we are told, the winds were contrary, viz. though varying, yet all more or less adverse, they changed that course and ὑπεπλεύσ. τὴν Κ. Now, for the winds to be contrary, they must have been N. or N. E., or N. N. E., or such like. And then the best way to evade their force would be to sail close under the coast of Cyprus, after having cut across to the promontory of Pedalium so as to reach the bay of Cutium. That they coasted along Palestine, and then made for the Eastern promontory of Cyprus (as the best Commentators think) is improbable, because they would thus be brought more into the wind's eye (as the sailors say) and tempestuous seas. At all events, it is plain that ὑποπλεῖν must mean to sail under the lee of any high land (such as is Cyprus) so as to get shelter from it. From Zephyrium it is plain they crossed over (διεπλεύσαντο) to Myra in Lycia, a port of great celebrity, and, as appears from a passage of Porphyry cited by Wets., the port generally used in passing from Cyprus to Lycia or Caria, as also in the passage from Egypt to Lycia.

6. πλοίων] Here, as often in the Classical writers, the word denotes a ship of burden; and such, it appears, the Alexandrian corn vessels were: and this was *probably* one, (see v. 38.) for it is not certain. See Recens. Synop. Myra is indeed out of the track to Dicæarchia in Italy; but the winds had been contrary, and the ship had made for the Lycian coast for shelter.

7. βραδυπλοοῦντες] The verb is rare; but an example is cited by Wets. from Artemid., to which may be added others from Cosmas Indic. 133. in Bekker's Anecd. i. 225. Κατὰ Κ., 'over against Cnidus.' Μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου. Προσεῶντος presents some difficulty, to remove which, Markl. would read *πρόσω εἰώντος*. But that is unnecessary; for the common reading may have the very same sense, *προς* in composition being often used for *πρόσω*; and I would refer to the passages of Sophocl., Eurip., and Diod., cited by me in Recens. Synop. Thus the sense is, 'not letting us make any progress.' I have, however, sometimes thought that the true reading might be *προσωθούντος*. So Hor. Od. iv. 12, 3. *Impellunt animæ lintea Thraciæ*. Ὑπεπλεύσαμεν. The sense is, 'we ran under,' i. e. made for Crete at Salmon, and coasted along the island. This they did, thinking they should get more into the wind.

8. παραλεγόμενοι] 'doubling it.' The wind might be adverse; and doubling promontories was to the ancients a long and difficult affair, and usually effected, if we may judge from the term here employed, by *towing*, the *παραπλεῖν ἀπὸ κάλως* of Thucyd. iv. 25. Καλοὺς λιμένας. The place, which was only a *port* to the town just afterwards mentioned, still bears the same name *Calos Limenas*.

— ἢν πόλις Λασαία] Not 'was the city of Lasæa,' but 'was a city or town called Lasæa.' Of this we find no mention in the Classical writers. Hence the Commentators either resort to conjectures, or suppose this one of the towns of the *hundred-cities* not mentioned by the geographers or other writers. This, however, is *cutting the knot*. I rather suspect that *Lasæa* is meant, which occurs in Pliny's list of the *island towns*; and *Lasæa* was, it is plain, such. *Fair-Havens* was its *port*. The difference is trifling; since πόλις Λασαία means the city of Lasos. And this is confirmed by Hesych. Λασίων πόλις, ἢ χωρίον, where read Λασαίων. The situation of Fair-Havens is, by the modern term being discovered, fixed to a place a little to the N. E. of Cape Leon, the present C. Matala. Lasæa is supposed to be on the brow of the hills which rise about 4 miles from the shore.

9. διὰ τὸ τὴν νηστείαν ἤδη παρελ.] It is strange that *νηστείαν* should have so perplexed Erasm., Casaubon, Castalio, Le Moyn, and Markl., as to have led them to suppose it corrupt, and to propound various emendations, all unnecessary. Bp. Middl. notices the absurdity of Markland's reasoning, without, however, being aware that it was borrowed at second hand from *Erasm.* and *Casaub.* The true view seems to be that of Chrys. and Œcumen., adopted by Pisc., Beza, Rosenm., Middl., and Kuin., who observe, that Luke designates the time after the manner of the Jews, and means a certain season of the year, so called from the great Fast which fell at that time; just as we speak of *Christmas*, *Lady-day*, *Michaelmas*, &c., whether we be Protestants or Romanists. And this was usual to the Heathens. So Thucyd. ii. 78. *περὶ Ἀρκτοῦρου ἐπιτολὰς* where see my Note. (Transl.) Theophr. Ch. Eth. 3. *τὴν θαλάτταν ἐκ Διονυσίου πλῆθμον εἶναι*. The Article here is used κατ' ἐξοχὴν; and Philo de Vit. Mos. cited by Loesn. speaks of it by the name *τὴν λεγομένην νηστείαν*, meaning the day of expiation, the great Fast on the tenth of the month Tisri, about the tenth of October. Thus 1

- 10 παρήνει ὁ Παῦλος λέγων αὐτοῖς· Ἄνδρες, θεωρῶ ὅτι μετὰ Ἀ. Δ. 55.
 ὕβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ φόρτου καὶ τοῦ
 πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσθαι τὸν
 11 πλοῦν. ὁ δὲ ἐκατόνταρχος τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ
 12 ἐπέθετο μᾶλλον ἢ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις. ἀνευ-
 θέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν, οἱ
 πλείους ἔθεντο βουλὴν ἀναχθῆναι κακεῖθεν, εἰπὼς δύναντο
 καταστήσαντες εἰς Φοῖνικα παραχειμάσαι, λιμένα τῆς Κρή-
 13 τῆς βλέποντα κατὰ Δίβα καὶ κατὰ Χῶρον. ὑποπνεύσαντος
 δὲ Νότου, δόξαντες τῆς προθέσεως κεκρατηκέναι, ἄραντες
 14 ἄσσον παρελέγοντο τὴν Κρήτην. μετ' οὐ πολὺ δὲ ἔβαλε
 κατ' αὐτῆς ἄνεμος τυφωνικός, ὁ καλούμενος † Εὐροκλύδων.

would render, 'because that even the Fast was now past.'

10. ὕβρεως] Grot., Wets., Kypke, and Kuin. rightly explain this *injuria*; comparing Joseph. Ant. iii. 5. τῶν ὀμβρῶν ὕβρις. Antholog. iii. 22, 58. θαλάττης ὕβριν. And so *injuria* in the Latin. Grot. observes that ὕβρις respects the persons; ζημία the goods; comparing Philo. ζημία χρημάτων. When Paul speaks of the loss of lives, it is plain that he had had no revelation on that head, and only speaks as a person of experience in navigation, and with a reference to human probability. See Bp. Pearce.

11. τῷ κυβερνήτῃ καὶ τῷ ναυκλ.] These were distinct persons, on the nature and difference of whose duties I have copiously treated in Recens. Synop., adducing a great body of proofs and illustrations from the Classical writers. Suffice it here to say, that the former term denoted the *master*, the latter the *supercargo*. But it was only large merchant ships, like this, that had both. The smaller had but *one* person for both offices, who was then called ναύκληρος. The κυβερν. is here mentioned *first*, because, as I have proved *ubi supra*, it was customary to yield to his opinion.

12. Πρὸς παραχ.] Put for πρὸς τὸ παραχειμάσαι. The word occurs in Polyb. and Diod. Ἔθεντο βουλὴν, statuerunt consilium. Εἰπὼς δὲν., '[to try] if they could.' An ellip. is frequent in the best writers. Εἰς Φοῖνικα, 'to Phoenix' (not Phœnice); the present port *Sphacia*. From its description (with which I would compare Pausan. v. 25, 2. ἄκραν τετραμήνην ἐπὶ Λιβόθῃ καὶ Νότῳ) we may (as Grot. and Schmid. think) infer that the port was crooked, with two jutting horns, which looked to the sea to the S. W. and N. W. respectively.

13. Τῇ προθέσ. κεκρ.] 'had [as it were already] attained their purpose.' Wets. adduces two examples of the phrase from Polyb.

— ἄραντες] The Commentators generally supply ἀγκύρας, which is often expressed, as in several passages cited by Wets. This term, however, may also allude to the raising the *masts*, which were usually lowered on shore. So in Thucyd. vii. 26. ἄρας ἐκ τῆς Αἰγίνης. the Schol. supplies τὰ ἱστία. Yet, after all, from the expression ἔβαλε κατ' αὐτῆς just after (on which see Note) it should seem that St.

Luke intended τὴν ναῦν to be supplied; which is confirmed by Thucyd. i. 52. τὰς ναῦς ἄραντες ἀπὸ γῆς. where, had the Commentators remembered this passage of St. Luke, they would not have conjectured ἀγκύρας; since I have there shown that when ναῦν is expressed or understood, the phrase has respect to what we call *heaving ship*, or leaving a port where she had been drawn on shore. And it should seem that in this case the ship had been got into port as they were deliberating whether to winter there, or not.

— ἄσσον] With this word the Commentators have been perplexed. I have in Recens. Synop. fully proved that there is no need to resort to conjectures. The word is used by the best writers, not only poets, but prose writers; as Herodot. iv. 3. vii. 233. Joseph. Ant. i. 20, l. xix. 2, 4. Hippocrates, Plutarch &c. It signifies, not *nearer*, but *very near*, and here answers to our nautical term *in shore*, and, as sailors say, *to near the shore*. Thus the phrase ἄσσον παραλέγεσθαι signifies to *coast along close in shore*. The mariners were probably proceeding partly by their oars, (for the wind was only a *side* wind, and of little use) and partly by being *towed*, which was called ῥυμουλκεῖσθαι, and has been copiously illustrated by me on Thucyd. iv. 25. παραπλεόντων ἀπὸ κάλου.

14. αὐτῆς] It is debated to what this has reference. Some suppose to προθέσεως, others to πρώτας. But that is too arbitrary an ellip. It is better, with most eminent Commentators, to refer it to Κρήτην. That, however, yields a frigid and inept sense. I would take it to mean the *ship itself*, with reference to ναῦν just before left to be supplied at ἄραντες. This is confined, and the force of ἔβαλε (which is wrongly rendered by Toup *disconcerted*) illustrated by Pind. Pyth. xi. 60-62. Ὅρθαν κέλευθον ἰὼν τὸ πρὶν ἢ Μέ τις ἄνεμος ἔξω πλόου ἔβαλεν, ὡς ἔτ' ἄκατον εἰσαΐλαν.

— ἄνεμος τυφωνικός] i.e. a wind like a *typhoon*, the name then, and to the present day, given to a tempestuous wind prevailing in the Mediterranean, and blowing a sort of *hurricane* in all directions from N. E. to S. E.; and perhaps the very kind of storm meant by Homer Odys. c. 313. and Virg. Æn. i. 103-12. The word is, I think, wrongly derived by the Etymologists from τῆφος, *fumo*; it rather comes from

Α. Δ. 55. συναρπασθέντος δὲ τοῦ πλοίου, καὶ μὴ δυναμένου ἀντ- 15
 οφθαλμῶν τῇ ἀνέμῳ, ἐπιδόντες ἐφερόμεθα. νησίον δέ τι 16
 ὑποδραμόντες καλούμενον Κλαύδην, μόλις ἰσχύσαμεν περι-
 κρατεῖς γεεῖσθαι τῆς σκάφης· ἣν ἄραντες, βοηθείαι 17
 ἐχρῶντο ὑποζυνύντες τὸ πλοῖον· φοβούμενοί τε μὴ εἰς τὴν

τύφῳ, cognate with τύπω and τύπτω, and properly signifies the *Striker*; which is confirmed and illustrated by Æschyl. 637. Blomf. Ναῦν γὰρ πρὸς ἀλλήλαισι θρήκται πνοαὶ Ἑρεκὼν· αἱ δὲ, κεροντιπόμεναι βία Χειμῶνι τυφῶ, σὺν ζέλῃ τ' ὀμβροκτύπῳ, ὄχοντ' ἄφαντοι, ποιμένοι κακοῦ στρόβῳ.

It remains, however, to discuss the yet more difficult word Ἐυροκλύδων, which has so perplexed Commentators and Critics, that they have anxiously sought a change of reading, either from the MSS. and Versions, or from the conjectures of the learned. Dr. Bentley urges various objections to the common reading, of no great weight. As to the chief objection, the incongruity of the compound, I answer, that κλύδων may signify not only a *wave*, but a *rough heavy sea*. (See the examples in Steph. Thes.) and must have been sometimes used as an *adjective*, (which indeed, I suspect, was its *original form*) as appears from the adjective Ἐυκλύδων, which is used by a later Greek writer ap. Steph. Thes. Of the emendations which have been proposed the only ones that merit attention are Εὐρυκλύδων and Εὐρακύλων. For the former (which has been supported by Toup, Ernesti, Bryant, and Kuin.) there is no authority at all. And 2dly, the compound would not be analogical; since there is no instance of εὐρύ with a *substantive*; and even those with *adjectives* are almost confined to the Poets. 3dly, The sense yielded (*wide-wary*) is too feeble. For the latter, (namely Εὐρακύλων, N. N. E. wind) which has been adopted by Grot., Mill, Le Clerc, Bentley, and Beng., there is *some*, though but very *slender*, authority in MSS. and Versions: while the objections against it are 1. that it would not be formed analogically, but ought to be Εὐροακύλων. 2. That it would be heterogeneously compounded of *Greek* and *Latin*. And ακύλων could not well represent *aquilo*. Besides, the name was doubtless the same which had prevailed for centuries, and was therefore not likely to be otherwise than *Greek* throughout, not *Greek* and *Latin*. 3. It would not at all correspond to the accurate descriptions of the τυφῶν, or *Tuffone*, given by antients and moderns, who agree in representing it not as a *point-wind*, but as shifting about in all quarters from N. E. to S. E., *East prevailing*. Hence it is clear that both external and internal evidence unite in requiring the common reading to be retained, the sense of which may be thus represented, 'the wave-stirring Easter,' or, literally, 'East-souser:' which is confirmed and illustrated by the numerous passages of the Greek and Latin Classical writers adduced by me (chiefly from Wets.) in Recens. Synop.

15. συναρπασθέντος τοῦ πλοίου] An expression often used of pestiferous winds, as is proved by the examples adduced by the Commentators, to which may be added Æschyl. Agam. 610. χεῖμα—ἥρπασε (scil. αὐτόν.) Ἀντοφθαλμῶν, to face the wind (as our seamen

say) i. e. to turn the ship's head to the wind. At ἐπιδόντες there is an ellip. either of πλοῖον, as many Commentators suppose; or rather of εἰαυτοῦς; which latter is confirmed by Lucian cited by Elsn.: ἐπιτρέφοντες οὖν τῷ πνεύματι, καὶ παραδόντες αὐτοὺς ἐχειμαζόμεθα. and Arrian Epict. iv. 9. οἱ ἀπαξ ἐνδόντες εἰσέταν ἐπεδῶκαν αὐτοὺς, καὶ οἱ ἐπὶ ῥεύματος παρεσύρσαν. The sense of ἐφερόμεθα is 'we were driven or shifted;' for the Greeks say φέρεσθαι κατὰ κύμα καὶ ἀνεμον.

16. ὑποδραμόντες] Not 'running up to,' but 'running under,' i. e. close under shore. So Themist. p. 152. cited by Wets.: τὰ μὲν (partly) ὑποδραμόνσαι, τὰ δὲ (partly) περιδραμόνσαι, τὰ δὲ μετέωρο διαπτάσαι. So also ὑποκλεῖν supra v. 4 & 7. Κλαύδην. The name given by Melas and Pliny countenances the reading Κλαύδην found in some Versions &c. But the common reading is supported by Hierocl. ap. Ptolom. iii. 7. and Athenæus. Περικρατεῖς εἶναι, for περικρατεῖν, 'to become masters of,' 'secure the boat,' which, it seems, whether it had been towed by a rope, or had hung fastened to the ship, (which a passage of Cicero cited by Kuin. would countenance) or been on deck, had been washed away by the waves.

17. ἄραντες] 'having heaped up into the ship.'

—βοηθ. ἐχρῶντο, ὑποζ. τ. π.] This passage has occasioned no little perplexity to the Commentators, who are not agreed on the sense of βοηθ. and ὑποζ. Some take βοηθ. of the *aid*, or the *united help* of the mariners and the soldiers, or other passengers. Others take it of those ropes, hooks, chains, &c. by which assistance is rendered to a ship in rough weather. No proof, however, of this signification has been adduced. As to ὑποζ., both the above classes of Interpreters are agreed that it must be taken of that *undergirding* which there is reason to think was employed by the *antients* as well as the *moderns*, by which thick cables were drawn round a rickety ship, to keep the timbers tight together. In proof and illustration of this the Commentators (especially Wets.) adduce a great number of passages from the Classical writers. But, upon close examination, it will appear (as I have in some measure shown in Recens. Synop.) that scarcely any one (perhaps not one) of these is to the purpose; for the *sine funibus Vix durare carina* Possint imperiosius æquor of Horace, Od. i. 14. is uncertain, as may be imagined, since no Commentator except Baxter takes it to refer to the undergirding of a ship with ropes. And although in Hesych. in voc. ζωμεύματα we have the gloss σχοινία κατὰ μέσον τῆν ναὺν δεομεύόμενα, (for so I would there point) yet that is known to refer to Aristoph. Eq. 279, and is only the opinion of a *Grammarians* on the sense of the word there, which is better explained by the *Scholists*, by *Suidas*, and even by another gloss of Hesych. himself: ὑποζώματα· ξύλα

Σύρτιν ἐκπέσῃσι, χαλάσαντες τὸ σκεῦος, οὕτως ἐφέροντο. A.D. 55.
 18 Σφοδρῶς δὲ χειμαζομένων ἡμῶν, τῇ ἐξῆς ἐκβολὴν ἐποι-
 19 οῦντο· καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου
 20 ἐρρίψαμεν· μήτε δὲ ἡλίου μήτε ἀστρῶν ἐπιφανόντων ἐπὶ
 πλείονας ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένον,

τῶν νεῶν, which is far more agreeable to the context and the subject. And this is confirmed by the Schol. on Thucyd. i. 29. *ξεύξαντες* (*vañs*), where he speaks of these *ξύλα*, calling them *ζυγώματα*, as *stays* necessary to bind together a rickety ship's hull. And so Theogn. Adm. 513. *νῆος τοι πλευρῆσιν ὑπὸ ζυγὰ θέσομεν*, i. e. *ὑποθήσομεν ζυγὰ*. The above passages, and I will venture to say all the passages that have been adduced in proof or illustration of the above *undergirding* belong, in fact, to this operation, which is alluded to in the passages just cited, and which may be called *under* (or *inner*) *belting*. The passages, indeed, of *Appian* are not quite decisive; but they are far better interpreted of *inner-belting* than *undergirding*, because the subject is refitting for the purpose of war. The passage of Polyb. admits of no other sense. Those of Plato, which are mere *allusions*, are far better so understood, because the term *ὑποζώματα* is employed. And however the antients might sometimes apply their cables in the above way, yet they would scarcely have cables *made* for the purpose, and called *ὑποζώματα*. The passage of Athen. p. 204, however, is quite decisive, where he says that the gigantic ship of Ptolemy Philopator had twelve *ὑποζώματα*, each 100 feet long. So also in the passage of Plutarch, which I have there myself adduced, there is mention of these *ὑποζώματα*, said to be of *brass*. From what I have written on the passage of Thucyd. there can be no doubt but that the *ζυγώματα*, or *ὑποζώματα*, were pieces of strong planking to serve as *stays*, to bind the inner frame work of a ship together, and were sometimes, in the case of an exceedingly large ship, put in at *first*, but usually after the ship had been some time in service, and had grown rickety. So Galen uses the term to denote the *midriff*, or *diaphragm*, which is the *inner belting* of the human body.

Upon the whole, I conceive, I have fully proved that no other sense must be thought of in the present passage than that of *forming an inner belting*. Another argument for which is this, that, according to the other interpretation, *βοηθείαι ἐχρῶντο*, which occupies the most prominent place in the sentence, would be almost useless. At least we should expect *ὑπεζώοντο τὸ πλοῖον, βοηθείαι χρώμενοι*. But in whichever of the two ways above detailed *βοηθ.* be taken, it will be little suitable. I have no doubt but that the true sense of the word is that, in which, as Wets. attests, it is used in the Greek writers on Mechanics, namely *props* or *stays*, viz. the *ζυγὰ* or *ζυγώματα* above mentioned. Thus the sense is, 'they resorted to props and stays, undergirding the ship [with them].' They had been, no doubt, provided for any such emergency; and there is reason to think that in the largest class of merchant ships *carpenters* were regularly employed. This was certainly the case in ships of war; for Xenoph.

de Republ. Athen. 12, enumerating the various officers on board a trireme, reckons the *ναυπηγοί*.

— *τὴν Σύρτιν*] By this is, no doubt, meant the Syrtis *major* on the coast of Africa, estimated at 4000 or 5000 stadia in circumference, and occupying the whole of what is now called the gulph of Sidra (a name formed from Syrtis.)

— *χαλάσαντες τὸ σκεῦος*] On what is meant by *τὸ σκεῦος* the Commentators are not agreed. Some say the *sails*. But I have in Recens. Synop. shown that this sense cannot be admitted. Others take it to mean 'the anchor,' which was certainly *part* of the *σκεῦος*. Yet they were not in *soundings*; and if they had been, they would have let down *two*, as v. 29. If we consider what other *ἔπλων* may deserve to be called the *σκεῦος*, we cannot doubt it must be the *mast*. And this signification is confirmed by the Syr. and adopted by Grot., Heraldus, Bolten, and Kuin. *Χαλᾶν* is used, because the masts of the antients were so formed as to go in a socket, and be raised or lowered at pleasure. The sense seems to be, that they lowered both masts and every sort of *instrumentum* which carried any canvass.

18. *ἐκβολὴν ἐποιοῦντο*] 'jactationem fecerunt,' cast out the lading; for of that *ἐκβολή* when used without any addition is to be understood, since the order of the circumstances (as Grot. rightly observes) is, first, that the lading should be thrown overboard, as here; then the *tackling*, v. 19; as lastly the *provisions*, as v. 38. From the Classical citations of Wets. it appears that this *jactatio* was not very unfrequent in ancient navigation. And, in violent storms, not only frequent, but *necessary*, as the Classical citations of Wets. and Pric. prove, to which may be added the following passages. Jonas i. 5. *ἐκβολὴν ἐποίησαντο τῶν σκεῶν*. *Æschyl.* Agam. 978. *καὶ τὸ μὲν πρὸ χρημάτων κτησίῳ ὄκνος βαλὼν, Σφενδόνας ἀπ' εὐμέτρου, Οὐκ ἔδν πρόπας δόμος*, where for *δόμος* I would read *γόμος*. See also Theb. 767-9.

19. *τὴν σκευὴν*] Synonymous with the *σκεῦος* at Jonas i. 5, and signifying all the *armamenta* navis, otherwise called *ἔπλα*, as masts and yards, sails, ropes &c., (See Thucyd. vii. 24.) including the *luggage* of the passengers; for *σκευή* has sometimes that sense, as Thucyd. i. 10.

20. *μήτε δὲ ἡλίου—ἡμᾶς*] This non-appearance of the sun and stars is almost always found in tempestuous weather; but what chiefly threw the antients into despair when, on wide sea, under such circumstances was, not so much for the want of skill in navigation, as for their being without what Lord Byron finely calls "The feeling Compass—Navigation's soul." In such situations, the antients quite lost their course, and knew not where they were.

— *χειμ. ἐπικειμένον*] *Ἐπικ.* is a very significant term; and Wets. cites an example of

A. D. 55. λοιπὸν περιηρεῖτο πᾶσα ἐλπίς του σῶζεσθαι ἡμᾶς. πολλῇς 21
 δὲ ἀσιτίας ὑπαρχούσης, τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ
 αὐτῶν εἶπεν· Ἐδεῖ μὲν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ
 ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδῆσαι τε τὴν ὕβριν ταύτην
 καὶ τὴν ζημίαν. καὶ τανῦν παραινῶ ὑμᾶς εὐθυμεῖν· ἀπο- 22
 βολὴ γὰρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου.
 παρέστη γὰρ μοι τῇ νυκτὶ ταύτῃ ἄγγελος τοῦ Θεοῦ, οὗ 23
 εἰμί, ὃ καὶ λατρεύω, λέγων· Μὴ φοβοῦ, Παῦλε, Καίσαρί 24
 σε δεῖ παραστήναι· καὶ ἰδοὺ κεχάρισται σοι ὁ Θεὸς πάν-
 τας τοὺς πλέοντας μετὰ σοῦ. διὸ εὐθυμεῖτε, ἄνδρες· 25
 πιστεύω γὰρ τῷ Θεῷ ὅτι οὕτως ἔσται καθ' ὃν τρόπον
 ἡ ἐλπίς. 26. λευάληται μοι. 27. εἰς νῆσον δὲ τινα δεῖ ἡμᾶς ἐκπεσεῖν. 28
 Ὡς δὲ τεσσαρεσκαίδεκάτῃ νύξ ἐγένετο, διαφερομένων ἡμῶν 27
 ἐν τῷ Ἀδρία, κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται
 προσάγειν τινα αὐτοῖς χώραν. καὶ βολίσαντες εὗρον ὁρ- 28
 γυῖας εἴκοσι· βραχὺ δὲ διαστήσαντες, καὶ πάλιν βολίσαντες,
 εὗρον ὀργυῖας δεκαπέντε· φοβούμενοί τε μήπως εἰς τρα- 29
 χεῖς τόπους ἐκπέσωμεν, ἐκ πρύμνης ρίψαντες ἀγκύρας,

χειμῶνος ἐπικειμένον from Plato; and Wolf compares the Virgilian "tempestas incubuit silvis." See also Ps. lxxxviii. 7.

21. ἀσιτίας] This is best rendered *inedia*, a neglect of food, for which they could not, in their present state, have either appetite or relish. See Ps. cii. 4.

— κερδῆσαι—ὕβριν καὶ ζημίαν] To explain this seemingly strange expression, we need not, with many of the older Commentators, extend the *μη* to κερδῆσαι, and explain it *suffer*; but we may have recourse to a sense of *κερδ*, found in the best writers, on which I have fully treated in Recens. Synop. and on Thucyd. ii. 44, where I have shown that the ratio idiomatis is this. "It signifies to be a gainer by (quoad) something." Thus we may here render; "But it behoved you to have hearkened to me, and not to have loosed from Crete; and thus you would have been gainers by all this disgrace, (i.e. frustration) and this loss."

22. ἐξ ὑμῶν] Sub. *τινος*. And at πλὴν τοῦ πλοίου there is an ellip. which may be thus supplied: "[nor of any thing else] except the ship."

23. οὗ] scil. δούλος; as Exod. xxxii. 26. Who is the Lord's? and Levit. xx. 26. So also in Is. xlv. 14, where the LXX. render יְיָ יְיָ by καὶ σοὶ ἔσονται δούλοι. Λατρεύω, as Kypke observes, implies *more*, namely strenuous and active service.

24. κεχάρισται σοι—σοῦ] Χαρίζεσθαι *τινα* or *τινι* in general signifies 'to grant any one's life for another;' and examples are adduced by the Commentators. Here, however, it seems meant, 'they are spared on thy account.'

27. τεσσαρεσκ.] Namely, from their having left Fair-havens. Διαφερ. ἡμῶν, 'as we were tossed up and down.' The word is almost confined to the later writers. Ἀδρία. Not what is

now called the Adriatic gulph, but the Adriatic sea, which, as the Commentators have proved from Ptolemy, Strabo, &c., comprehended what had originally been called the Ἰόνιον πέλαγος, and denoted the sea between Greece, Italy, and Africa. See my Note on Thucyd. i. 24. τὸν Ἰόνιον κόλπον.

— προσάγειν τινα αὐτοῖς χώραν] There is here a *ναυαγία* *hypallage*, like ἀναφανέντες τὴν Κ. at xxi. 8, in either case originating in the optical delusion, by which, on approaching a coast, the land seems to approach to the ship, not the ship to the land. Of this examples are adduced by the Commentators from both Greek and Latin writers. Nay our own seamen have the same idiom, when they speak of *nearing* a coast, and *fetching* a port.

28. ὀργυῖας] The word comes from ὀρέγεσθαι, and denotes the space that a man may compass by stretching out his arms to the farthest. It is remarkable that almost all measures of length that admitted of it were, by the antients, derived from certain parts of the body, e. gr. *pes*, *ulna*, *digitus*, *uncia*, *passus*.

29. τραχεῖς τόπους] 'rocky ground.' Of this expression two examples are adduced from Diod. Sic. and Polyb. Ἐκ πρύμνης. However unusual it may now be for anchors to be dropped from the stern of a ship, yet the passages adduced by Wets. and Pearce show that such was very usual in antient times. And the former has proved that even in modern times the same custom continues in the ships plying between Alexandria and Constantinople: also that *four* anchors were thought necessary on occasions of great peril, and *two* ordinarily in a tempestuous night. Hδχ. ἡμ. γεν. This has the air of a proverbial expression, of which Wets. cites two examples from Longus, signifying 'to anxiously wish for day.'

- 30 τέσσαρας, ἤρχοντο ἡμέραν γενέσθαι. τῶν δὲ ναυτῶν ^{A.D. 55.}
 ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ χαλασάντων τὴν
 σκάφην εἰς τὴν θάλασσαν, προφάσει ὡς ἐκ πρώρας μελ-
 31 λόντων ἀγκύρας ἐκτείνειν, εἶπεν ὁ Παῦλος τῷ ἑκατον-
 τάρχη καὶ τοῖς στρατιώταις· Ἐὰν μὴ οὗτοι μείνωσιν ἐν
 32 τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε. τότε οἱ στρατιῶται
 ἀπέκοψαν τὰ σχοινία τῆς σκάφης, καὶ εἴασαν αὐτὴν ἐκπε-
 33 σεῖν. ἄχρι δὲ οὗ ἔμελλεν ἡμέρα γίνεσθαι, παρεκάλει ὁ
 Παῦλος ἅπαντας μεταλαβεῖν τροφῆς, λέγων· Τεσσαρεσ-
 καιδεκάτην σήμερον ἡμέραν προσδοκῶντες, ἄσιτοι δια-
 34 τελεῖτε, μηδὲν προσλαβόμενοι. ^{n Matt. 10. 30.} διὸ παρακαλῶ ὑμᾶς προσ-
 λαβεῖν τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας
 ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θρῖξ ἐκ τῆς κεφαλῆς πεσεῖται. ^{Loc. 12. 7. et 21. 18.}
 35 ὁπῶν δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐχαρίστησε τῷ Θεῷ ^{o 1 Sam. 9. 13.}
 36 ἐνώπιον πάντων, καὶ κλάσας ἤρξατο ἐσθίειν. εὐθυμοὶ δὲ ^{1 Joh. 6. 11. 1 Tim. 4. 3.}
 37 γενόμενοι πάντες, καὶ αὐτοὶ προσελάβοντο τροφῆς· ^{p Supr. 2. 41. et 7. 14. Rom. 13. 1. 1 Pet. 3. 20.} ἦμην
 δὲ ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαί, διακόσμαι ἐβδομήκοντα
 38 ἑξ. κορεσθέντες δὲ τροφῆς, ἐκούφισαν τὸ πλοῖον ἐκβαλ-
 39 λόμενοι τὸν σῖτον εἰς τὴν θάλασσαν. Ὅτε δὲ ἡμέρα
 ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον· κόλπον δὲ τινα κατε-
 νόουν ἔχοντα αἰγιαλὸν, εἰς ὃν ἐβουλεύσαντο, εἰ δύναιτο,
 40 ἐξῶσαι τὸ πλοῖον. καὶ τὰς ἀγκύρας περιελόντες εἶων εἰς

30. φυγεῖν ἐκ τοῦ πλοίου] Very usual to mariners in such circumstances. Προφάσει, 'with a pretence.' At μελλόντων sub. αὐτῶν; an ellip. usual when the participle is accompanied with an ὡς.

31. οὐ δύνασθε] i.e. humanly speaking. For the promise of safety was conditional, and involved the obligation to use the ordinary means for preservation, to neglect which would have been tempting God.

33. ἄχρι οὗ] Bera well renders 'interim dum,' q. d. meanwhile, to pass the time till day-break.

— προσδοκῶντες] Namely, for the storm to cease. Ἄσιτοι διατελεῖτε. A popular form of speaking, which denotes "ye have taken little or no food," no regular meal. Examples are adduced by Kypke from Josephus. Προσλαβεσθαι signifies to take something to oneself.

34. τροφῆς] Sub. τι. Τοῦτο γὰρ &c. 'this will be promotive of your safety.' A sense of πρὸν frequent in the best writers especially Thucyd. Οὐδενὸς γὰρ &c. An Oriental and proverbial phrase, on which see Note at Matt. x. 30, and Lu. xxi. 18.

37. αἱ πᾶσαι] 'in the whole.' The number 286 may seem large; but the Alexandrian vessels, which were very bulky, were fitted up for carrying a great number of passengers. Thus Joseph in Vit. C. 3. cited by Pearce, says the ship in which he sailed, and which was cast away in the Adriatic sea, had 600 persons on board.

38. τὸν σῖτον] The best Commentators are agreed that this must signify the provisions,

which would be reserved till the last, the lading and tackling being before thrown over board.

39. τὴν γῆν οὐκ ἐπέγ.] A brief mode of expression denoting 'they took a view of the country; but recognised it not.' Κόλπον—ἔχοντα αἰγιαλόν. As all inlets have shores, Schmid and Kuin. construe the words thus: κατενόουν αἰγιαλὸν ἔχοντα κόλπον τινα, 'they perceived a shore having a certain creek.' This, however, is doing violence to the construction. We must retain the natural one, and take αἰ., with Grot., Matth., and Schleus., in a popular sense, to denote a practicable shore. And indeed the passages cited by those Commentators prove that αἰγιαλόν signifies properly a sandy shore, (as opposed to a rocky one) and consequently one convenient for landing. Κόλπος is taken in a sense which Theophyl. says is usual in the common dialect, viz. an inlet. This is on the N.W. side of the island, and now called La Cala di San Paolo. Ἐξῶσαι τὸ πλοῖον, 'to strand the vessel.' On this sense of ἐξῶσαι, occurring in the best writers, see my Note on Thucyd. ii. 90. (Transl. & Ed.)

40. περιελόντες] This cannot mean, as several Commentators imagine, 'having taken up the anchors;' for that sense would require ἀνελόντες, or ἀνελόμενοι; nor, as they were without boats, could they weigh the anchors; but the sense must be, as the best Interpreters ancient and modern are agreed, 'removed the anchors,' viz. by cutting the ropes and leaving them in the sea. And εἶων must, with De Dieu, Wets., Pearce, Markl., Schleus., Heinr., and Kuin.,

A. D. 55. τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων καὶ ἐπάραντες τὸν ἀρτέμονα τῇ πνεούσῃ κατεῖχον εἰς τὸν αἰγιαλόν. ³² περιπεσόντες δὲ εἰς τόπον διθάλασσον, ἐπώ- ⁴¹ κειλαν τὴν ναῦν· καὶ ἡ μὲν πρῶρα ἐρείσασα ἔμεινεν ἀσά- λευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων. τῶν δὲ στρατιωτῶν βουλή ἐγένετο, ἵνα τοὺς δεσμώτας ⁴² ἀποκτείνωσι, μήτις ἐκκολυμβήσας διαφύγοι. ὁ δὲ ἐκατόν- ⁴³ ταρχος, βουλόμενος διασῶσαι τὸν Παῦλον, ἐκώλυσεν αὐτοὺς τοῦ βουλήματος, ἐκέλευσέ τε τοὺς δυναμένους κολυμβᾶν, ἀπορρίψαντας πρῶτους ἐπὶ τὴν γῆν ἐξέναι, καὶ τοὺς λοι- ⁴⁴ πούς, οὓς μὲν ἐπὶ σανίσιν, οὓς δὲ ἐπὶ τινων τῶν ἀπὸ τοῦ πλοίου. καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.

be referred to the *anchors*, not to the *vessel*. This indeed is required by every rule of interpretation.

40. ἀνέντες τὰς ζευκτ. τῶν πηδ.] 'having loosened the bands of the rudders.' So Eurip. *Hel.* 1536. speaks of the rudder as fastened ζεύγλαισι. Some Commentators are much perplexed with the circumstance of two rudders to one ship. But Grot., Bochart, Elsn., Scheffer, Lips, and Perizon. have proved that among the antients large ships of burden had two rudders. Some of the passages cited are quite decisive; and I have in Recens. Synop. added a passage yet more apposite than any from Orpheus in *Argonaut.* 274. Καὶ οἱ ἐπ' ἄρτια θῆκαν ἀρρήοτα πορουνόντες, ἱστόν τ' ἢ δ' ὀθόνας· ἐπὶ δ' αὐτὸς οἰκας δῆσαν, Πρυμνόθεν ἀρτήσαντες, ἐπεσφίγξαντο δ' ἱμάσιν, from which passage it appears probable that the rudders were regularly taken off when the ship was in port, and were laid up in the docks. But the question is, *how* and *where* were they fixed on? That, however, is not very easy to determine. Many, as Alberti, Bp. Pearce, and Kuin, think that the rudders were one at the stern and the other at the bow of the ship. I know not, however, of the numerous passages cited by the above Commentators, any one that *determines* this point; but that from Orpheus *ubi supra* undoubtedly *does*; yet it decides the *contrary* way, namely that they were both at the *πρυμνή*.

— ἐπάραντες τὸν ἀρτέμονα τῇ πν.] Τῇ πν. scil. αὔρα, signifies the *breeze*, as is plain from passages of Lucian, Plutarch, and Heliodor. cited by Wets. 'Ἐπάραντες means *hoisting*, and is a term often applied to masts and sails. If applied to the *masts*, it has reference to the sail with which they are clothed. With respect to the term ἀρτέμων, it rarely occurs, is almost unnoticed by the antients, and hence its sense is disputed. Luther took it to mean the *mast*; and Erasmus, the *sail yard*; interpretations devoid alike of proof and probability. Hayf., Jun., Alberti, and Wolf, with more probability, explain it the *large sail of the poop*, answering to our *mizen sail*, and even yet called by the Venetians *artemon*. The best founded opinion, however, seems to be that of Grot., Voss, Heum., Wets., Mich., Rosenm., and Kuin., who understand by it a small sail near the prow called by Pollux the *dolon*, which was used to keep the

ship steady, and to prevent its working too much, when the larger and upper sails were set. See the important passages of Papius and Juvenal *Sat.* xii. 68. cited from Wets. in Recens. Synop. I would add that this was not the *mizen mast sail* at the poop, as is plain from Pollux. i. 93., who reckons three masts, the ὁ μέγας, the ὁ κἀτοπιω (hind-mast) or ἐπίδρομος, and ὁ ἐλάτων or δόλων. This was very short, like our *Jury masts*, and must have been at the *bow*, or *fore-ship*.

— κατεῖχον] scil. τὴν ναῦν; an ellipsis sometimes supplied in Homer and Herodot. 41. περιπεσόντες εἰς τόπον διθ.] διθάλασσοι has not here its usual signification an isthmus, which divides seas, but denotes a peninsular promontory. The word, indeed, is usually applied to peninsulas of the largest size; but sometimes also to narrow spits of land jutting out into the sea; and sometimes to those *taniz*, partly above and partly under water which guide the currents, and therefore make the place διθάλασσοι, and consequently rough. So Clemens. cited by Wets. διθάλασσοι καὶ θηριώδεις τόποι. and Dio Chrys. *Orat.* v., who, speaking of the Syrtis, says it is surrounded by βράχια καὶ διθάλαττα καὶ ταινίαι, where he distinguishes the three sorts, 1. βράχια, mere sand banks; 2. διθάλαττα, spits of sand under water; 3. ταινίαι, long necks of land jutting out and protruding above water. Nothing can be more to the present purpose. The spit of sand in question was an elongation of a *ness*, represented in Cluverius's Map, and noticed by Dorville in his Sicula.

— ἐρείσασα] 'having fixed itself.' On this idiom by which words with an active force, and generally active use, have sometimes a reflective sense, see my Note in Recens. Synop. With ἔμεινεν ἀσάλευτος Pric. compares Virg. "Illisæque prora pendit."

43. ἐκέλευσέ—πρώτους] i. e. bid those of the *prisoners* who could swim to first cast themselves &c. Thus (as was very usual) making trial of the danger at the expense of the least valuable lives. Ἀπορρ. must be taken in a *reciprocal* sense.

44. οὓς μὲν—οὓς δὲ] for τοὺς μὲν—τοὺς δέ. On which idiom see *Matth. Gr. Gr.* 'Ἐπὶ τινων τῶν ἀπὸ τ. πλ., 'some of the things which came out of the ship,' namely, barrels, boxes, &c. Kuin. would supply ἀπορρηγμάτων. But

- 1 XXVIII. [†]ΚΑΙ διασωθέντες, τότε ἐπέγνωσαν ὅτι A. D. 55.
† Supr. 27.
† Rom. 1.
† 1 Cor. 14.
† Col. 3. 11.
- 2 Μελίτη ἡ νῆσος καλεῖται. [†]Οἱ δὲ βάρβαροι παρείχον οὐ † Marc. 16.
† Luc. 10. 19.
- τὴν τυχοῦσαν φιλανθρωπίαν ἡμῖν· ἀνάφαντες γὰρ πυρὰν,
- προσελάβοντο πάντας ἡμᾶς, διὰ τὸν ὑετὸν τὸν ἐφεστῶτα,
- 3 καὶ διὰ τὸ ψύχος. Συστρέψαντος δὲ τοῦ Παύλου φρυγά-
νων πλῆθος, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα ἐκ τῆς
- 4 θέρμης ἐξελθοῦσα καθήψε τῆς χειρὸς αὐτοῦ. ὥς δὲ εἶδον
οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ,
ἔλεγον πρὸς ἀλλήλους· Πάντως φονεύς ἐστιν ὁ ἄνθρωπος
οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ Δίκη ζῆν οὐκ εἴ-
- 5 ασεν. [†]ὁ μὲν οὖν ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ, ἔπα-

that ellipsis is too arbitrary, and is unnecessary. At τοὺς λοιποὺς repeat ἐκέλευσε.

XXVIII. 1. ἐπέγνωσαν] "ascertained or recognized." Μελίτη. It was an old opinion, strenuously supported, in the last century, by *de Rhoer*, that this is not the African Melita, but another, on the coast of Illyricum; and thus of late revived, and ably defended by Mr. Bryant. But it is, after all, I conceive, untenable, as had long ago been proved by Scaliger, Bochart, Cluver., Cellar., &c., and recently by every eminent Foreign Commentator. It doubtless arose from a mistake as to *Adria* above mentioned.

2. οἱ δὲ βάρβαροι] The pride of the Greeks (and afterwards of the Romans) accounted men of all other nations barbarians. The not being able to speak the languages of those countries involved the charge of barbarism; and indeed that is by many supposed to be the primitive sense of the word. See the Note on Rom. i. 14. But it seems rather to have an *Oriental* origin; though not from the Arabic *berber*, to murmur, but from the Punic *berber*, a shepherd. Now it was originally appropriated to the indigenous and pastoral inhabitants of Africa, who, to their more civilized fellow-men on the other side of the Mediterranean, appeared barbarians. Hence the term *βάρβαρος* came at length to mean a *rustic* or *clown*. Here, however, the term is correctly applied, since (as Cluver. has shown) the inhabitants of this island were chiefly of Carthaginian origin.

— οὐ τὴν τυχ. φιλανθ.] 'no common benevolence, or kindness.' An elegant *litotes*. This use of οὐ with τυχ. is found in the best writers. Ἀνάφαντες πυρὰν. The best Commentators are agreed, that this signifies 'having set fire to a pyre [of wood]': a signification found both in the LXX. and the Classical writers. The common reading 'lighting a fire' would require πῦρ. Προσελάβοντο, 'took us into their protection and care.' Ἐφεστῶτα. Not present, but rather violent, pelting, qui ingruerat, as Grot. renders. So Polyb. p. 1053. cited by Wets., ὥστε διὰ τὸν ἐφεστῶτα ζόφον μὴδὲ τοῦτο ἐν ποσὶ δύνασθαι βλέπειν.

3. συστρέψαντος] 'when he had heaped together.' There is something graphic in the term. Wets. compares Hesych. οἱ γναφεῖν ἀκανθῶν σπορὸν συστρέψαντες. By φρυγὰν is meant dry brush-wood, fit for fuel. So Xenoph.

cited by Wets. φρυγὰν συλλέγοντες ὡς ἐπὶ πῦρ.

— ἐκ τῆς θέρμης] Our common version has 'out of the heat.' But the best Interpreters, antient and modern, are agreed that the sense is 'præ calore,' 'urged by the heat.' To take θέρμης for πυρὸς would be unprecedented. 'Ek is here, as often, for ἀπό. Καθήψε, for καθήψατο, by a common Hellenistic idiom. Many eminent Commentators and Critics, indeed, maintain that it is not said the viper bit Paul; and that καθήπτετο, even were that written, could not have such a sense. I have, however, in Recens. Synop. shown that this position is untenable. Among other passages which I have cited is Cantic. i. 6. καθήπτετό μου ὁ ἥλιος, 'laid hold on me,' (as we say) tanned my skin. Upon the whole, it is undeniable that καθάπτεσθαι signifies to lay fast hold of, fasten on. But this, when used of a serpent, necessarily implies biting. As to the argument from the words ἐπαθεν οὐδὲν κακὸν at v. 5., it is exceedingly weak; for even in a Classical writer, the position of the clause, and the air of the narration, would exclude any such sense as that "the reptile had not hurt Paul." But in a Hellenistic writer the popular sense, which may be denoted by the words, namely, that "no harm came of it," must be preferred. Besides, such is so evidently the opinion of St. Luke, (whom we cannot suppose to have been mistaken) that no other sense is tenable than the common one. Besides, how, it may be asked, can a serpent hang by any part of a man's body (as at v. 4.) but by his teeth.

4. τὸ θηρίον] The word is used not of beasts, properly so called, but of serpents. It primarily means any wild creature. So the Latin *ferus* comes from the same source; and Galen uses the word *Theria* to denote medicines to cure the bite of a serpent.

— φονεύς ἐστι—εἶασεν] The words are to be taken in their plain and popular sense, and such refinements as those of Elsn., Heins., and others, are not to be thought of. More may be urged in favour of the opinion of Camer., Bochart, Wets., Markl., Pearce, Kuin., and Schleus., that by ἡ Δίκη is meant the Goddess of Justice; of which the Commentators adduce numerous examples: on account of which, we may at least, as the middle course, admit, with Bp. Middl., that Δίκη is here personified. But this rhetorical personification falls far short of making a goddess

A. D. 55. ^{u Supr. 14} ^{11.} **θεν οὐδὲν κακόν.** "οἱ δὲ προσεδόκων αὐτὸν μέλλειν πῖμ- 6
 πρασθαι, ἡ καταπίπτειν ἄφνω νεκρόν· ἐπὶ πολὺ δὲ αὐτῶν
 προσδοκῶντων, καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν γι-
 νόμενον, μεταβαλλόμενοι ἔλεγον θεὸν αὐτὸν εἶναι. Ἐν δὲ 7
 τοῖς περὶ τὸν τόπον ἐκεῖνον ὑπῆρχε χωρία τῷ πρώτῳ τῆς
 νήσου, ὀνόματι Ποπλίω, ὃς ἀναδεξάμενος ἡμᾶς τρεῖς ἡμέρας
^{u Jac. 5.14} ^{15.} φιλοφρόνως ἐξένισεν. *ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου 8
 πυρετοῖς καὶ δυσεντερία συνεχόμενον κατακεῖσθαι· πρὸς ὃν
 ὁ Παῦλος εἰσελθὼν, καὶ προσευξάμενος, ἐπιθεὶς τὰς χεῖρας
 αὐτῷ, **ιάσατο αὐτόν.** τούτου οὖν γενομένου, καὶ οἱ λοιποὶ, 9
 οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ, προσήρχοντο καὶ ἑθερα-
 πεύοντο· οἱ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, καὶ ἀναγο- 10
 μένοις ἐπέθεντο τὰ πρὸς τὴν χρεῖαν.

of a virtue. The people seem to have meant to reason thus: "Die he surely will; and no doubt for some crime worthy of death; and considering that he has been thus rescued from the jaws of a watery grave, and brought here to suffer death, surely he must have been guilty of the greatest of crimes, murder." From the passages of the Classical writers adduced by Grot. Pric., and Wets., it appears that the ancients thought Divine justice sometimes delivered criminals out of dangers, in order to reserve them for heavier calamities, and severer punishments. *Οὐκ εἰασεν*, 'has not suffered to live;' considering him as already dead; which proves that they must have been very sure the serpent had bitten Paul.

6. *πῖμπρασθαι*, ἡ κατ. &c.] Here are accurately represented the two classes of symptoms which supervene on the bite of a poisonous serpent, according to the virulence of the poison, and the strength of the body to which it is communicated. The *first* represents the swelling, and inflammation, in the beginning local, then general, which brings on a burning fever that quickly destroys the patient. The *second* is the effect of the *strongest* poison on the *weakest* body; on which subject we have lately derived much information from that enterprising explorer of nature in her wildest tracks, Mr. Waterton, in his accurate experiments on the effect of the Wormal poison on various subjects, as recorded in his "Wanderings."

— *μηδὲν ἄτοπον εἰς αὐτόν γ.*] This phrase is Hellenistic in its manner, and corresponds to the *ἐπαθεν οὐδὲν κακόν* just before, and confirms the common interpretation of that expression. *Ἄτοπον* is not unfrequent in the best writers in the sense *evil*. It here denotes *producing harm to the body*, in which sense it is often used in the best writers, especially the Medical ones.

— *Θεόν*] The Commentators are perhaps needlessly minute in debating *what* God; for the question is undeterminable; and, after all, the word might be used in that *lower sense* (to denote a *Divine person*) which is occasionally found in the later writers, especially *Philostratus* in his life of Apollonius, who, I suspect, has so used it in order to do that at which Heterodox Theologians so anxiously aim, namely, to make out

Θεός, as used of Jesus Christ, mean no more than a *divine person*, i. e. something above man, but below God.

7. *χωρία*] *estates*. See Note on Matt. xxvi. 36. *τῷ πρώτῳ*. This may be interpreted, with most Commentators, 'the *principal person* of the island;' a sense frequent in the N. T. As, however, the term is often found in Inscriptions and Coins, even of *Malta*, used in the sense *Governor*, Grot., Bochart, and also the best recent Commentators are, with reason, of opinion that it signifies the *Prefect of the island*.

— *ἀναδεξάμενος—ἐξένισεν*] 'taking us to his house kindly entertained us.' *Ἀναδ.* is used for *ὑποδ.* Yet one example of this use is adduced by Wets. from *Ælian*. *Ξενίζειν* and *φιλ.* are usual terms on this subject.

8. *πυρετός—συνεχόμενον*] There was no necessity for Dr. Owen to have conjectured *πυρετῶ*, since of the plural in a singular sense examples are adduced by Munthe, as also of *febres* in the Latin from *Ammian* by Wets. And several might be added from *Hippocrates*. Perhaps the plural may be used with reference to those *fits*, or *paroxysms*, by which fever makes its attacks. And possibly the *θερμαὶ ἰσχυραὶ* of *Thucyd.* ii. 49. may be interpreted on the same principle. *Συνέχεσθαι* is a *vox sol. de hac re*, on which see Note on Mark i. 30. On οἱ ἔχοντες ἀσθενείας, see I. u. xxiv. 11. sq.

10. *πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς*] Many of the best Commentators are of opinion, that *τιμαῖς* is here to be taken in a sense frequent in the Classical writers, and not unknown in the Scriptures, to denote *honorary rewards*. The following examples may suffice. *Ecclus.* xviii. 1. *τίμα λατῶν πρὸς τὰς χρεῖας τιμαῖς αὐτοῦ.* 1 Tim. v. 17. *οἱ καλῶς προϊστάμενοι πρεσβύτεροι διπλῆς τιμῆς ἀξιοῦσθωσαν.* the former of which passages was probably in the mind of St. Luke. The sense seems to be '*honorary presents*.' Not, however, of money, (which Paul probably would refuse) but of *necessaries*. The words following seem meant to give an *example* of the kind of honorary presents made. *Ἐπέθεντο* is well explained by Wets. '*onerarunt nos, et cumulata ingesserunt, et nec petentibus imposuerunt*;' and he refers to *Ruth* iii. 15. *At τὰ πρὸς χρεῖαν sub. διηκόντα.*

- 11 Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχει-
 μακότι ἐν τῇ νήσῳ Ἀλεξανδρίῳ, παρασήμῳ Διοσκούροις.
 12 καὶ καταχθέντες εἰς Συρακούσας, ἐπεμείναμεν ἡμέρας τρεῖς.
 13 ὅθεν περιελθόντες κατηντήσαμεν εἰς Ῥήγιον, καὶ μετὰ μίαν
 ἡμέραν, ἐπιγενομένου νότου, δευτεραῖοι ἤλθομεν εἰς Ποτιό-
 14 λους· οὐ εὐρόντες ἀδελφούς, παρεκλήθημεν ἐπ' αὐτοῖς ἐπι-
 15 μείναι ἡμέρας ἐπτά· καὶ οὕτως εἰς τὴν Ῥώμην ἤλθομεν. κα-
 κέιθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν, ἐξῆλθον εἰς
 ἀπάντησιν ἡμῖν ἄχρις Ἀππίου φόρου καὶ τριῶν ταβερνῶν·
 οὓς ἰδὼν ὁ Παῦλος, εὐχαριστήσας τῷ Θεῷ, ἔλαβε θάρσος.
 16 ὅτε δὲ ἤλθομεν εἰς Ῥώμην, ὁ ἐκατόνταρχος παρέ-
 δωκε τοὺς δεσμίους τῷ στρατοπεδάρχῃ· τῷ δὲ Παύλῳ ἐπε-
 τράπη μένειν καθ' ἑαυτὸν, σὺν τῷ φυλάσσοντι αὐτὸν στρα-

A. D. 56.

y Supr. 24.
23. et 27. 3.

11. παρασήμῳ Διοσκούροις] The *τό παράσημον*, or *insigne*, was that from which the ship derived its name. It was a painting, or bas-relief on the prow, of some god or hero, or sometimes animal; nay, even inanimate substance, as shield &c. So Ovid Trist. i. 10, l. Est mihi, sitque precor, flavæ tutela Minervæ, Navis; et a picta casside nomen habet. Virg. Æn. v. 115. seqq. The *poop* bore the picture, or image of some god, under whose protection the ship was supposed to be placed. Both the *tutela* and the *insigne* were of gold, (or rather gilded metal) ivory, or other rich material. So Virg. Æn. x. 171. Et aurato fulgebat Apolline puppis. Thus of the ship mentioned in the above cited passage of Ovid the *numen tutelare* was *Minerva*, placed on the poop; but the *insigne*, or *παράσημον*, was a helmet of Minerva painted on the prow; and this gave name to the ship. Yet such was not the invariable custom. Sometimes the *tutela* and the *παράσημον* were the same; as, for instance, whenever the effigies of the Deity himself, to whose protection the ship was committed, supplied the place of an *insigne*; (which often happened) then the ship was called by the name of that God who was painted or carved on the prow. Thus the Alexandrian ship in which Paul sailed had the *Dioscuri* for an *insigne* as well as a *tutela*; whence, too, it was called *Διοσκούροι*. It is scarcely necessary to observe, that the *Dioscuri* had, in the heathen mythology, the especial province of succouring persons in danger of shipwreck.

12. ἐπεμείναμεν ἡμέρας τρεῖς] No doubt, in a great measure for commercial purposes.

13. περιελθόντες] Not 'fetching a compass,' but 'coasting about,' as most Translators render; with reference, I imagine, to the promontories, especially that of Taurus, to be doubled in coasting the Sicilian shore; for, in the former sense, the term would not be justified by geographical truth, unless, indeed, it were to be understood of taking a course, by reason of a Westerly wind, very much to the East, and so getting to Rhegium by tacking. And from the ἐπιγενομένου νότου in the next verse it is certain that the wind had shifted, and was not the same. But if so, they could not coast along Sicily.

— ἐπιγ. νότου] 'the South wind having arisen.' Of this idiom examples are given by

Wets, and Munthe. On the idiom in *δευτεραῖοι*, see Note at Joh. xi. 39. They were now in the regular track of vessels from Alexandria to Rome, as Wolf infers from Suet. Vesp. C. 5.

14. παρεκλήθημεν—ἐπτά] 'we were entreated to stay seven days.' It is probable that they had arrived there on the day after the Lord's day. Hence they were requested to stay the next Lord's day over, to give an opportunity to all the Christians of hearing Paul's preaching. See Note on Gal. i. 18.

15. ἐκεῖθεν—ἀκούσαντες] 'having heard from thence,' viz. from Puteoli, either by letter, or by message. No doubt there was a constant communication between the two places. *Εἰς ἀπάντ. ἡμῖν ἄχρις* A. The distance (51 miles) marks the profound respect paid to Paul by the Roman Christians.

— τριῶν ταβερνῶν] These are supposed to have been *inns*, for the refreshment of travellers passing to and from Rome; but they were probably rather *retail shops* for the sale of all sorts of eatables and drinkables. Thus Zosimus ii. 10. calls them the *τριά καταλῆα*; and indeed this was the usual sense of *taberna*, which word Donatus well derives from *Trabena*, such being at first wooden houses for shops only. Thus it is used by Horace of a Bookseller's shop, and also of a wine-shop.

16. παρέδωκε &c.] It was ordered by law that all those sent as prisoners to Rome should be delivered to the custody of the *Præfectus Prætorii*, and guarded in the Pretorian camp. Here St. Luke has expressed himself with extreme brevity; but his meaning seems to be this: 'The Centurion delivered his prisoners to the charge of the Prefect [by whom] it was permitted to Paul' &c. Καθ' ἑαυτὸν, i. e. 'apart from the other prisoners,' who were confined in the *carcer castrense*. A great favour this; for even those to whom the *libera custodia*, or *φυλακὴ ἀδεσμος*, was granted, were yet usually confined in a part of the public prison, called the *δεσμοκτήριον ἐλευθέριον*. So in Philostr. V. A. vii. 22. ἐκέλευσε τὸ ἐλευθέριον οἰκεῖν δεσμοκτήριον.

— σὺν τῷ φυλ. α. σ.] And, as appears from v. 20., and according to the invariable custom of persons kept in such sort of durance, chained by the hand to the soldier. Nay, from Joseph.

Α. D. 56. **τιώτῃ.** ^a Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι ¹⁷
^a ^{Supr. 21.} τὸν Παῦλον τοὺς ὄντας τῶν Ἰουδαίων ^{21.} πρώτους· ^{23.} συνελθόν-
^{23.} ^{et 24.} των δὲ αὐτῶν, ἔλεγε πρὸς αὐτούς· Ἄνδρες ἀδελφοί, ἐγὼ
^{19.} ^{13.} οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατρίσιν,
^{et 25. 5.} δέσμος ἐξ Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥω-
^a ^{Supr. 22.} μαίων· ^{24.} οἵτινες ἀνακρίναντές με ἐβούλοντο ἀπολῦσαι, διὰ ¹⁸
^{et 24. 10.} τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί. ^{et 25. 5.} ἀντιλεγόν- ¹⁹
^{et 26. 31.} των δὲ τῶν Ἰουδαίων, ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα,
^b ^{Supr. 23.} οὐχ ὡς τοῦ ἔθνους μου ἔχων τι κατηγορήσαι. ^{11.} διὰ ταύτην ²⁰
^c ^{Supr. 23.} οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλήσαι· ἐνε-
^{et 26. 6, 7.} κεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην περι-
^{29.} ^{Eph. 6. 20.} κειμαι. ^{3 Tim. 1. 16.} οἱ δὲ πρὸς αὐτὸν εἶπον· Ἡμεῖς οὔτε γράμματα ²¹
^d ^{Supr. 24.} περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε παραγενόμενός
^{5, 14.} τις τῶν ἀδελφῶν ἀπήγγειλεν ἡ ἐλάλησέ τι περὶ σοῦ πο-
^e ^{Supr. 26.} νηρόν. ^{6.} ἀξιούμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς· περὶ μὲν ²²
^g ^{Supr. 26.} γὰρ τῆς αἰρέσεως ταύτης γνωστόν ἐστιν ἡμῖν ὅτι πανταχοῦ
^{6.} ἀντιλέγεται. ²³ Ταξάμενοι δὲ αὐτῷ ἡμέραν, ἦκον πρὸς αὐ-
^f ^{Supr. 17.} τὸν εἰς τὴν ξενίαν πλείονες· οἷς ἐξετίθετο διαμαρτυρόμενος
^{4.} ^g ^{Em. 6. 9.} τὴν βασιλείαν τοῦ Θεοῦ, πείθων τε αὐτοὺς τὰ περὶ τοῦ
^g ^{Em. 6. 9.} Ἰησοῦ, ἀπὸ τε τοῦ νόμου Μωσέως καὶ τῶν προφητῶν, ἀπὸ
^h ^{Em. 6. 9.} πρῶτῃ ἕως ἐσπέρας. ^{12.} καὶ οἱ μὲν ἐπείθοντο τοῖς λεγομένοις, ²⁴
^h ^{Em. 6. 9.} οἱ δὲ ἠπίστουν. ^{14.} ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους ἀπε-
ⁱ ^{Em. 6. 9.} λύντο, εἰπόντος τοῦ Παύλου ῥῆμα ἐν· ^{15.} Ὅτι καλῶς τὸ Πνεῦμα
^j ^{Em. 6. 9.} τὸ ἅγιον ἐλάλησε διὰ Ἡσαίου τοῦ προφήτου πρὸς τοὺς
^k ^{Em. 6. 9.} πατέρας ἡμῶν, ^{16.} λέγον· Πορεύθητι πρὸς τὸν λαὸν τοῦ- ²⁶

p. 814. 7. we find that even King Agrippa, when in confinement at Rome, was chained to a soldier.

17. τοὺς ὄντας πρώτους] C. Vitringa takes these to have been the Rulers of the Synagogue. But Wolf and Krebs, with more probability, think they were the principal persons of the Jews.

— ποιήσας] 'though I had done;' a somewhat unusual sense of the participle. Ἐναντίον must be accommodated in sense to the two clauses to which it belongs, namely, 'nothing injurious to the Jewish people, or at variance with the customs' &c. At Ἱεροσολ. Grot. and Kuin. suppose an ellip. of ἀπαχθεῖς, as at vii. 9. τὸν Ἰωσήφ εἰς Αἴγυπτον ἀπέδοντο.

19. οὐχ ὡς—κατηγορήσαι] Literally, 'not as having ought to accuse my own nation of,' i. e. not intending thereby to accuse, as Markl. has seen.

20. ὥκεν γάρ] The γάρ refers to a clause omitted; q. d. [And I may justly claim to be free from all offence to my nation, nay, even to be attached to it] for, for the hope of Israel (i. e. the long expected Messiah) &c. See Note at xxvi. 6. Τὴν ἄλυσιν ταύτην. Spoken δεικτικῶς, as xxvi. 29. παρεκτός τῶν δεσμῶν τούτων.

21, 22. The latter of these two verses shows that the former must, in interpretation, be quali-

fied, and the sense contained in both may be thus expressed: 'We have neither received, any letters from Judæa [containing any bad account of thee] nor have any of the brethren come here and related or spoken ought of evil concerning thee. But we wish to hear from thee what thou thinkest, or hast to say, concerning this Sect [viz. in its justification]; for it has come to our knowledge that it is every where spoken of.' There is something obscure and incoherent in the wording, which may partly be ascribed to the delicacy of the speakers. They say they have heard no evil of him, because they did not regard his professing Christianity as involving any thing *πονηρόν*, such rather regarding *actions* than *opinions*. Ἀξιούμεν—φρονεῖς is a delicate way of asking what he has to say in defence of Christianity, which they well understood to be alluded to in the words ἔνεκεν τῆς ἐλπίδος τοῦ Ἰσραὴλ.

23. ταξάμενοι &c.] 'having appointed,' or, as the sense rather seems to be, 'having agreed with him for;' on which signification of the word, see my Note on Thucyd. i. 99. Πλείονες, 'a good many.' Ἐξετίθετο διαμαρτυροῦν, 'he earnestly set forth.' See xviii. 26. Πείθων αὐτοὺς τὰ περὶ &c. An unusual syntax of πείθω, on which see Win. Gr. Gr.

- τον καὶ εἰπέ· Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ A. D. 56.
- 27 βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. ἐπαχύνθη
 γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὡσὶ βαρέως
 ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μή-
 ποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὡσὶν ἀκούσωσι,
 καὶ τῇ καρδίᾳ συνῶσι καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι
- 28 αὐτούς. ^{h Supr. 13.} ἡ γνωστὸν οὖν ἔστω ὑμῖν, ὅτι τοῖς ἔθνεσιν ἀπε- 14, 46.
- 29 στάλη τὸ σωτήριον τοῦ Θεοῦ· αὐτοὶ καὶ ἀκούσονται. καὶ ^{et 18, 6.} Luc. 24, 47.
 ταῦτα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες
 ἐν ἑαυτοῖς συζήτησιν.
- 30 ἘΜΕΙΝΕ δὲ ὁ Παῦλος διετίαν ὅλην ἐν ἰδίῳ μισθώματι, ^{A. D. 56-58.}
- καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτόν, κη-
 31 ρύσων τὴν βασιλείαν τοῦ Θεοῦ, καὶ διδάσκων τὰ περὶ τοῦ
 Κυρίου Ἰησοῦ Χριστοῦ μετὰ πάσης παρόρησίας, ἀκωλύτως.

26, 27. See Note on Matt. xiii. 14 & 15. Here says to Ulysses, ἐγὼ σκότωσα βλέφαρα καὶ
 I would compare Soph. Aj. 85. where Minerva δεδορκότα.





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